

ADDRESS OF THE PRESIDENT OF THE
THEOSOPHICAL SOCIETY.

TO THE CONVENTION OF ITS AMERICAN SECTION.

SEPTEMBER, 1907.

BRETHREN,

WE are met together at an important epoch in the history of the T.S., at the beginning of a new cycle of its life. In 1891, H.P.B., the disciple chosen by the Brothers of the White Lodge to undertake a world-mission, to be the channel of a new spiritual impulse to the world, to found the Theosophical Society, passed away from earth. Great was the loss ; but she left with us her colleague and faithful co-worker, the Founder with her of the T.S., a disciple of the same Master, the man chosen by Him to be the President for life of the Society, your countryman, Henry Steel Olcott. So long as he remained on earth, he stood as the representative of the Society's traditions ; he was, in his own person, the Head chosen by the Master to rule and guide the Society ; he had watched over it from the beginning, had nurtured its growth, and guided the shaping of its organization. The Society had grown up around him, and he remained its centre, even after his great colleague had been removed from his side.

But now he too has passed away from us ; the first cycle of the Theosophical Society has closed. From 1875 to 1907, it has lived under the Presidency of one directly appointed by the Masters, who are the true Founders of the Society ; during that time it has gone through many vicissitudes ; many weak members fell away during the attack on H.P.B. by the Christian missionaries of Madras, through the Coulobms. Its American Section was well-nigh rent away from it by the secession of Mr. W. Q. Judge, its General Secretary, with the great mass of American members. We must gratefully remember to-day the steadfastness of Mr. Fullerton and Mrs. Buffington Davis, who stood firm through that storm, which left only a remnant

of its membership to the American Section. In addition to these two great catastrophes, Colonel Olcott had to face many minor difficulties. His position was at one time rendered so intolerable at the Society's Head-quarters, that only H.P.B.'s vigorous intervention prevented his resignation of the presidential office ; he had to face so much petty opposition, so many accusations of tyranny and high-handedness were made against him, that he flung down his authority in disgust ; only the dissolution of the then Board of Control made it possible for him to remain as President, and the Society, grown wise by experience, committed its destinies into his unfettered hands.

Despite all troubles, the Society continued to increase in numbers and influence, until, when the time had come for him to pass away for awhile from earth, it stood on a higher pinnacle than it had ever occupied before.

Let us pause for a moment, to consider the nature of the Theosophical Society, as we may find it outlined in our printed and other documents.

It was organised in three Sections : the first Section consisted of the "Elder Brothers" Themselves, the Founders, Guardians and Protectors of the Society. The second Section consisted of Their disciples, including those accepted as chelas by H.P.B., and her other pupils, to whom she gave direct teaching. The third Section comprised all ordinary members of the Society, the exoteric body. An early draft of the Constitution shows these three Sections, with three degrees in each Section, the conditions becoming more stringent as the member passed inward. In the rules of the T. S., as revised and passed at Bombay on February 17, 1881, it is stated, with regard to these Sections, that :—

"The administrations" of the two superior Sections need not be dealt with at present in a code of rules laid before the public. No responsibilities connected with these superior grades are incurred by persons who merely desire ordinary membership."

During the first seven years of the Society's life, many statements were made about the Society by its true Founders. One of these says that, before the T.S. was founded, They chose H. S. Olcott as the leader of the movement They were then projecting, and associated with him H.P.B., whom They sent to America, and brought to meet him, both being willing to accept the task. He speaks of

the Society as "our Theosophical ship," of Himself as "having some authority in" it. He expresses a fear that They may have to withdraw from it for a time, save as regards a faithful minority—a fear that proved true—but that, later, a renewed effort to help it would be made.

Similarly we find the second of the Teachers most concerned with the Society, taking it for granted that His views were to guide the T.S. In a letter, quoted, in the *Path*, Vol. VII. p. 334, He says that : "The T.S. was chosen as the corner-stone, the foundation of the future Religion of Humanity . . . It is we, the humble disciples of the perfect Lâmas, who are expected to allow the T.S. to drop its noblest title, the Brotherhood of Humanity, to become a simple school of philosophy." "Before, I have written, that our Society is not a mere intellectual school for Occultism." He writes of H. P. Blavatsky and Colonel Olcott as "our present representatives." He writes : "we have weightier matters than small societies to think about ; yet the T.S. must not be neglected."

This view of the Society is often directly stated, and constantly assumed, by H. P. B. Writing in the *Path*, in December 1886, she speaks of "The Society, founded at Their wish and under Their orders." In the *Thcosophist*, Vol. III., p. 243, she writes : "Our Society was founded at the direct suggestion of Indian and Tibetan Adepts, and in coming to this country [India], we but obeyed Their wishes." She told the Countess Wachtmeister that, in 1851, her Master told her that He had chosen her for the work of a Society. In March, 1873, she herself writes, she was sent from Russia to Paris, and in June of that same year to America ; in October, 1874, she was bidden go to Chittenden, and there she found the Colonel—thus she amplifies the statement written in the Master's own hand. Again, in 1886, she informs Dr. Hartmann, in writing, of the same facts.

Nor does she hesitate to firmly claim her place as Their servant, and demands to be recognised in that capacity. When, after the Coulomb accusations, the leaders of the T.S. did not stand by her as fully as they should have done, she tells them of the danger they are running of the complete withdrawal of the Masters from the T.S., for "They will not countenance ingratitude." And she goes on to say that her demand for vindication is not due to "selfish or personal pride, but I was sent by Them, and, whatever my failures, I am

Their agent, and in insulting me, the Society insults Them." Thus she wrote to Colonel Olcott on April 11, 1885.

The Great Ones were not satisfied with the position taken towards H.P.B., though some members remained faithful; the majority were afraid of continuing to bear the flag of Occultism openly, and in a written report of a conversation between her Master and H.P.B., He is recorded as saying: "The Society has liberated itself from our grasp and influence, and we have let it go; we make no unwilling slaves. . . . It is now a soul-less corpse, a machine run so far well enough, but which will fall to pieces when Out of the three objects the second alone is attended to; it is no longer either a Brotherhood, nor a body over the face of which broods the Spirit beyond the Great Range."

The First Section thus ceased to exist, and the Masters no longer directed the exoteric Society. The Second Section also ceased to exist, as a grade of the Society, though H.P.B. continued to teach some of its members. Towards the close of 1888, the loyalty of many to H.P.B. justified a renewed effort to send out help, and the Esoteric Section was formed by an Executive Order, dated, October, 1888, though not in official connexion with the exoteric Society; Colonel Olcott stated that he issued this order in obedience to a letter he had received in mid-ocean from his Master. The order was printed in *Lucifer*, issued October 15th, 1888, with the following prefix:

"Owing to the fact that a large number of Fellows of the Society have felt the necessity for the formation of a body of Esoteric students, to be organised on the *original lines* devised by the *real* Founders of the T.S., the following order has been issued by the President-Founder."

Needless to say that at that time, there was no question as to who were the "real Founders" of the T.S. So long as H. P. B. and Colonel lived, no one ventured to challenge the origin of the Society.

This conception of the Society was summed up, in 1892, in a paper written by Mr. W.Q. Judge and myself, and then issued to the Inner Circle of the Society. The following extract gives this traditional view, now denied by some members of the T.S.

"Founded by the direction of Masters, and drawing its true life

from Them, it stands, as a Society, in a position different from that of any worldly organisation. As H.P.B. has said, every member of the Society is united by a delicate thread of magnetic *rapport* to Masters, and it lies with each member to draw himself nearer by that thread, or to let it hang loose and useless, to be frayed away, and ultimately broken. Any of you who have read letters sent to early members of the T.S. will see how real that link was meant to be, and how seriously membership in the T.S. was regarded. Lack of loyalty, lack of courage, lack of recognition of Masters, lack of devotion, marred the early ideal, until the T.S., as a body, well nigh wrenched itself out of the Masters' hands. H.P.B. sacrificed herself for the Society, and so saved it from complete failure, and, at last, it was decided to openly call out a body that had always existed within the T.S., that they might, as an organised body, work to recall the Society 'to its original lines,' and thus redeem it."

It must be a matter of profound regret to all, that Mr. Sinnett, the late Vice-President—to whom the Society owes so much for transmitting to it the teachings received by him from the Masters' through the intermediation of H.P.B.—has thought fit, misled by evil influences, to suddenly repudiate this view of the Society, based on documentary evidence, and to seek to drag it down to the level of a casual movement, started without the authority and direction of the Masters, by H.P.B. and H.S.O. on their own initiative. But to this he has been inevitably led—as others are likely to be led—by his repudiation of the appearance of the two Masters, who are the true Founders of the T.S., to Their faithful servant, Colonel Clcott, on his deathbed, in pursuance of the promise made in 1882, that a renewed effort to help the Society would be made.

To all those who have studied the history of the Theosophical Society, nothing could seem to be more reasonable, more to be expected, than that at the opening of a new cycle of the Society's life the same beneficent Presences should appear, as had ushered it into existence. That They should have left Their dying servant unhelped ; that They should not have aided the Society in passing from the original order to the new ; that They who appointed the first President should refrain from expressing any opinion to help the Society in using its power of choice for the first time in the election of the second President ; that the T.S. should have begun its second cycle

without Their benediction—that, indeed, would have been irrational, incredible. It is a strange instance of the rapidity with which a living belief can depart from those who profess it, that those who had accepted the phenomena of H.P.B., and the appearances of the Masters in the earlier days—in New York, Bombay, Simla, Adyar, and elsewhere—for the most part on Colonel Olcott's sole testimony, should reject that same testimony some years later, though supported by the evidence of three other persons. However, so it is, and the freedom of the Society protects those who do not accept any of the superphysical facts which have built it up, and which prove the existence of the laws that it constantly proclaims.

The Theosophical Society has before it a more serious problem for consideration, the solution of which is rendered necessary by recent events. The proposition that the Society has no moral code—the statement which formed one of the charges on which Mr. Jinarajadasa was expelled—has been reasserted, first by myself, then by Mrs. Mead, then by Mr. Fullerton, and is now generally accepted as the mere statement of a fact. But the question : Ought the Society to have a moral code ? presses for answer. It is not the fact that the Society on this matter is divided into two parties, one of which believes that vice retards and virtue hastens the realisation of Universal Brotherhood, while the other may or may not think this truism to be true. Both agree on this ; we are all at one in our eagerness to raise the moral tone of the Society, to make it an example of noble living to the world : none is indifferent to morality, nor is content with a low standard of living. We agree that morality is all-important ; that the life of the Society depends on its power to lift its members into nobility of conduct ; that every wrong-doer in our ranks poisons the very springs of our being. Where we differ is on the question “ Shall moral ideas be enforced by penalty, or not ? ” It is a penal, not a moral, code that some are demanding. The way of the world is to enforce morality by penalty, and, because penalties can only be enforced against the most flagrant breaches of the moral law, it is obliged to accept a very low standard of morality, and to leave unpenalised some of the most mischievously immoral acts. No good man is content with his morality, if it does not rise far above the penal law of the country in which he resides.

Most religions have a moral code, a set of “ Commandments ”

of some kind, such as the Ten Commandments of Judaism, the Five Precepts of Buddhism. But none of the great religions, so far as I know, has a penal code, enforcing its commandments by exclusion from its pale. On the contrary, they regard it as a primary duty to try to improve their evil-doers, not to cast them out. Some religions outcaste or excommunicate on ceremonial grounds, but one may presume that the Theosophical Society does not wish to copy these examples. Religions leave to the civil power the punishment of offences, and strive to reform and purify rather than to expel. Shall the Theosophical Society descend below the level common to religious bodies, and proclaim itself in need of the sword of a criminal law ?

As a nucleus of Universal Brotherhood, we should not omit to show forth the brotherly way of dealing with the criminal ; we should not expel him, crying out : “ stand aside, I am holier than thou, ” but should, by lofty living, pour such a stream of nobility into the Society that none bathed in it could remain base. Among brutes, a sick animal is attacked and either slain or driven away, lest he should infect the herd ; among savages, the sick are cast out of the tribe, and left to die ; among civilised nations they are tenderly nursed back into health. Are we to treat our morally sick on the pattern of the brute and the savage, or on that of the civilised man ? Does the nursing back to health connote indifference to disease ?

A penal code among us would be the denial of Brotherhood, the affirmation of the “ heresy of separateness ”, the separateness we are banded together to destroy. Spirituality knows no separateness ; it proclaims the unity of all. Just in proportion as we are spiritual, shall we feel our unity with saint and sinner alike. We are all eager to feel our unity with the Gods, with the Christs, with the Saints, but no such lop-sided unity is possible. Only those can be one with the highest who are also one with the lowest ; by the one Spirit that dwells in us all, our brother's sins are our sins, our brother's shame is our shame. Our elder brothers, the Masters of Compassion, stoop to us, the younger, that They may lift us up. With what eyes of patient sadness must they look on us, as we eagerly grasp at their hands that we may rise, and trample on those who are younger than ourselves ? Shall They not say to us, if we fall into the present snare : “ Forasmuch as ye have expelled the least of these, our brethren, ye

have expelled us ?" The spiritual man has no property in his own purity ; he holds it for the purifying of all ; all become purer, because he is pure. For the unspiritual, personal purity becomes a separative force, and of such it is written that publicans and sinners go into the kingdom of heaven before them. The excluder, by the Justice of the Great Law, becomes the excluded, until he longs for the non-separateness which he has denied.

There is a tendency in the Theosophical Society, as in the outer world, to narrow down the word " morality " until it is a label for a special kind of virtue—sexual purity. To say that a man is " immoral " has come to mean that he is loose sexually. Morality is not considered to include slander, back-biting, false-witness, imputation of evil motives, persecution ; these crimes are committed lightly by many who regard themselves as moral. But these are deadly sins against the Law of Love, and retard the realisation of Universal Brotherhood far more than the evils committed by the publicans and sinners of the times. On these matters the judgment of Initiates has ever clashed with the judgment of the world, for they regard the sins of the mind as more deadly and more far-reaching in their consequences than the sins of the body. The moral conventions of the day are ever rigidly observed by its Pharisees, and too often they deserve the scathing rebuke of the Initiate, as whited sepulchres, which within are full of all uncleanness. Still it is true as in the days of the Christ, that men tithe mint, anise and cummin, and forget the weightier matters of the law—justice, mercy and truth.

Our President-Founder had more than once a lesson that he should not follow the standard of the world in moral judgments. He quoted to you last year at your Convention, the rebuke he received from a Teacher for overlooking the spiritual merits of a member, who was a drunkard—not that drunkenness was moral, but that one physical fault may be overbalanced by other non-physical merits. Still more instructive was the case of one who, moved by a pure desire to help humanity, made a blunder in the method of his helping, and suffered a year's imprisonment here, in the United States, under the Comstock Law. The elder among you will remember the case of Mr. D. M. Bennett. After his imprisonment, Mr. Bennett went to India, and was vigorously defended by H. P. B., much to the disgust of some of the European members of the

Society, and the President-Founder was rebuked for hesitating to admit him into the Society, lest the reputation of the T.S. should thereby suffer ; Master M. bade the Pharisees look for the priceless pearl within the oyster, declaring that Mr. Bennett was a man of tremendous courage, and a martyr, and that the Masters were glad to have the help of such men. "Such our K. H. loves."

All who knew H.P.B. personally—those to whom she is a living person, and not merely an ideal figure after their own fancies and bearing no resemblance to the original—know how deep was her scorn for the conventionalities by which the weak guide their conduct ; how broad and tolerant was her judgment of men and things, how she brushed away the cobwebs of phrases and went straight to the heart, the life-motive. She overlooked many a moral fault where she saw a heart full of desire to serve, and it is that wide and noble forbearance, the spirit of the Initiate, that I would invoke to guide our deliberations.

If we make a rule expelling from the Society our undesirables we shall sink below the level of all great religious bodies, even below the level of ordinary scientific, philosophical and literary societies, who would not condescend to tell the world that they disapprove of crime—that is taken for granted among all decent people—or are so weak in virtue that they think it necessary to formally expel any chance evil-doer who happens to be within their ranks, lest the world should suspect them of approving, or condoning, immorality.

Apart from these questions of principle, a practical question arises : What code is proposed, crimes against which are to be visited with expulsion ? Personally, I am against a penal code on this ground as on the ground of principle. In my article, written last January, on "The Basis of the Theosophical Society"—written as soon as I knew that I was to be nominated as President, in order that the Society might vote on my election with a full knowledge of my views on this disputed question—I pointed out the difficulties which surrounded the formulation of a penal code. In many articles which have been written against mine, there is not one which faces these difficulties, and even attempts to formulate a practical code. So far the only suggestion has been to let expulsion follow on any breach of the law of the land in which the member resides. Such a system might occasionally land us in absurdities, but it would at least be

simple and easy, and would secure to every accused member a fair trial, so that none could be expelled without a legal conviction, surrounded by all the safeguards that centuries of experience have shown to be necessary to protect an accused person against injustice due to prejudice.

But such a rule would commit us definitely to a very elementary moral code, which would be inscribed in our Constitution as that of the Theosophical Society. There is the further difficulty that when you once formulate a code, you implicitly aver that other evils—however dangerous they may be to the life of the Society—are not sufficiently serious to be visited with expulsion. Our lofty ideals would be dragged down, and a law which embodies the low average moral opinion of the day would be put in their place. Instead of our being able to take it for granted that all evil living is injurious to Brotherhood, we may be met, when we say: "Such conduct is unworthy of the Theosophist," with the retort: "It is not forbidden in the Society." The commission of a theft by a member of the Society, at once condemned by all, would be less poisonous to our common life than the hatred, bitterness, self-righteousness, which no penal code could touch, and which spreads like a deadly infection. Members committing such deadly sins against Brotherhood would remain in the Society, while the mere common criminal, whose evil cannot spread amongst us, would be triumphantly expelled.

In face of the manifold difficulties in formulating a penal code, it does not seem too much to ask from those who desire to introduce one, that they shall definitely state what they want, and not throw on others the burden of defining the degree of wickedness which shall justify expulsion from this nucleus of Universal Brotherhood.

Moreover, a period of great excitement is not the best for the decision of a question on which differences of opinion exist. It would in any case be wise to remit the discussion until the turmoil has died down, and differences are less bitterly expressed. Each Branch, that wishes to do so, can exclude from its membership all whom it considers undesirable, and, if it finds its policy successful, may recommend it to its Section, or to the Society at large. We should then have the advantage of seeing penal codes formulated and worked by those who think them desirable.

For my own part, as President of the Theosophical Society, I re-affirm the principles I laid down before my election, and I shall steadily resist any attempt to impose a penal code on the Society. I stand for the affirmation of lofty ideals of morality and for strenuous efforts to live up to them ; I appeal to the unfolding Divinity in man, and not to the beggarly elements of coercive laws ; I gladly affirm my brotherhood with the lowest, as I reverently hope to be accepted as brother by the Highest.

Before us, brethren, open up splendid opportunities of future work. In this vast Republic you number some 80,000,000 of human beings. You have light to bring to them, you have knowledge with which to feed them, you have hopes for their cheering, you have strength for their uplifting. Around you are millions who are starving for wisdom ; will you refuse them the bread of life, while you are quarrelling among yourselves as to whom you will accept as your fellow-members ? Awake from your uneasy nightmare ; open your eyes to realities, and cease to struggle with shadows. Instead of fighting each other, go out and fight ignorance with knowledge, impurity with purity, darkness with light. Rescue the miserable, by showing him whence misery arises ; console the bereaved, by tearing the veil which shrouds the worlds into which his beloved have passed ; strengthen the weak, by making him feel the power of the Divinity within him ; soothe the rebellious, by teaching him that he is the author of his own sorrows.

A wave of spiritual life will soon sweep over your country ; everywhere, as you look around, are springing up new ideas, new hopes, new endeavors—the promise of new forms of life. On the threshold ring the footsteps of the coming civilisation, the civilisation that shall be built on Brotherhood as its foundation. The Theosophical Society is the herald of its coming, the bringer of the glad tidings of its approach. Oh ! rise to the level of your high calling, of your splendid opportunities. Cease quarrelling as children : **take up your work as men and women, the self-conscious sons and daughters of the all-ensouling WORD, the glad and strenuous co-workers with the Elder Brothers of the Race.**

EASTERN MAGIC AND WESTERN SPIRITUALISM.*

ABSURD as it would appear to an ancient Theurgist who might be permitted to revisit the earth, it requires a certain degree of moral courage to avow oneself, in this Nineteenth Century, a believer in the possibility of magical phenomena. To assert that there was a broad foundation of fact for old-time myths ; that the hidden world can be made visible by the scientific processes of Magic ; that it is as thickly peopled as the outer one ; that its races are subject to the empire of law ; that over many of them, man has a natural dominion ; that each fills a place, and furnishes a link in the cosmic chain of Evolution, quite as real and as necessary as Man himself—is to render oneself liable to the contempt of Modern Science, the anathemas of the clergy, and the derision of contemporary fools.

Well, be it so. I risk the contempt, the anathemas and the derision ; and shall do my best to deserve each and all, by plainness of speech and a statement of the truth. Since it is inevitable that public men who avow a belief in any unfashionable philosophy or creed shall be slandered and otherwise assailed, it will not be my fault if I do not give the enemies of Occultism and Spiritualism, something to ponder over and explain away. There is a sweet satisfaction in knowing that, after admitting all that can be said about the Mysticism of the one and the frauds of the other, both can better afford to enter into the field of controversy than either of their antagonists. The Occultist can point to the irrefragable proof that every existing religion is the direct descendant of ancient theogonies, and the Spiritualist cite from historical records, the evidence that his phenomena are as old as the race itself. Let the clergy swagger as they will and enjoy their brief hour of authority ; and let fanciful philosophical systems be hatched from the inner consciousness of our *Esprits-forts*—they only come and go like the moths of summer ; while the Past broods over us with the monu-

* A Lecture by H. S. Olcott, 1875.

ments of its wisdom and the glory of its inspiration, making us feel the nothingness of modern scientific and religious thought !

We cannot take in this idea of the relative superiority of antiquity to ourselves until we disabuse our minds of a very great and a very common fallacy. We have been accustomed to compare our own freedom and enlightenment with the intellectual night of the Middle Ages, and to deduce therefrom the idea that the progression of the race is invariably from lower to higher planes in an oblique line upward. From the stone age to our own Epoch, we have been taught to believe the evolution has been constant and upward. There have been no breaks, no retrocessions, no backward swings of the pendulum. The noonday brightness of our day and the dim twilight of the remote past, shut in at last by a midnight blackness of ignorance and barbarism, has been the favorite figure of many an orator, the theme of many a poet. What was lacking to corroborate this theory, so grateful to the pride of our century, seemed to be supplied in the relics of the flint age, the caves of Kent, the Locustrines, the Mound-builders, the Druids, the prehistoric house-building races of North and South America and the rude remains of the Ptolemaic Egyptians. If any occasional discovery in archaeology or geology seemed to indicate a flaw in the theory, and to attack the foundation of somebody's claim to honor as an original discoverer, or the orthodoxy of somebody's creed as a direct revelation to some modern mystic, it was by common consent put aside as intrusive, if not false ; and the discoverer called Atheist or Quack as the case might be.

But, by a beneficent law of the Universe—which itself is the most complete embodiment of Divine law—Truth is so mighty, that, in the long run, it prevails. It is the iron pot floating down stream amid the pots of clay, breaking them one by one, in spite of their buoyancy, and the beauty of their exterior decoration. The archaeologists and geologists responded to the taunts of their critics by working twice as hard and digging twice as deep ; and so it has finally happened that we are getting from underground, proof which none can gainsay ; that geology is a more infallible revelation of the Creator's Will than the Bible, and that human progress, instead of being in a direct line, has been in circles.

The exhumations and surface remains in Egypt and Asia show

us that long before the time of the Pharaohs and Ptolemies, the Arts and Sciences had reached a perfection to which even we are strangers ; and that they gradually decayed and were lost to the historical Epochs which superficial writers erroneously call Antiquity. Below the strata of the Abbott and Lepsius discoveries, Marriette Bey has found specimens of art which, according to Taylor, compare with the most renowned productions of the Athenian school ; and it was but the other day that Ebers translated from a papyrus, recipes for the very lotions, dyes and pigments employed by the American girl of the period, to disfigure herself in the eyes of every true artist and connoisseur.

We pride ourselves upon the Capitol at Washington, the Louvre, the Houses of Parliament, the Duomo of Milan, St. Peter's at Rome, the Thames Tunnel, the Suez Canal ; and point to them with pride as triumphs of architectural skill ; but, in comparison with the ruins of Karnak and Luxor, with the Pyramids and the Sphinx, with the Labyrinth and lake Meuris, they appear like insignificant child-work. Says Champollion (whose life was passed in Egypt, and whose accuracy of statement is unchallenged): " No people of ancient or modern time has conceived of the art of architecture upon a scale so sublime—so grandiose—as it existed among the Ancient Egyptians ; and the imagination, which in Europe soars far above our porticos, arrests itself and falls helpless at the feet of the 140 columns of the Hypostyle of Karnak." In one of the halls of the Temple, and that not the longest, the cathedral of Notre Dame would occupy only a corner ; while the area of its walls was so vast as to include artificial mountains and lakes of great size. Herodotus, who lived five centuries before Christ ; who is styled the " Father of History," and of whom the *Encyclopædia Britannica* says : " No traveller ever possessed in a higher degree than he, the power of sifting what he observed, of preserving what was valuable, and rejecting what was silly and useless," was permitted to examine some of the chambers of the Labyrinth which were above ground ; but the 1500 subterranean ones, being the sepulchres of the Kings, were kept sacred from the visits of the profane. The walls and ceilings of all these apartments were painted in colors which even in our day retain their pristine beauty, and adorned with sculptures so exquisitely minute that it needs a magnifying glass to trace their details. View these remains, recall the

teeming multitudes which peopled the Nile Delta, see their Engineers, their Architects, their Astronomers, their Artificers, their Sculptors, at work ; compare them with the tattered shepherds and nomadic Bedouin robbers who now roam that solitary district, and you may have some conception of the truth that we move in cycles.

Again, turn to Prescott's histories of Mexico and Peru, to Stephens's explorations in Central America, and to Catherwood's drawings of the remains of the Quiché nations, and the strongest corroborative proof will again be found of the existence of the same law. What are the degenerate Mexicans, Peruvians, and Yucatanese of the present day in comparison with the ancient peoples who erected the mighty temples of Palanque and Uxmal and plated the roof of those at Cuzco and Arequipa with gold ?

But I am not pronouncing a discourse upon Archæology, and so I will leave this highly suggestive portion of the subject. It must be observed, however, that as there is nothing in human experience to indicate that the intellect of man tends to abnormal and monstrous growths, but everything on the contrary to show that its powers are always maintained in equilibrium—the spiritual keeping pace, on the average, with the rational—it would be the height of absurdity to suppose that people who could arrive at such supreme development in the arts and physical sciences should not have proportionately perfected their religious systems. As we have seen psychology keeping abreast of physics in the observation of natural law ; and a belief in miracle growing weaker in proportion to the foundation of libraries and museums and the establishment of laboratories and observatories, so it must have been in the days of old.

It does violence to every analogy deducible from observations of our fellow-men, to say, that intellects capable of projecting and executing such works as those whose ruins may still be seen, would consent to limit their inquiry to the laws of physical nature, and leave those of the spiritual world unstudied. Would philosophers, competent according to Draper, to calculate an eclipse within a few seconds of the truth ; to catalogue the stars and know their emplacement and occultations ; to fix the length of the sidereal and tropical years ; to discover the precession of the equinoxes ; would any intellectual growth capable of giving to humanity an Aristotle, a Pythagoras, an Archimedes, a Ptolemy Soter, leave any corner of Nature unsearched ?

And do you suppose that such intellects as these, whose superior has not since been seen, were not as capable of unravelling the secrets of the Universe as our Tyndalls and Huxleys, our Comtes and Herbert Spencers ?

Let us see what these old philosophers did know of the spiritual half of the Cosmos.

He who would analyze the ancient creeds and arrive at their true significance must constantly bear in mind that words and symbols were employed in ancient times as veils to cover ideas. Under the form of parables and romances, there lay truths of great importance ; just as the records of Egypt are concealed from the superficial observer behind the hieroglyphs of their temples, and the hieratic (or priestly) writings of their papyri. Knowledge was almost wholly confined to the privileged class of priests, who were at once scientific experimentalists and religious teachers. They were again subdivided into classes and sections, to each of which was confided some particular study ; and all were in subordination to a supreme head, as the Catholic Clergy is subject to the Bishop of Rome. Observe that as both scientific and religious investigations were under their direction, it was but a natural precaution that they should clothe their wisdom in such an artful outer garb, as should prevent its becoming known to the vulgar multitude, who were unfitted to make a proper use of it. Observe, further, that it was inevitable that when the adepts of this esoteric wisdom should be dispersed, the mask alone would remain ; and the secret to the hidden knowledge could only be found after an amount of labor and research at least equal to that which was originally required to conceal it. This accounts for all the misunderstanding which has prevailed respecting the scientific and religious knowledge of the Ancients ; as well as for the cheap contempt felt for those who in various subsequent epochs have tried to do justice to their memory.

It is as gross a piece of ignorance to confound the animal and vegetable worship of the Egyptians with its real significance ; or the mythological gods of Greece and Rome with their real meaning, as to fancy that no one discovered this continent before Columbus, or the properties of the Universal Ether before the authors of *The Unseen Universe*. The Hindu Pantheon is peopled with millions of spiritual entities and individual gods ; but Hindu, Egyptian

and Greek, like their predecessor, the Chaldean, had for the basis of their Esoteric philosophy, the idea of one Supreme, Creative Power, endowed with countless attributes. It was these attributes which in their Oriental habit of parable, they typified as separate deities. The Gods of the Grecian Olympus were but symbolical representations of the forces of Nature ; and in their turn, these forces in their ultimate analysis were but the varying manifestations of one primal force ; having dual properties and a perfect equilibrium.

The most ancient philosophy known to us is the Chaldean, and this taught the idea that when the Supreme Intelligence desired to manifest itself outwardly—it sent out from itself an emanation—a creative principle—which, by virtue of its inherent impulse, evolved everything out of Chaos. This principle was called by various names ; and Chaos itself, which our modern scientists know as the UNIVERSAL ETHER, they called PHTHA. The Egyptians knew it under the name of RA ; the Hindus as BRAHM ; the Zoroastrian Persians, as ORMUZD ; the Assyrians, as ATHOR ; and the Greeks as JUPITER. But, however called, it was one and the same thing, after all ; and identically the same as the Universal Ether, from which the most conservative of our astronomers now tell us the whole planetary system has been evolved.

The ancients knew it as a principle having two parts—light and shadow, matter and spirit—each of which was the complement of the other, and both in exact balance. In a wonderfully erudite work which the Russian lady, Madame Blavatsky, is now writing, occurs a curious quotation from the Chaldean *Book of Numbers*, which shows beyond question that not only was the sphericity of the planets known in the prehistoric period, but also the law of the birth and death of worlds, so charmingly told by my friend and correspondent, Mr. Proctor, in his various works.

All the nations above referred to, gave names not only to each of the two sides of Nature, but also to the separate manifestations of the forces inherent in them ; and in due course of time, when, owing to political disorders and the devastations of war, the hieratic schools of the true adepts were broken up, these names became identified with personalities, and people worshipped them as gods and goddesses. Thus were the several mythologies developed, one

by one, and the philosophical conception of the one Supreme Power lost from view.

It was taught in all these theogonies that the spiritual side of Nature passes through a process of evolution which exactly keeps pace with the evolution in the material side—no orb of gross matter being formed without an interior, vivifying orb of Spirit ; no plant or animal produced without an inner plant or animal so to speak, within the casing ; and no man without a spiritual body within the substance of his physical body. As the progress of planetary growth is, first, an aggregation of star-dust, or cosmic molecules, into a nucleus, then, a fiery cloudlet, then a vast haze, then a spiral and spheroidal formation, then, the ultimate condensation of a solid globe, from whose particles every form of life is gradually evolved ; so the ancients believed that the perfected human spirit was only the apex of a pyramid, whose base covered all space, and whose successive layers were composed of an infinite variety of organized spiritual entities. They were far more consistent evolutionists than we, for in their scheme there was no “ missing link.”

It was a fundamental doctrine with them that, as immortal man is the apex of this pyramid, he controls what lies beneath him, by right of his superior spiritual perfection, he having what the antecedent beings have not, an immortal soul. This immortal soul they believed to be a spark of the Divine, Creative Soul ; and, as the whole is but an aggregation of parts, and parts resemble the whole, Man, in their judgment, was the lord of the lesser Universe, the Microcosm. To exercise this imperial rule, he needed three things : To KNOW ; to DARE ; to WILL : and as this knowledge might be perverted to the most fearful results if wielded with an evil purpose, or ignorantly, a fourth condition was imposed :—to KEEP SILENT.

The most superficial observer of natural phenomena must have thought of the havoc which might be wrought by any one who could bring on tempests, whirlwinds, lightning-strokes or pestilence, at will. When such persons feel like complaining of the secretiveness and parables of the adepts in Magic, let them pause, and reflect on what would happen if the criminal classes knew how to control, at their pleasure, Magnetism and Electricity, and the other natural forces amenable to the control of the will-power. And, if the secrets of

the ancient magicians were published : what would prevent their employment by such people for the destruction of society ? You have all seen mesmeric experiments, wherein one strong will exercises absolute power over many weaker ones ; where the subject loses control over his sensations, bodily functions, his memory, and his imagination. While under the spell, he can absolutely be made to do anything the operator chooses ; and I have heard of cases where convulsions and death have been caused by over-positiveness, on one side, or over-sensitiveness, on the other. Now fancy for one moment what would happen if every one who chose could learn the secret by which the Eastern Magicians can kill animals by looking at them, and slay men, by intently concentrating their devilish will upon them, although far distant.

A Catholic author, the Chevalier de Mousseaux, tells of a French peasant, named Jacques Pellissier, who gained a livelihood by killing little birds at twenty paces distance, by his will-power ; and before the eye of an Indian Adept, the most ferocious beast will fly in terror. Suppose a bad man to possess this power—whose life or fortune would be safe ?

Neither Eastern Magic or Western Spiritualism can be understood, until one has carefully studied the phenomena of Animal Magnetism, or Mesmerism. To know the rationale of either, one must understand the fact that from one brain to another a subtle fluid can be sent ; that, when this connection is once made, unspoken thoughts are transmitted as freely as they are along the wires of a telegraph ; and then he must learn what this subtle fluid is, and how it can best be collected, and directed to accomplish the desired result.

Now the Ancients knew all this ; and the Eastern nations of our own day—who are simply practising what they have learnt from the Ancients—are as familiar with these occult forces as they are with their a, b, c. In fact, they are more so, for the fakirs, of whose magical powers such marvellous stories are told, are often perfectly illiterate. What they know of magic they have inherited from their fathers before them, who, in their turn, had it from their own fathers.

Magic, which simply means *Wisdom*, has two sides—black and white, corresponding to the two sides of nature. WHITE MAGIC deals with white, or light, or *good*, spirits ; and Black with the dark, or

bad ones. Remember what I said of the opposing powers of Nature, and you will see how perfectly reasonable it is that, in the progress of Evolution, races of opposing, or, as we say, *evil* spirits, should be produced as well as races of good ones. How, otherwise, could the balance of the world be maintained ?

The Hierophants of the ancient temples, and the worthy priests of Nature who, under many names—Theurgists, Theosophists, Neoplatonists, Gnostics, Essenians, Hermetists, Rosicrucians—have passed the divine secrets down the ages, practised White Magic : the whole infernal line of Sorcerers, Necromancers, and Obi-men, Black Magic.

White Magic is a moral touch-stone, which tests the purity, unselfishness, faith and courage of its adepts as the *aqua-regia* does the purity of gold. No debauchee, no miser, no coward, no glutton can be a Magician. Such as these take refuge in Sorcery ; whose arts enable them to conjure about them the debased and unprogressed spirits of men, and the soulless beings of the Elements. For a while they may riot in pleasure and enjoy wealth unbounded ; but the day inevitably comes when their once potent wills grow enfeebled by indulgence, and they fall a prey to the infernal intelligences once so pliant and complaisant. The wretched victim dies by his own hand, or by some appalling catastrophe, and “ the latter end of that man is worse than the first.”

To give an idea of what is meant by Magical practice, I will say, that those who have been initiated can concentrate and project against a given point, the subtle forces of Nature, and command the assistance of the beings which dwell in the universal Ether, or Astral Light. These beings are divided by the Kabalists into four principal classes—Sylphs, Gnomes, Undines and Salamanders ; each of which has been evolved out of a particular element, and therefore are grouped under the general head of Elementary Spirits.

Some weeks ago I gave a hint of the existence of such beings, and warned my fellow-investigators of Spiritualistic phenomena, not to be deceived into mistaking them for real human beings even when they should appear like them in materialized form. Dear me ! how much sport it made. People who apparently had never read a page of Ennemoser or Howitt, of Levi, Salverte or Des Mousseaux—all modern authors—to say nothing of the Hermetist writers of the Middle Ages, the classics Greece and Rome, or the

Hindu or Egyptian books, fell upon me, tooth and nail, and denounced me as a renegade to the true faith! I was even charged with conspiracy to cheat the public; and one genius, who lives not fifty miles from New York, made himself ridiculous in the eyes of both gods and men by hinting that I was a Secret Emissary of the Church of Rome! That capped the climax; and after hearing this, I concluded that it was high time that I should set to work in earnest to let what little light I could upon a subject dark enough to breed such croaking birds of night.

By one of those coincidences which some people call Special Providence, it happened that I had not long to wait before seeing the public possessed of corroborative proof in the related experience of one who, both as a lady and Spiritualist is highly respected in two hemispheres—Mrs. Emma Hardinge Britten. In the *Banner of Light*, she published accounts of having seen these very elementaries in the mines of England and Bohemia; and, within the past few days, a letter has been received from that noble man and nobleman, Councillor Aksakoff, the Russian Spiritualist, in which he states that Prince Dolgorouky, the great mesmerist, has become fully satisfied that they play a great part in the phenomena of our circles.

Elam, in his *Physician's Problems*, says that the seeds of vice and crime lie just beneath the surface of society, ready to spring up in a moment; and so, when I see how within the past few months the press of Europe and America has fallen to discussing Eastern Magic, in its various aspects, I feel as if, like another Cadmus, I had sown a handful of dragon-teeth, and they had sprung up a host of armed men, to back me and carry me through an opposition that every day grows weaker and weaker.

What is it that the illiberal among Spiritualists object to in Eastern Magic? Its physical phenomena? But do not these corroborate their own claim that such physical effects can be produced, and only produced, by an application of the Occult forces of Nature? Its demonstration that these phenomena are within human control, and that more beautiful and surprising effects can be produced than we have seen or get in any of our 'circles'? But does not this immensely add to the dignity of the mind of man, and show us what majestic possibilities lie within its grasp?

Is it at the idea that there are such beings as Elementary Spirits?

But does not this fact complete the broken chain of Darwin, and show us that one sublime law extends throughout Nature, from the beginning until now? Do they complain that it shocks the imagination to think that the forms of our beloved dead can be simulated by creatures not much higher than monkeys, in intelligence, nor more morally responsible? Surely this ought, on the contrary, to make them see the necessity to learn all they can of these races, how to guard against their wiles, circumscribe their power for mischief, and compel them to be our servants, instead of our masters!

If it is more agreeable to any to go on another thirty years as blindly as we have these past thirty, giving our mediums to be the sport and slaves of beings whose approach we cannot prevent, whose presence we cannot recognize until it is too late, and whose infernal swindles and lies we cannot detect until the cause has received grievous injury,—if there be any such, let them do as they like. My course is clear: I mean to follow up this subject until I master it, no matter how long it takes; nor what labor it involves. I want LIGHT, and I know it can be had.

It is confessed by all thoughtful men that Modern Spiritualism is attended by many mysteries. There are many things that cannot be explained satisfactorily by any philosophy commonly known. I might go further yet, and say that, by the common consent of our philosophers, the same rule holds with most of the physical sciences. But let us confine ourselves to Spiritualism.

It is the universal opinion that the law of attraction holds good throughout everything—like attracts like. This must be true. It is true. Now, will any tell me why a pure girl-medium, tenderly nurtured, modest and self respectful, should at times become horribly profane and indecent when under influence? If like attracts like, what should attract so vile a spirit to the pure atmosphere of this virgin sibyl? Why should she not attract strong and good spirits, and repel the evil ones; as her nature, in the normal state, would repel a drunkard and debauchee? Again: Why should a truthful and honest man, upon becoming a medium, give lying communications, for weeks together; and why should virtuous men and women fall into licentious ways, and yield themselves up to the lusts of the flesh? Is there no protecting Power to shield the good from the dominion of the bad? Is the Universe so ill-governed that people can be

forcibly made everything that is vile, by other *people* who can approach and poison them unawares ? What becomes of the belief in guardian-angels, common to most who accept the doctrine of an intercourse between this world and the inner one ?

And, to push an enquiry still further : Can the spirits of all human beings assume the appearances of all other human beings, at will, so that a returning trickster can pass from circle to circle—personating Washington here, Franklin there, and twenty different celebrities in twenty other places ? Is it likely that any of these great men would subject themselves to the insults of drunken committee men, the abuse of stolidly ignorant “skeptics,” and the repulsive personalities of some mediums ; to give tests and exhibit phenomena, every evening of the year, all over the world, to thousands of inquisitive persons, who go to circles as they would to the circus, to see the fun, (and “dead-head” if they can) ? Now I leave it to candid men to ponder upon this matter. Put yourselves in the place of the educated materialistic investigator, and see how *he* would proceed to argue the case in court : look at the flaws, and see how they can be mended.

Admit that the Elementaries can come floating in upon us in the currents of the Astral Light ; that they can handle Magnetism and Electricity as we do water and clay ; that they can saturate a medium with it if he is passive, and ignorant of their presence, until he becomes, so to speak, dead drunk with it, and as helpless to defend himself as the sot in the gutter ; that, being composed of the elements, they can employ them,—as we employ fire and water, earth and air, for various purposes by the help of mechanical contrivances ; that they can read our thoughts as we read a book, and so frame answers to suit themselves ; that, having no consciences, they incline as naturally and easily to what we call wrong, as to right, and make their poor victims, the mediums, the same ;—realize these facts, and the mystery is cleared up. I call these *facts* because they are so. They have been proved, hundreds and hundreds of times, by the adepts of magic ; and there is not a traveller who need return from India or Egypt without having seen them verified, by ocular demonstration.

H. S. OLCOTT.

[*To be concluded.*]

SOME REFLECTIONS REGARDING THE THEOSOPHICAL MOVEMENT.

MR. A. P. SINNETT in *Broad Views* for August has published an article on the "Vicissitudes of Theosophy," in which he has given a superficial survey of "its past history, its present condition, and its possible future." At first he remarks :—

"By many of those who have been attracted to Theosophy since its literature has been abundant, an impression has certainly been derived to the effect that *this mighty wave of regenerating thought is the product of clearly designed, specific action in the first instance, by the Great Masters of Wisdom.** People have been led to believe that a certain Russian Lady of very wonderful gifts and characteristics, *was chosen by the Adept Masters, as their representative in the world of ordinary life, and sent out to inaugurate the Theosophical Movement.* . . . that the seed was sown in the beginning with a conscious foresight concerning the nature of the tree that would grow. Beliefs of this kind belong to the mythology of the Theosophical Movement. . . . During the earliest period, she and Colonel Olcott *drifted to India, vaguely believing that important results would follow if they attached themselves to the Arya Samâj.*"

It will be profitable now to refer to Mr. Sinnett's own book *Incidents in the life of Madame Blavatsky*, published in 1886, to see what he wrote on these points twenty years ago. He says :

"I have headed this chapter—'From apprenticeship to duty,' because that is the great transition marked by the date of Madame Blavatsky's return to Europe in 1870 The natural-born faculties of mediumship which had surrounded her earlier years with a coruscation of wonders, had given place, now, to attributes for which Western students of psychic mysteries at that date had no name. The time had not come for even the partial revelations, concerning the great system of occult initiation, as practiced in the East. She already knew that she had a task before her—of introducing some knowledge concerning these mysteries to the world, but she was sorely puzzled to decide how she should begin She alone, at the period I refer to, appreciated the magnitude of her mission (pp. 155-56).

"In the beginning of 1873, Madame Blavatsky left Russia and went in the first instance to Paris. By this time the psychic relationship between herself and her Occult Teachers in the East was already established on that intimate footing which has rendered her whole subsequent life subject to its practical direction. . . . The immediate motive of her proceedings would be the direction she would receive, through occult channels of perception, and for

* The italics throughout are mine. N. D. K.

herself, an "order" from "her master" was now enough to send her forward on the most uninviting errand, in patient confidence that good results would ensue' (p. 169).

"The Theosophical Society is by a great way not the only instrument through which the Mahatmas are working in the world to foster the growth of spirituality among mankind, but it is the one enterprise that has been confided, in a large measure, to Madame Blavatsky" (p. 173).

"After a brief residence in Paris in 1873, . . . she was directed to visit the United States, and make that place for a time the scene of her operations" (p. 175).

"The earliest records of the Theosophical Society reveal the motives for its formation, which the fuller information since made public, concerning the character of Madame Blavatsky's mission, show to have been present in her mind from the first, though the means by which she would work them out lay before her then in a very nebulous and hazy condition" (p. 182).

"Judged by ordinary standards of common sense, Madame Blavatsky's long stay in America was not a good preparation for her residence in India. And yet her Theosophic Mission appears to have had India as its objective point from the outset" (p. 218).

"Madame Blavatsky came to plant the Theosophical Society in the soil where it was destined chiefly to flourish" (p. 219).

"No one could understand Madame Blavatsky without studying her by the light of the hypothesis, that she was the visible agent of unknown Occult Superiors" (p. 231).

"The possession, in short, of her occult attributes has rendered her an influence of great potency in the world. The tree may not have assumed a shape that passing strangers may admire, but the fruit it has borne has been a stupendous harvest" (p. 248).

The above extracts clearly show that if any mythological beliefs have been created regarding the Theosophical movement, Mr. Sinnett himself, in a large measure, has helped to bring them about; and yet when he wrote in 1886, he relied upon facts which could hardly be called "Mythology."

Mr. Sinnett became acquainted with Madame Blavatsky soon after her arrival in India in 1879, and through her he came into close relations with some of the Adepts who encouraged him to inquire, and were ready to answer questions of a penetrating character, concerning the mysteries of life and evolution, from which he afterwards compiled his book, *Esoteric Buddhism*. This book excited unexpected attention among intelligent English readers, and gave a new impetus to the Theosophical movement in Europe among the cultured classes. Mr. Sinnett appears to regret that this last fact seems generally to have been forgotten by the members of the

Society, and says that "the stream of events which my own humble efforts first set flowing has become a roaring torrent over which I have long since ceased to have any appreciable control." Regarding the *Secret Doctrine*, Mr. Sinnett writes :

"Later occult research has invested us with capacities for judgment, which show us the *Secret Doctrine* a rather *dangerous study* for those who take it up without being armed with knowledge enabling them to steer their course amongst the frequent passages which later experience has discredited."

Such a damaging and sweeping statement against H.P.B. and her monumental work must be substantiated by some positive evidence. It was only in one instance, regarding the planets Mercury and Mars, that Mr. Sinnett wrote an article after the death of Madame Blavatsky, differing from the view set forth in the *Secret Doctrine* in connection with the Earth-chain. In the first place he ought to have told us what this "later Occult Research" is, and by whom and through whom it has been conducted, and how far it is reliable; secondly, it ought to be shown, what are the frequent passages in which the *Secret Doctrine* is likely to prove 'dangerous.' It is a wonder that Mr. Sinnett should have kept quiet so long, on such important matters. Speaking of the recent election of Mrs. Besant, he writes, that "we have arrived at a curious turning-point in the history of the great movement." Referring to the Adyar manifestations, he says that they certainly were not the effect of any contemptible imposture; that two materialized forms closely resembling the masters did actually stand by Col. Olcott's bedside, but that it cannot be said what they exactly were, but they were not what they appeared to be, and may have been "the result of activities distinctly antagonistic to the true welfare of the movement." All that has been said against the genuineness of the manifestations has rested on mere conjecture, and Mr. Sinnett himself resorts, in the first place, to conjecture, and then becomes dogmatic regarding their non-genuineness. Those who were on the spot and are familiar with all the facts and incidents, have certainly a better right to call the manifestations genuine than those who assert the contrary, on insufficient grounds, and suggest that some 'Dark Powers' practised deception to injure the Society.

As regards the Theosophical Society he says that.

"It might vanish off the scene like a burst soap-bubble, but the literature that now embodies the results of the last thirty years of occult research will remain for the service and enlightenment of mankind throughout the coming

generations. . . . The final moral of all this is, that the teaching concerning the great natural laws governing human evolution, set afloat in the first instance under the conditions I have described, and fortified by the manifold results and records of later investigation, constitute in fact the Theosophical Movement, the health and future of which is independent of all personalities known to the world so far."

The organization of the Theosophical Society, the location of the Head-quarters at Adyar, and the constitution of the General Council, come in for strong condemnation which is thus expressed :

"At present its organization is unhealthy and unpractical to a grotesque degree. If it is destined to survive and be a leading influence in the religious and philosophical thinking of the European and American worlds, it is ridiculous to suppose that its affairs can continuously be controlled, and its Government carried on from so remote and inconvenient a head-quarters as that at present established in a Suburb of Madras. It is absurd 'in only a minor degree that its general Council should consist of members of diverse nationality, scattered all over the globe and incapable of meeting. But it is unnecessary at this moment to go into further criticism of its chaotic rules."

It would have been much better if instead of using strong language, Mr. Sinnett had made some practical suggestions of reform.

There is an undertone of regret all through his article, that sufficient justice has not been done to him and his writings. We may assure him; however, that he holds a high place in the estimation of the members of the Society, that his books are widely read and appreciated, and for long years to come they will prove of great advantage to students of Theosophy. Apart from literary work there are other and varied qualifications necessary to make a successful leader in the world-wide work of the Theosophical Movement. Mrs. Besant's enthusiastic election by an overwhelming majority was not due to any *nomination* or *indication*, but to the fact that she had strenuously and unselfishly worked, for over 18 years, with marvellous success and ability, in the cause of Theosophy, and was thus thought fit to take up the Presidentship.

In the August number of *Theosophy in India*, under the heading, "The blending of the temporal and spiritual functions," Mrs. Besant has frankly and clearly made public her ideas regarding the T.S., and the E.S.T. She says :

"In the T.S. we have a curious mixture. The Exoteric Society is purely democratic—it is only fair to admit this fully. On the other side we have an Esoteric body which is practically autocratic in its constitution . . . The existence of a secret body to rule the outer Society made the constitution of the T.S., a mere farce, for it was wholly at the mercy of the inner . . . All the differences that arose between the Colonel and myself were really on this point ; he could not believe that I was serious in saying that I would not use the E.S. against him, but slowly he came to understand it. . . . *The greatest power will always*

be in the hands of the E.S., and not in the head of the Society. . . . I know that I exercise a quite unwarrantable power. This is what makes some people say there should not be an E.S.T. But you cannot help its existence ; you cannot say to members that they shall not join a Secret Society, so there is no power in the Society to say it shall not be ; we must recognize the danger and try to neutralize it. At any time during the last fifteen years, I could have check-mated the Colonel on any point if I had chosen, and I do not see how the Society can guard itself against that danger ; *it is impossible to neutralize the authority of one, to whom thousands look up as to a spiritual teacher."*

She afterwards goes on to state that friction between the two heads would be avoided by combining both offices in one person, and ends by saying that :—

" It would be necessary to watch the one who wielded this power, and to strengthen the General Council so as to have a really powerful and useful body to surround the President, and help to decide matters, not the farce we have now, but a real Council, which would meet, not once a year as at present, but fairly often, with Indian residents chosen by the General Secretaries to be their representatives, who would know what the General Secretaries wished. Such an organization would be a reality ; the best men would be chosen as Councillors, and the President would be the head of the Council, guided and controlled by it ; with a full recognition that wisdom has a right to rule, but wisdom that has been proved by knowledge and love, and has thus shown itself fit to guide. The virtues of aristocracy and democracy could then be blended, in a President appointed by his superiors, and just men chosen to surround him. Such is my idea of the Society ; having for its head the masters, those to whom, all who believe in the Divine name, still look up for help, that Their voice shall say who shall be its ruler, and that he in concert with the Sections shall choose the Councillors."

This lecture was given at Benares on 28th April last, before her election. She now combines in her person the office of President of the T.S, and also that of Outer Head of the E.S.T. She has expressed the opinion that the combination of both duties will prove of advantage to both bodies and we shall cheerfully entertain the hope that it may really be the case. A comparatively small number only, of the members, seem to have thought about the two separate branches of the Theosophic movement, their bearings upon each other, and the dual Government that is carried on. The above-mentioned lecture of Mrs. Besant should be widely read in its entirety by all our members, and should be deeply pondered over, so that they may not remain in ignorance about the different and important points it deals with, and the difficulties that may arise therefrom.

Mrs. Besant in her Presidential address has very rightly said that :

“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 recognized as the inherent right of the intellect, as its breath of life . . . I claim the help of every Theosophist in thus guarding our liberty, for universal and constant vigilance is necessary lest it should be infringed.”

It is very much to be regretted that Mr. Sinnett has had to resign the office of Vice-President of the Society. It is refreshing, however, to note that he has not given up the Society altogether, but intends to work on with others trying to do his best to guide it into desirable channels. There is no real necessity to change the Headquarters from Adyar, as he suggests, and improvements in the General Council are, as said above, contemplated by Mrs. Besant herself. Let us earnestly hope that she may be able to select and find really able men who may have the courage to speak out their convictions and who may always have the most jealous regard for maintaining the non-sectarian character of the movement, both in letter and in spirit.

The proceedings of the last Convention of the British Section T.S. are very interesting. In the course of a debate on a resolution proposed by Mr. Thomas, Mr. Sinnett observed that,

“He would be the last man in the Society to repudiate the idea that it ought to respect the guidance of those who have sometimes been spoken of as the Elder Brethren of Humanity. No one concerned with occultism and personally convinced that he had received directions from the Masters would dream of disregarding them. But no one amongst them would be entitled to declare that he had received such directions and claim obedience to them on the part of others.”

Mr. Herbert Burrows very happily remarked that,

“They all recognised the exoteric and esoteric conceptions. The exoteric Society was the Theosophical Society, and it should be ruled by exoteric methods. The things concerning them individually fell within the esoteric category; and if he chose as an individual to put himself at the feet of any special teacher, that was a matter for himself alone. But the esoteric idea should not be brought into the government of the Society. He would not enter into the Adyar manifestations, but he demurred from Mrs. Besant's statement, that the Society in the recent election had to choose between rejecting or accepting the Masters. H.P.B. had said in the *Key to Theosophy*, ‘The Masters do *not* guide the Society, not even the Founders, and no one has ever asserted that they did.’ (They only watch over and protect it). This was the declaration of the teacher from whom most of them had learnt their Theosophy.”

Mrs. Besant admirably wound up the discussion by saying that,

“ She pleaded for the inalienable right of every member to freedom of judgment, and of acceptance or rejection of any teaching or authority. No one could take away that right, without destroying the basis upon which the Society was built, the central thought by which it was guided. She ventured to say that that freedom of opinion however, rested upon no despair of finding truth, but on the conviction that truth might best be found in absolute freedom, and *that truth was real to no human beings until their intelligence recognized it as truth*. Herein lay their freedom without which the avenues of progress would be closed, for how could they say that their conceptions of truth were to bind all who came after them? Just because her own convictions were strong, she did not desire to force them upon any human mind. As President, the right of expression of the most heterodox opinion would be defended by her as thoroughly as the most orthodox; and none would dare to shut the lips of those who held them, or say that they had no right to express their views amongst them. This liberty she would hand on undiminished to whoever should succeed her in the Presidential chair.”

Now that she has taken up the responsible duties of her high position, it becomes our duty as fellow-workers, to wish her every success in her arduous work, and to help her to the best of our abilities. The present lethargy must be abandoned, and a vigorous effort must be made, with cheerful hearts, to help on our own enlightenment and to prove of service to others. Premature comments upon the work of the new President should be avoided. The Society is not likely “to burst like a soap bubble” nor will it vanish. At each step in its onward progress it will show some new phase, but the main principles will remain the same. Active co-operation and genuine and large-hearted sympathy will be able to effect a great deal. In spite of its variegated life, its defects and difficulties, the Society has done its work nobly, and we earnestly hope that the good work carried on so far may flourish still better and spread as a beneficent influence everywhere. We must try to dismiss all pessimistic ideas, for the Society promises to have a grand and useful future before it, if it is carried on in the true spirit of the freedom referred to by Mrs. Besant in the previous paragraph.

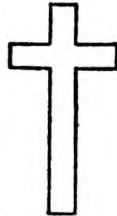
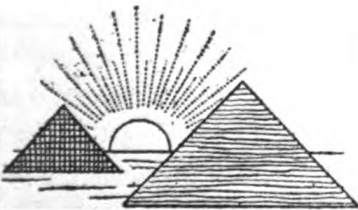
N. D. KHANDALVALA.





COMPARATIVE
RELIGION

PHILOSOPHY & SCIENCE



SOME NOTES ON THE ROSICRUCIANS.

ROSICRUCIANISM has been described as an interesting, but entirely fabulous Society. Certain it is that during a considerable period of time, the greatest interest and enthusiasm, as well as enmity and hostile criticism, existed among the most educated classes of western Europe with regard to this so-called fabulous Society. It is difficult to obtain any definite knowledge about this secret Brotherhood; some information, however, may be gathered together from different sources which may throw a little light on the subject.

About the year 1375, tradition tells us, Christian Rosenkreuz, a Knight of noble family, returned to Europe from the East where he had been travelling in many different lands. Around him a small circle of earnest students gradually grew up, eager for a deeper knowledge of the mysteries of life and death than was to be found in the outside world of their day.

Rosenkreuz imparted to his three companions—for in the beginning their number was thus limited—many of the secrets of Nature which he had studied in his Eastern wanderings. Gradually as his confidence in his pupils grew stronger, he increased their number to seven; the Chief or Head of the Order was named Imperator, thus making eight in all—these eight constituted the Inner Circle. It is very probable that in addition to this there was also an outer circle with, however, a very limited membership.

The following Rules, belonging to the R. C. Order, were taken from an old manuscript dated 1400, now in the possession of a German gentleman: "The members were to heal the sick without accepting remuneration for so doing. There was to be no distinct uniform worn by members of the Brotherhood as such, but each was to dress in accordance with the customs of his country. At a certain day in every year the Brothers were to meet in a certain building set aside for the meetings of the Order, or, if any one was unable to attend, to assign good reason for his absence. Each was to choose a worthy person to be his successor in case of death. The

letters R. C. were to form their seal and watchword . . . The Brotherhood was to remain a secret one for 100 years."

These rules, as we shall see, were faithfully carried out. The death of Rosenkreuz is said to have occurred in 1460.* His age according to tradition was 106.

The remaining members of the Society met regularly once a year. The original number of eight Brothers was not increased ; each man, as death drew nigh, appointed his successor, and required from him an oath of silence and fidelity to the order. Thus 120 years passed away.

Now Paracelsus appears upon the scene. He came into touch with the Rosicrucians about the middle of the 16th century.

In order to understand the nature of this grand and deep thinker, we should study him both as Doctor and as Philosopher ; for in truth, the two should walk hand in hand. Paracelsus was in direct opposition to the medical and materialistic science of his time. He wished to unfold the glorious Book of Nature with his own hand, not to follow the conclusions of other men, studying with a free and independent mind from his own observations, for that which science looks upon as a cure in one generation, may in the succeeding one be considered as a danger. For mere scholarship he had no respect. Said he : " If you would study the Book of Nature you must walk over her leaves ; Study the Powers of Heaven and Earth, of animals and plants ; Whence have I my secrets ? Out of what authors ? Ask, rather, how the beasts have learned their arts. If Nature can instruct irrational animals, can she not much more instruct man ? . . . Only the light of Nature herself shall show me the way."

His deep intuition showed him the human body only as an expression of the Life which existed behind it, the life which is one with the life of this old Mother Earth. Paracelsus had immense confidence in himself. He felt himself to be one with Nature, and he realised that Nature is man's helper, will he but follow her wise Law. Said he to the scientists of his day, with whom he was always in conflict : " Let him who would seek for Truth follow me ; come into my monarchy ; for I come not to

* An error ; he passed into a new (adult) body, and died in that about the middle of the fifteenth century. Ed.

you ; you from Montpellier, you from Schwaben, from Cologne, from Vienna, come to me ; mine is the monarchy !” We see here the intense faith he had in himself. He stood indeed very near to Nature, and to those great forces which speak through her. “ Look at the apple,” he says, “ as well as at the core within it, if you would understand its growth. If you do not study the apple and its surroundings, you will not comprehend how the core can develop.” In the same way he would urge that man, studied only as a physical unit, can never be understood, or helped. Man must be considered as part of a great whole, part of Nature, part of the life of the stars in the Heavens. Paracelsus would allow of no anatomy, no medical science that was not bound up with a knowledge of Nature, a knowledge of astronomy, a knowledge of God Himself.

This is the man whom the historians of his time called an ignorant vagabond. Paracelsus, as we have said, came closely into touch with the Rosicrucians ; he was elected Emperor, and we find him also bearing the title of Reorganisator. It appears that he made certain alterations in the constitution of the Order, and according to H. P. Blavatsky, he was fully fit to do so.

About this time the following eminent men were members of the Order : Adam von Bodenstein, Michael Toxicates, Johan Hufer, Michael Maier, Heinrich Kuhnraeth—all prominent doctors of medicine. But it was not until the year 1614, that the R. C. ideals came at all prominently before the world. About that date, two important works were published by the well-known Wurtemberg Doctor, Johann Valentin Andrea ; or I should say they were attributed to his authorship, for around this man and his works there appears to be much mystery. They were : *Fama et Confessio Fraternitatis Rosae Crucis*, and *Chimical Marriage of Christian Rosenkreuz*. These books made a great sensation and were translated into many languages. They were exposed to much hostile criticism from the churchmen, but this only caused them to be the more widely read. . . . Andrea was also supposed to have written a pamphlet about which there has been very much controversy, called *Universal and General Reformation of the whole wide World*. This deals very sarcastically with the pretended alchemists, astrologers and fortune-tellers, scattered all over Germany at that time ; but behind much humorous and satirical writing,

the author excited the admiration of his readers by the beauty of the ideas which he put forward. His real object seems to have been to throw ridicule on the ignorant pretensions of dogmatic science and to lead people to a more ideal conception of religion. But the truth about Andrea and his real feeling on Rosicrucianism have yet to be discovered. It was believed by some that he invented the fiction of the R. C. mystery as a joke.

This view seems to me absurd. In the year 1620, Michael Maier visited England for the purpose of spreading the ideas of the society in this country. He came into contact with the philosopher, Robert Fludd, who became warmly interested, devoting himself with zeal to the Brotherhood. Many other prominent Englishmen were brought into touch with the Society at this time. Indeed, it is claimed that the Royal Society of England owes its origin to the influence of the Rosicrucians.*

According to their teaching there stands behind all forms of manifestation, the Eternal Essence of Fire ; this permeates and shines through all things. Everything derives life from this Existence—this Spirit. From this Essence of Fire proceeds what they term purest Light. This Light sends forth Life. The degrees ranging from this Light to what they call Darkness, are endless—not to be counted. Every thing in existence is composed of four elements : fire, air, water, earth. These bring forth three Beginnings, or the three substances with which all alchemical work is performed—namely, sulphur, mercury and salt. From these originate the two sexes, male and female, or positive and negative forces in man. These correspond to the Sun and Moon, which in their turn produce the earth. Father-Sun, and Mother-Moon, produce a son, or man, the Earth ; and this son has the nature of both Father and Mother. Some interesting explanations of the R. C. symbols were given by Cagliostro in May, 1785, when he was invited by the Masónic Orders to address them on the subject of symbology. Cagliostro spoke of the Rose as the most perfect symbol of unity. This Rose was in the centre of the Cross, representing the point where two right angles unite, the lines of which might be extended by our conception, infinitely, in the sense of height, breadth and

* There was a close relation between Christian Rosenkreuz and the great Lord Bacon.

depth. This symbol he said, was made of gold, which in occult science signifies light and purity, and the wise Hermes called it the Rose-Cross—the sphere of the Infinite. This speech is to be found in *Histoire de la Magie*, by P. Christian.

The golden Cross, touch-stone of faith, is the symbol of immortality, representing spiritual life illuminated by wisdom. The perpendicular beam represents spirit ; the horizontal bar, the earthly principle penetrated by the Divine Spirit.

Man was thought of as an invisible spiritual power, which in its outward manifestation appears as a human being—a ray emanating from the great Spiritual Sun, or Fire, of the Universe.

The “Tinctura” of the Rosicrucian, was an ethereal or spiritual substance, which by impregnating another substance endowed the latter with its own properties. This Tinctura was the greatest treasure which a man could possess. For he who realises a little of what Divine Truth is, needs no other thing ; worldly fame, happiness, riches, drop into insignificance when the deeper and greater life is sensed. The teaching was, that Nature, powerful only because she followed the Divine Will, decrees that the four Elements, already referred to, should incessantly act on one another. Thus fire, acting on Air, produces Sulphur ; Air, acting on Water, produces Mercury ; and Water, acting on Earth, produces Salt. Earth has nothing to act on, and produces nothing, but she becomes the home of the three principles. It is very certain that these symbols represent a high and ideal teaching, as indeed do all masonic symbols. Rosenkreuz, and Paracelsus after him, assert that they acquired their learning from Eastern Sages. After the death of the last-named teacher, the close touch or contact with the East seems to have been lost for a time. At all events the Order retires from the outer world for many years. The advent of the Comte de S. Germain and of Cagliostro, brought it, in the 18th century, once again into the light of day. It was between the years 1756 and 1768 that a new degree in Masonry came into existence, called the Rosicrucian Knights—or the Knights of the Eagle and Pelican. There has never been any real knowledge in the outer form of this degree, and it has always been a purely sectarian body. But now again in our own time the Co-Masonic movement is endeavoring to bring back some of the fine old ideals which have lain dormant for so

many years, great is the opportunity for the workers in these Lodges ! It is for us to plough the field. The seed, the real seed with the life in it, will be sown by a bigger hand.

By ploughing the field, I mean the creation of a real harmony and good-fellowship, and an open reverent mind. It is far more easy to be learned than to be harmonious.

The old brotherhood laid particular stress on the purifying of the inner nature. The heart and mind had to grow healthy, strong and spiritual. A fine old German Mason of the last century, Polack, quoting from Horace, in an exhortation to his brothers, says : "Conquer your own nature, for if you do not teach it to obey you, it will force you to obey it." "And again, later on : "Art thou free from ambition, from fear, from anger, from death, from superstition ? Dost thou count the years of thy life with thankfulness ? Dost thou forgive more easily the older thou growest ? For how does it help thee, thy body being pierced through and through with thorns, if thou pull out but *one* of those thorns ?"

The chisel and the mallet must be used very frequently on the rough ashlar before it may become the perfect cube. But let us look after our own rough ashlars, and not be too hard on our brothers. Cato says : "I forgive all faults ; mine own I do not forgive."

The following translation of some of the R. C. aphorisms will give us a further idea of their teachings :

"This world is overshadowed by the highest Universal Soul, which contains in its Self the pictures or matrices of all forms which are to be. These pictures are the golden chain which connects the spiritual with the physical. When a ray of the Universal Soul finds a focus, or resistance, a body is evolved. All bodies depend for life on the Over Soul.

The Soul's object is to raise everything to its own status.

The Spirit is the essence of the life principle.

The Soul of man is not limited by his physical body, but extends beyond it in all directions ; in fact, Soul is not bounded by any physical body. Every body emanates small particles which carry with it the Soul's influence."

In 1801, Karl von Eckartshausen, a well-known German Mystic, received certain letters from a Rosicrucian Brother. I quote : "Our Community has existed ever since the first day of

creation, and it will continue to exist until the last. It is the Society of the Children of Light ; and its members are those who know the Light, which shines out of and into darkness ; it has among its members inhabitants, not only of this globe, but also of other worlds. Our Society is composed of those who are seeking for light and are capable of receiving it. Our place of meeting is intuitively known to each member and easily reached by all, no matter where they reside. It is very near, and yet it is hidden from the eyes of the world. No one who is not initiated will find it. Our order has three degrees. The first one is reached by the power of divine inspiration, the second by interior illumination, the third, and highest one, by spiritual contemplation and adoration. We are in possession of the greatest mysteries, and yet we are not a secret society, for our secrets are open to every one who is able to read them. The secret is not caused by our unwillingness to instruct, but by the weakness of those who ask for instruction. Our secrets cannot be sold for money, nor can they be demonstrated publicly ; they are comprehensible only to those whose hearts are able to receive wisdom and fraternal love, and in whom those powers have begun to awaken. There is only one fundamental Religion, and only one Universal Brotherhood. External forms, religious systems, are cells in which a part of the truth is hidden, and these external things are only true in so far as they represent, internally, existing truths. In this present Century (19th) which has just begun, will the light appear. Things hidden for ages will become known ; veils will be removed, and the truth that exists in and beyond forms, will be revealed.*

“Do you wish to become a member of our Society ? If so, enter within your own heart. Do you wish to know the Brothers ? If so, learn to know the Divinity manifesting its Self within your own soul. Seek that within you which is perfect, immortal, and not subject to change ; and when you have found it, you will have entered our Society, and we shall become known to you. You ask where are our doctrines ? We have none to proclaim ; for any doctrine we presented could be but a doubtful opinion to you as long as you do not possess Self-knowledge. This Self-knowledge cannot be obtained through external instruction ; It must grow within yourself. Ask the Divine Spirit within you ; open your inner

* A Theosophist, proclaiming the coming of the Theosophical Society. Ed.

senses to an understanding of what It says. It will answer your question. All we can do is to submit some theories to your consideration. The external aspect of man's constitution may be studied by external methods, but a knowledge of his invisible organism can only be attained by introspection and self-examination. The most important advice we have to give, therefore, is : Learn to know thine own Self !”

Thus we see that to the real Rosicrucian, his Society was a spiritual unity, a harmonious whole, independent of any exterior organisation. It had existed from the very beginning of time ; it dwelt in the very heart of Nature herself. It welcomed all those who hearkened to its teachings and were willing to accept its lofty ideals. But man must in our own day, as in the days of old, cut out a way for himself. No guide can lead him into the heart of the WISDOM. Only let a man earnestly determine that he will enter this heart of life, will penetrate into the mystery which envelops the universe with unselfish purpose, and he will find that Nature will rise up on all sides with eager offerings of help, and the Divine, slumbering around him, will awaken as he advances ; for the great Life, the Essence of Fire, which lies sleeping, crystallised, as it were, in all forms, springs up to meet the evolved man, and shows its Self to him in its true beauty, the Divine, glowing and living in Nature.

I will close these notes by quoting part of a prayer, taken from the “ Secret Symbols of the Rosicrucians :”

“ Eternal and Universal Fountain of Love, Wisdom and Happiness ! Nature is the book in which thy character is written and no one can read it unless he has been in Thy school. Therefore, our eyes are directed upon Thee.

O Thou Lord of Kings ! who should not praise Thee unceasingly and for ever with his whole heart ; for everything in the Universe comes from Thee, out of Thee, belongs to Thee, and must return again to Thee.

Everything that exists will ultimately re-enter Thy Love or Thy Anger, Thy Light or Thy Fire ; and everything whether good or evil, must serve to Thy glorification.

Universal God, One Light, One Power ; Thou all in all, beyond expression and beyond conception ! O Nature ! Thou something from

nothing, Thou symbol of Wisdom ! in myself, I am nothing ; in Thee I am I. I live in Thee ; I, made of nothing ; live Thou in me, and bring me out of the region of self, into the Eternal Light. Amen."

E. B.

FROM CHAOS TO COSMOS.

III.

IN our last we quoted largely from the Hermes Excerpt, *The Virgin of the World*, and found that the 'Mystery of Evil'—the origin of Chaos—is carried back into the archetypal world to be ultimately revealed in the human soul and physical Nature, in all the varied forms of activity we see around and are conscious of within ourselves.

Professor Deussen in his recent work, *The philosophy of the Upanishads*, has the following summary of Hindu thought on the phase of the subject with which we are here concerned :

"In the whole of Nature no distinction is so sharply drawn as that between the inorganic and the organic ; and this distinction dominates the Indian view of Nature also, in so far as they both, the inorganic no less than the organic, are derived from the *âtman*, but in quite a different sense. All organic bodies and therefore all plants, animals, men and gods, are wandering souls ; are therefore, in essence the *âtman* itself ; as it, for reasons which have still to be considered, entered into this manifold universe as wandering individual souls. Inorganic bodies on the contrary, *i.e.*, the five elements, ether, wind, fire, water, earth, though they are ruled by Brahman and remain under the protection of individual deities, yet are not wandering souls, as are all plants, animals, men and gods, but are only the stage erected by Brahman on which the souls have to play their part."

The above fairly defines the relative positions of the varied forms of manifested life, and the platform upon which its sublime tragedies are played in the infinite processes of the ever-growing Cosmos.

The following quotation from the *Vishnu Purana* still further defines the position, how pure souls are capable of becoming

impure, and thus for the time being, losing their pristine condition, and through the painful processes to which they are subjected, be thereby advanced to a higher perfection of purity and beauty :

“ The individual soul is of its own nature pure and composed of *nirvāna*, *māya*, and wisdom. The properties of pain, ignorance and impurity are those of *prākṛti* and not of the soul. There is no affinity between fire and water ; but when the latter is placed over the former in a cauldron, it bubbles and boils and exhibits the properties of fire. In like manner when the soul is associated with Nature it is vitiated by egotism and the rest, and assumes the qualities of grosser nature, although eventually distinct from them and incorruptible.”

Again, we are aided somewhat in our quest, but still feel that the problem is as yet far from its solution, if such indeed is possible to us, at our stage of conscious development. How the pure *ātman* can dwell in the impure *prākṛti* and not become defiled, but ultimately redeem the soul from all taint, or liability to taint of evil, that is the mystery ; that is the Great Work waiting accomplishment ; that is the Chaos eventually to be transformed to a perfect Cosmos, “ to the praise of the glory of His Grace ” who in His wisdom hath so purposed.

From the East let us turn to the West, from the Orient to the Occident. Professor Flint states the problem in the following firm and decisive terms :

“ Evil is no empty appearance, but a strong reality which can struggle with good on not unequal terms ; which has conquered good almost or altogether, as often as it has been conquered by it ; and which equally with good has powers and laws by which it grows and spreads. There are lies and vices dating from the first man, which are as strong to-day as ever they were, as flourishing as anything to be seen in this world : and those who tell us they are unreal, mere appearances, which must soon vanish away, are confident as to the future only from having failed to look at the facts of the past and to study the powers of the present.” *Philosophy of History*, p. 478.

The strength and vigor of the above is as notable as the apparently unassailable position taken ; yet we are not entirely satisfied with it ; there is a key wanting to open a wider and deeper range of thought

which can pierce the veil of *māya*. From the point of view of the writer, the evidence of history, of Nature and of man, certainly strongly supports him. How many blighted hopes of rapid human progress has one witnessed who has noted the sanguine hopes of earnest reformers trodden in the dust during the past fifty years ! But is the conflict thus hopeless ; is duality an eternal factor ; is the Satanic throne to endure for aye ? Is the fight to be maintained everlastingly, and is there no victor's crown in view ? All the scriptures of the world, all the mighty ones of the ages past, the Saints and Sages of all time, together with the principles of Faith and Hope deeply rooted in human consciousness, answer " Nay " to the first query ; and to the second, they exultantly cry, " Yea ! even so, Amen."

I think too, from the philosophical standpoint there is also something to be said which will largely qualify the argument, and throw some rays of light into the dismal picture as painted by Professor Flint. He is here looking 'at things seen,' the temporal, the evanescent ; the view given is not taken sufficiently far back into the past, or thrown forward far enough into the future. The *Thought*, the divine Reason behind and within the great phantasmagoria, is left out of the account. That there is " a soul of goodness in all things evil " is overlooked. Tracked to its lair, in itself evil is a negative quality : its quantity is nil ; only as allied to good is it powerful ; so even existent. Just here is the soul of the problem, the door of a legitimate Hope, the basic fact on which to build an assured Faith ; the great heart of Deity is Love. The Law of Love is the impelling and attractive power which shall, eventually, out of Chaos evolve Cosmos. " Now abideth these three, Faith, Hope, and Love ; but the greatest of these is Love." If victory is not assured, if the long, long conflict has no ending, if hope is to be for ever deferred, if the object of faith is never to be realised, then the simple yet profound statement of the Christian apostle that " God is Love " is without basis, a misstatement of the basic fact of existence. This cannot be ; from the centre of our being we revolt against such a conclusion. Rather, we take the position of the old Jewish philosopher, Job, " Though he slay me, yet will I trust in him." No ! Chaos, the primary resultant of the opposing powers of good and evil cannot endure for aye. The heavy resistant power of evil,

invaded by the light and life of love, that divine and irresistible force of attraction, will rescue the heavenly Sophia from her foes, and through her, perfect the glorious Temple of the living God, the City of the great King, the Heavenly Jerusalem.

Before entering on our more immediate purpose, the details of the conflict which through Chaos evolves the divinely ordered Cosmos to which we have just referred, let us try to obtain a yet deeper view of the mysterious origin of evil.

The quotation I am about to give is from a trance writing, given through Dr. Anna Kingsford ; it runs thus :

“ You have demanded also the origin of evil. This is a great subject, and we should have withheld it from you longer, but that it seems to us now that you are in need of it. Understand then that Evil is the result of Creation. For Creation is the result of the projection of Spirit into matter ; and with this projection came the first germ of evil. We would have you know that there is no such thing as a purely spiritual evil, but evil is the result of the materialisation of Spirit. If you examine carefully all we have said to you concerning the various forms of evil, you will see that every one is the result of the limitation of the power to perceive that the whole Universe is but the Larger Self . . . It is, then, true that God created evil ; but yet it is true that God is Spirit, and being Spirit is incapable of evil. Evil is then purely and solely the result of the materialisation of God. This is a great mystery. We can but indicate it to-night. . . . God is perception itself. God is universal percipience. God is that which sees and that which is seen. If we could see all, hear all, touch all, and so forth, there would be no evil, for evil comes of the limitation of perception. Such limitation was necessary if God was to produce aught other than God. Aught other than God must be less than God. Without evil, therefore, God would have remained alone. All things are God according to the measure of the Spirit in them.”

That is to say, a perfected humanity will be a perfect vehicle of the divine Spirit (See the *Mercaba* of Ezekiel, 1st Chapter). Great is our indebtedness to the Seers who throw out for us flashes of light on the darkness and mystery of human life, where the struggling Spirit within is so often buried in the depths of this mysterious Chaos, thereby making visible the darkness, so that we are enabled to see a

few steps of the Way ahead, thus encouraging us to press forward with renewed assurance that the mists and clouds will be dispelled, and we shall in due time enter the fulness of the divine Presence.

Let us remember, let us endeavour to recall the fact of the immense journey we have already accomplished since we came out from the bosom of the Father ; the experiences we have passed through in our long, long ascent through the mineral, the vegetable and the animal kingdoms of life ; thence into the semi-human, the earlier stages of the human, onward still, adding sense to sense and power to power ; again and again plunging into the thickness of the fight, sometimes succumbing to the foe within our own battlements, then rising again ever onward and upward with renewed and expanding life ; the light now and again revealing something of the grandeur of the spiritual structure, which is to be the crowning of the ages.

As we go back and endeavour to pick up the thread of this wondrous circuit of the life-forces of the Cosmos, let us remember we are not merely viewing from the outside, it is not altogether an intellectual exercise in which we are engaged, we are rather recounting the actual facts of experience, presented to us in this infinite variety of pictures of the past lives of an ever evolving Universe. We *are* the rock, the mineral, the plant, the animal, the human ; as we shall also in due time be the super-human.

How strangely and wondrously are we linked in our physical being to all that is, in this lower world ! We take a piece of rock, examine its structure, its marvellous crystallisations, their beauty and variety of form all fitting together in a perfect cosmic order ; we behold the flashings of light and colour they produce, and we are assured they are still buried within us, under this heavy clay ; yet not altogether buried, were our eyes open to them. Again, in meditating thereon, we obtain foregleams of the mystic City of God, of which we are the living stones, waiting the final touches of the artist who is ever operating within and without us.

We might go through the wondrous ramifications of Nature, and everywhere find, if we have eyes to see, foregleams of the fulness of life and beauty shadowed forth, revealing unimagined possibilities behind and within the forms of beauty we behold, from the dome of blue encircling the horizon, to the tiniest form of insect-life that

flutters away its few minutes of existence in the sunbeams which called it forth, in obedience to its archetypal existence in the Logos of the system to which it belongs, and of which it forms an infinitesimal part.

Take the lily, the rose, or the daisy, those exquisite and enchanting forms of life and beauty in the plant world ; who can measure or estimate the ordeals through which the life has passed, ere it reached its present stage of glory and perfection. What æons of time, what cataclysmal conditions, what selective processes were requisite in order to their production, as we with joyous pleasure view them ; and without which age-long evolution under so varying conditions, they would have been impossible.

What possibilities of perfect life and form every seed contains ; yet among the myriads each type produces, how comparatively small a proportion attain perfection. In the struggle for life, how many succumb ; how many the foes on every hand, besetting their upward way. How persistently the powers and qualities of evil range both within and without the vegetable kingdom ; how constantly the various types of life kill or suppress each other. How few are favoured with opportunities of soil, of sunlight and other climatic conditions, to unfold the fulness of their capacity ; and how like to their condition is the human kingdom at its present stage. Again, take another view, the poison-cup lurks within their essences in larger or smaller proportion, from the deadly *belladonna* downwards.

Some years since, when meandering with a friend in a tropical forest we came upon plants of which we had no knowledge, bearing attractive looking fruit ; rightly judging it to be edible, we plucked, ate, and were refreshed. Had we chanced to have touched the leaves we should have suffered weeks of pain and irritation before being free of its deadly effects. Believing that it is the one life evolving through many essences and forms, what part have the essences of these plants to play in the human kingdom, when in the course of the æons to be, they arrive at that stage,—who shall say ?

We have read what our friends the occultists have to inform us regarding the marvelous preservation of the germs of evil in the physical and astral atoms of man, from incarnation to incarnation. While these teachings may be, and doubtless are, skeptically received by the majority, yet if they will patiently explore this lower kingdom

of plant life, they will find ample corroboration. In the above illustration, the how and the why the branches and leaves should be so virulently poisonous, yet the fruit innocuous and perfect in its kind, lies a mystery which has ample illustration in the story of the life of many on the earth. The working of good through and out of evil, is a common place ; the great Alchemist is constantly engaged with these transforming processes. " Whoso is wise and observeth these things ; even he shall understand the loving kindness of the Lord," and again, " All thy works praise thee in all places of thy dominion."

As we enter the next higher kingdom of physical life, we find the " wandering souls " of the Hindu cosmology and philosophy have taken a distinct step in advance. They have now to accumulate experiences in a new world-order. They are the victors in the lower kingdom of Nature, and the faculties developed require new forms wherein these may be further expanded and perfected. The fight between opposing forces of evil with evil will be continued, enlarged and intensified. Barely to live, will cause to be produced varied ingenuities showing re-creative and artistic skill, and an adaptiveness of means to end which astonish us. The good and the evil now play their parts in a more extended arena. Nature, " red in tooth and claw," is seen in some of her hideous aspects, from the reptile and poisonous insect, to the noble carnivora who range the Indian and African forests. The stronger rule, the weak fall and perish. Again we have to look beneath the surface of things : Do the weaker perish ? Only in name and form ; for we are reminded by the deeper thought that " the form passes, the life remains ; " and with it its gains in the fight which has swept away its form, its weak vehicle, that it may take to itself another more suitable to give expression to its wider knowledge ; thus its having fought a losing battle is in appearance only.

Thus in the animal kingdom we have anticipations of the still more strenuous life of the higher human. We note its progress in the varied departments of its activities, from and through Chaos to Cosmic order and beauty.

Who that has possessed a faithful and affectionate dog can for a moment doubt that its love, devotion to duty and other moral qualities, are divine and imperishable ? And if this is so, how immense must be the volume of the virtues produced in this line of

evolution, through the collision of the hostile forces recognized as good and evil. Think of the mother-love of the female, and the devotion and faithfulness of the male, in the many varieties of mammalian and bird-life, to go no further ; for doubtless, on investigation every order would reveal and yield its quota to the sum total. Surely the psalmist of Israel, so long ago, must have had some presentiment of these facts when he exclaimed, " Let everything that hath breath praise the Lord."

W. A. MAYERS.

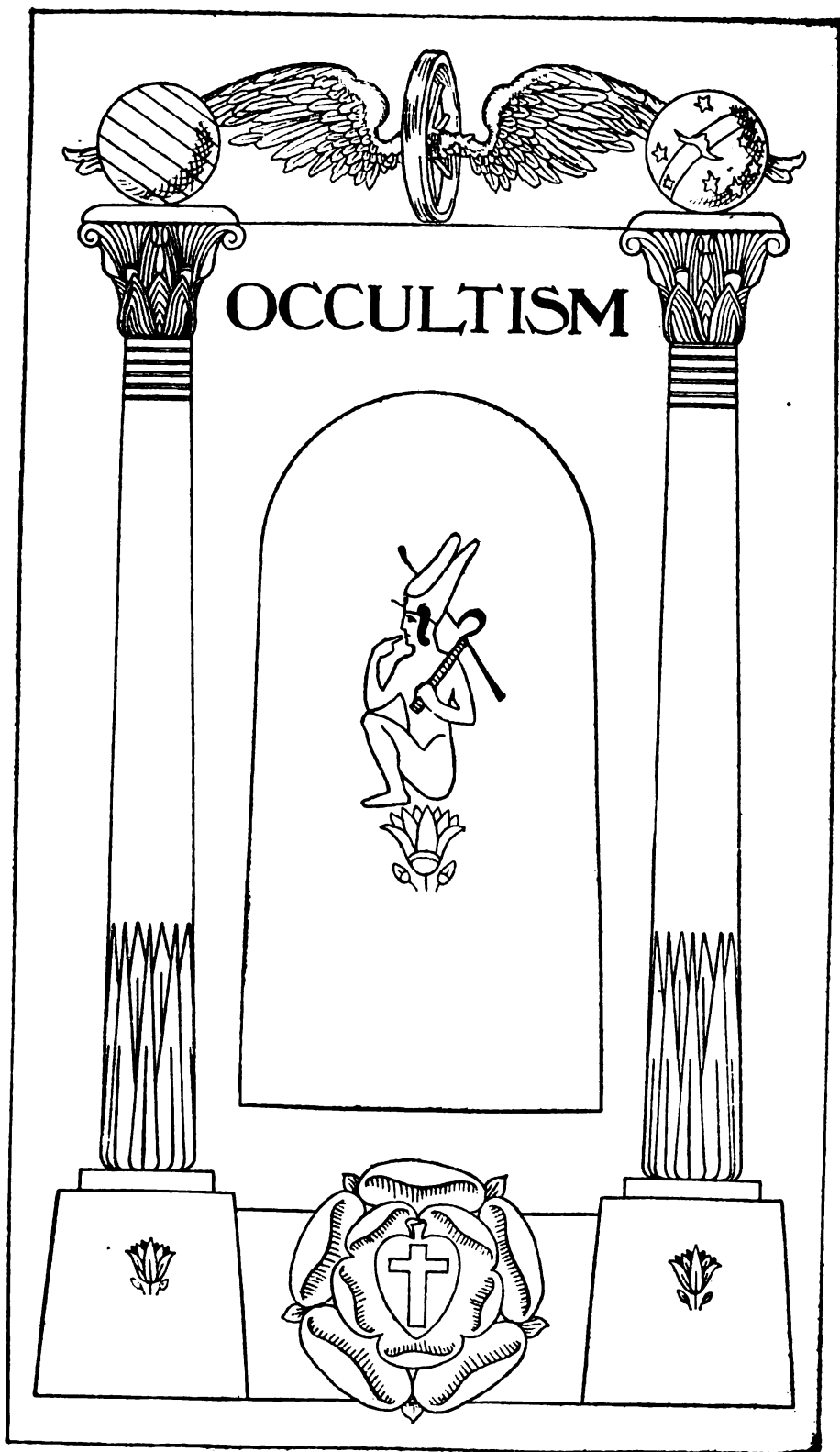
[*To be concluded.*]

OPPORTUNITY.

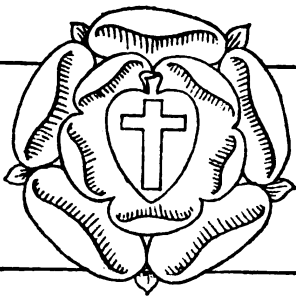
They do me wrong who say I come no more
 When once I knock and fail to find you in ;
 For every day I stand outside your door,
 And bid you wake, and rise to fight and win.
 Weep not for precious chances passed away,
 Weep not for golden ages on the wane ;
 Each night I burn the records of the day,
 At sunrise every soul is born again !
 Laugh like a boy at splendours that have sped ;
 To vanished joys be blind and deaf and dumb ;
 My judgments seal the dead past with its dead,
 But never bind a moment yet to come !
 Though deep in mire, wring not your hands and weep ;
 I lend my arm to all who say—" I can ;"
 No shame-faced outcast ever sank so deep
 But yet might rise and be a noble man !
 Dost thou behold thy lost youth, all aghast ?
 Dost reel from righteous retribution's blow ?
 Then turn from blotted archives of the past,
 And find the future's pages white as snow.
 Art thou a mourner ? Rouse thee from thy spell.
 Art thou a sinner ? Sins may be forgiven.
 Each morning gives thee wings to fly from hell ;
 Each night a star to guide thy feet to heaven.

BY WALTER MALONE.

From The Croydon Citizen.



OCCULTISM



THE SUPERPHYSICAL WORLD AND ITS GNOSIS.*

[TRANSLATED BY SOME MEMBERS OF THE H.P.B. LODGE, LONDON.]

IT is natural that most people, who hear in these days of "transcendental truths," should at once put the question: "How may we attain to such knowledge for ourselves?" Indeed, it is often remarked as a characteristic of people to-day, that they will accept nothing on faith, on mere "authority," but wish rather to rely entirely upon their own judgment. And, therefore, it is that when Mystics and Theosophists profess to know something of the super-physical nature of man, and of the destiny of the human soul and spirit before birth and after death, then they are at once confronted with this fundamental demand of our day. Such dogmas, they seem to say, have only an importance for anyone when you have shown him the way by which he may convince himself of their truth.

This demand is quite justified; and never could any true Mystic or Theosophist fail to recognise it. But it is equally certain that with many who make it, there exists a feeling of scepticism or antagonism toward the assertions of the Mystic. This feeling becomes especially marked when the Mystic sets out by intimating how the truths which he has described may be attained. For then people often say to him; "What is true may be demonstrated; therefore, prove to us what you assert." Furthermore, they imply that the truth must be something clear and simple, something which a "modest" intellect may comprehend; "surely," they seem to say, "it cannot be the possession of a chosen few, to whom it is given by a 'special' revelation!" And in this way the messenger of transcendental truths is frequently confronted with people who reject him, because—unlike the scientist, for example—he can produce no proofs for his assertions, of a nature which they can themselves understand.

* It is with the greatest pleasure that I present to the English-speaking world, through the *Theosophist*, some of the work of the well-known Dr. Rudolf Steiner, General Secretary of our German Section, T.S. The present series consists of eight articles. Dr. Steiner's books are published by Messrs. C. A. Schwetschke and Sohn, Berlin, who also publish the magazine of which he is Editor, *Lucifer-gnosis*.

Again, there are some who more cautiously reject these matters, but who, nevertheless, refuse any close connection with them because, they think, they do not seem reasonable. Thereupon they soothe themselves, though not entirely, by saying that we cannot know anything of what lies beyond birth or death, of what we cannot perceive with our senses.

These are but a few of the conceptions and criticisms with which to-day the messenger of a spiritual philosophy has to deal. But they are similar to all those that compose the key-note of our time. And he who puts himself at the service of a spiritual movement must recognise this key-note quite clearly.

For his own part, the Mystic is aware that his knowledge rests upon superphysical *facts*; just as facts, for example, form the foundation of the experiences and observations described by a traveller in Africa. To the Mystic applies what Annie Besant has said in her manual, *Death—and After?*:

“A seasoned African explorer would care but little for the criticisms passed on his report by persons who had never been thither; he might tell what he saw, describe the animals whose habits he had studied, sketch the country he had traversed, sum up its products and its characteristics. If he was contradicted, laughed at, set right, by untravelled critics, he would be neither ruffled nor distressed, but would merely leave them alone. Ignorance cannot convince knowledge by repeated asseveration of its nescience. The opinion of a hundred persons on a subject on which they are wholly ignorant is of no more weight than the opinion of one such person. Evidence is strengthened by many consenting witnesses, testifying each to his knowledge of a fact, but nothing multiplied a thousand times, remains nothing.”

Here is expressed the Mystic's view of himself. He hears the objections which are raised on every side, yet he knows that he has no need to dispute them. He realises that his certain knowledge is being criticised by those who have not experienced or felt as he himself has done. He is in the position of a mathematician who has discovered a truth which loses no value though a thousand voices are raised in opposition.

Here at once will arise the objection of the sceptics: “Mathematical truths may be proved by anyone,” they will say, “and though perhaps you have really found something, we shall only accept it when we have learnt of its truth by our own observation.” Then they consider themselves to be in the right, because, as they think, it is clear that anyone who acquires the necessary knowledge can prove a mathematical truth, while the experiences professed by the Mystic

depend upon the special faculties of a few elect people, whom they are expected to blindly believe.

But for him who rightly considers this objection, any justification for the doubt immediately vanishes. For every true Mystic will here speak just like the very sceptics themselves. He will always emphasise the truth that the way to the Higher Knowledge is open for anyone who has acquired for himself the faculties by which he may win entrance. The Mystic asserts nothing which his opponents would not also be compelled to assert, if they did but fully understand what they are saying.

Sceptics are not content to test the assertions of the Mystic only when they have acquired the necessary faculties, but rather judge him according to their present faculties, and not with those which he is bound to demand. He says to them: "I do not claim to be 'chosen' in the sense that you mean. I have merely worked within myself, in order to acquire these powers through which it is possible to speak of glimpses into superphysical regions. But these faculties are dormant within everyone, only they must be developed." But his opponents then answer: "You must prove your truths to us as we are now." They will not meet his demand that they should develop, first, the dormant powers within them, but rather, without being willing to do so, insist that he shall give them proofs. Nor do they see that this is exactly as if a peasant at his plough should demand of the mathematician, the proof of a complicated problem without first undergoing the trouble of learning mathematics.

All this appears to be so simple that one almost hesitates to speak of it. And yet it indicates a delusion under which millions of people at the present time are living. If one explains it to them they always agree with it in theory, since it is quite as obvious as that two and two make four. Yet in practice they are continually in contradiction to it. One can very soon convince oneself of that. The mistake has become second-nature with many; they practise it without any longer realising that they do so, without desiring to be convinced of it, just as they offend against everything which they would at all times allow to pass for a principle of the simplest nature, could they only consider it quietly. It matters not whether the Mystic of to-day moves in a circle of thinking artisans, or in a more educated circle, for wherever he goes he meets with the same

prejudice, the same self-contradiction. One finds it in popular lectures, in all the newspapers and magazines, and in even more learned works or treatises.

And here we must recognise quite clearly that we are dealing with a sign of the time which we cannot simply consider as mere incompetency, nor expose as criticism, correct perhaps, but nevertheless not just. We must understand that this symptom, this prejudice against the higher truths, lies deep in the very being of our age. We must understand clearly that the great successes, the immense advance, which distinguish it, necessarily tend toward this mistake. The XIXth Century especially had in this respect a dark side to its wonderful excellencies. Its greatness rests upon its discoveries in the external world, and its conquest of natural forces for technical and industrial purposes. These successes could only have been attained by the observation of the senses, and afterwards by the employment of the mind upon what the senses had thus perceived. The civilisation of the present day is the result of the training of our senses, and of that part of our mind which is occupied with the world of sense. Almost every step we take in the street, to-day, shows us how much we owe to this kind of training. And it is under the influence of these blessings of civilisation that the habits of thought prevalent among our fellow-men of to-day have been developed. They continue to abide by the senses and the mind, because it is by means of these that they have grown great. People were taught to train themselves to admit nothing as true except those things that were presented to them by the senses or the mind. And nothing is more apt to claim for itself the only valid testimony, the only absolute authority, than the mind or the senses. If a man has acquired by them a certain degree of culture, he thenceforth accustoms himself to submit everything to their consideration, everything to their criticism. And again in another sphere, in the domain of Social Life, we find a similar trait. The man of the XIXth Century insisted, in the fullest sense of the word, upon absolute freedom of personality, and repudiated any authority in the Social Commonwealth. He endeavored to construct the community in such a way that the full independence, the self-chosen vocation of each individual should, without interference, be assured. In this way it became habitual for him to consider everything from the standpoint

of the average individual. The higher powers which lie dormant in the soul may be developed by one person in this direction, by another in that. One will make more progress, another less. When they develop such powers, or when they attach any value to them, men begin to differentiate themselves. One must also, if one admits their existence, allow to the man who has progressed further, more right to speak on a subject, or to act in a certain way, than to another who is less advanced. But with regard to the senses and the mind, one may employ an average standard. All have there the same rights, the same liberty.

It is also noticeable that the present formation of the Social Commonwealth has helped to bring about a revolt against the higher powers of man. According to the Mystic, civilisation during the XIXth Century has altogether moved along physical lines ; and people have accustomed themselves to move on the physical plane alone, and to feel at home there. The higher powers are only developed on planes other than the physical, and the knowledge which these faculties bring has, therefore, become alien to man. It is only necessary to attend mass-meetings, if one wishes to be convinced of the fact that the speakers there are totally unable to think any thoughts but those which refer to the physical plane, the world of sense. This can also be seen among the leading journalists of our papers and magazines ; and, indeed, on all sides one can observe the haughtiest and most complete denial of everything that cannot be seen with the eyes, or felt with the hands, or comprehended by the average mind. Once more let it be said that we do not condemn this attitude. It denotes a necessary stage in the development of humanity. Without the pride and prejudices of mind and sense, we should never have achieved our great conquests over material life, nor have been able to impart to the personality a certain measure of elasticity : neither could we hope that many ideals which must be founded on man's desire for freedom and the assertion of personality, may yet be realised.

But this dark side of a purely materialistic civilisation has deeply affected the whole being of the modern man. For proof it is not necessary to refer to the obvious facts already named ; it would be easy to demonstrate by certain examples which are lightly underrated, especially to-day, how deeply-rooted in the mind of the modern

man, is this adhesion to the testimony of the senses, or the average intelligence. And it is just these things that indicate the need for the renewal of spiritual life.

The strong response evoked by Professor Friedrich Delitzsch's *Babel Bible Theory*, fully justifies a reference to its author's method of thinking, as a sign of the time. Professor Delitzsch has demonstrated the relationship of certain traditions in the Old Testament to the Babylonian accounts of the Creation, and this fact, coming from such a source and in such a form has been realised by many who would otherwise have ignored such questions. It has led many to reconsider the so-called idea of Revelation. They ask themselves : " How is it possible to accept the idea that the contents of the Old Testament were revealed by God, when we find very similar conceptions among decidedly heathen nations ? " This problem cannot here be further discussed. Delitzsch found many opponents, who feared lest through his exposition, the very foundations of Religion had been shaken. He has defended himself in a pamphlet, *Babel and Bible, a Retrospect and a Forecast*. Here we shall only refer to a single sentence in the pamphlet. It is an important sentence, because it reveals the view of an eminent man of science regarding the position of man in respect to transcendental truths. And to-day innumerable other people think and feel just like Delitzsch. The sentence affords an excellent opportunity for us to find out what is the innermost conviction of our contemporaries, expressed here quite freely and therefore in its truest form.

Delitzsch turns to those who reproach him with a somewhat liberal use of the term " Revelation ", who would fain regard it as " a kind of old priestly wisdom " which " has nothing at all to do with the layman. " In opposition to this he says :

For my part, I am of opinion that while our children or ourselves are instructed in school or at church as regards Revelation, not only are we within our right, but it is our duty, to think independently concerning these deep questions, possessing also, as they do, an eminently practical side, were it only that we might avoid giving our children " evasive " answers. For this very reason it will be gratifying to many searchers after Truth when the dogma of a special " choosing " of Israel shall have been brought forward into the light of a wider historical outlook, through the union of Babylonian, Assyrian, and Old Testament research [A few pages earlier we are shown the direction of such thoughts]. For the rest, it would seem to me that the only logical thing is for Church and School to be satisfied as regards the whole past history of the world and of humanity, with the belief in One Almighty

Creator of Heaven and Earth, and that these tales of the Old Testament should be classified by themselves under some such title as "Old Hebraic Myths."

(It may be taken as a matter of course, we suppose, that no one will see in the following remarks an attack on the investigator, Delitzsch). What, then, is here said in naïve simplicity? Nothing less than that the mind which is engaged upon physical investigation may assert the right of judging experiences of superphysical nature. There is no thought that this mind, without further preparing itself, may perhaps be unfit to reflect upon the teachings of these "Revelations." When one wishes to understand what appears as a "Revelation," one cannot do so unless one brings to bear upon it those forces out of which the "Revelation" itself has come.

He who develops within himself the mystical power of perception soon observes that in certain stories of the Old Testament (which were called by Delitzsch "Old Hebraic myths") there are revealed to him truths of a higher nature than those which may be comprehended by the intellect, which is only concerned with the things of sense. His own mystical experiences will lead him to see that these "myths" have proceeded out of a mystical perception of transcendental truths. And then, in one moment, his whole point of view is changed.

As little as one can demonstrate the fallacy of a mathematical problem by discovering who solved it first, or even that several people have solved it—which would certainly be a valuable historical discovery—just so little can one impugn the truth of a biblical narrative by the discovery of a similar story elsewhere. Instead of demanding that everyone should insist upon his right, or even his duty, to think independently on the so-called "Revelations," we ought rather to consider that only he has a right to decide anything about the matter who has developed in himself those latent powers which make it possible for him to re-live what was once realised by those very Mystics who proclaimed the "supersensuous revelations."

Here we have an excellent example of how the average intellect, qualified for the highest triumphs in practical sense-knowledge, sets itself up, in naïve pride, as a judge in domains, the existence of which it does not even care to learn. For purely historical investigation is also carried on by nothing but the experience of the senses.

In just the same way has the investigation of the New Testament

led us into a blind alley. At all costs the method of the "Newer Historical Investigation" had to be directed upon the Gospels. These documents have been compared with each other, and brought into relation with all sorts of things, in order that we might find out what really happened in Palestine from the year one to the year 33; how the "historical personality" of whom they tell, really lived, and what He can really have said.

Now a man of the XVIIth Century, Angelus Silesius, has already expressed the whole of the critical attitude toward this kind of investigation :

" Though Christ were yearly born in Bethlehem, and never
Had birth in you yourself, then were you lost forever ;
And if within yourself it is not reared again,
The Cross at Golgotha can save you not from pain."

Nor are these the words of one who doubted, but of a Christian, strong in his belief. And his equally fervent predecessor, Meister Eckhart, said in the XIIIth Century :

There are some who desire to see God with their eyes, as they look at a cow, and just as they love a cow so they desire to love God. . . . Simple-minded people imagine that God may be seen as if He stood there and they stood here. But this is not so : in that perception, God and I are one.

These words must emphatically not be directed against the investigation of "historical truth." Yet no one can rightly understand the historical truth of such documents as the Gospels, unless he has first experienced within himself the mystical meaning which they contain. All such comparisons and analyses are quite worthless, for no one can discover who was "born in Bethlehem" but he who has mystically experienced the Christ within himself : neither can any one in whom it has not already been erected, decide how it is that "the Cross at Golgotha" can deliver us from pain. Purely historical investigation "can discover no more concerning the mystic reality than the dismembering anatomist, perhaps, can discover the secret of a great poetical genius (See my book, *Christ as a Mystical Reality*, Berlin).

He who can see clearly in these matters is aware how deeply-rooted, at the present time, is the "pride" of the intellect, which only concerns itself with the facts of sense. It says : "I do not wish to develop faculties in order that I may reach the higher truths ;

I wish to form my decisions concerning them with the powers that I now possess."

In a well-meant pamphlet, which is written, however, entirely out of that spirit of the age which we have already indicated (*What do we know about Jesus ?* by A. Kalthoff, Berlin) we read as follows :

Christ, who symbolizes the life of the Community, may be discerned within himself by the man of to-day : out of his own soul the man of to-day can create Christ just as well as the author of a gospel created him : as a man he may put himself in the same position as the gospel-writers, because he can reinstate himself into the same soul-processes, can himself speak or write Gospel.

These words may be true, or may be, also, entirely erroneous. They are true when understood in the sense of Angelus Silesius, or of Meister Eckhart, when they are referred to the development of powers which are dormant in every human soul which, from some such idea, endeavours to experience within itself, the Christ of the Gospels. They are altogether wrong if a more or less shallow ideal of the Christ is thus created out of the spirit of an age that acknowledges the truth of no perceptions but those of the senses.

The life of the Spirit can only be understood when we do not wish to criticise it with the lower mind, but rather to develop ourselves for it internally. No one can hope to learn anything of the highest truths accessible to man, if he demands that they shall be lowered to the "average understanding." To this it might be objected : "Why, then, do you, Mystics and Theosophists, proclaim these truths to people who, as you declare, cannot as yet understand them ? Why should there be a Theosophical Movement which proclaims certain teachings, when the powers which bring men to the perception of them, ought first to be developed ?"

It is the task of these articles to solve this apparent contradiction. It will show that the spiritual currents of our day speak from a different basis, in a different manner from the science which relies entirely on the lower intellect. Yet in spite of this, the spiritual currents are not less scientific than the science which is based upon physical facts alone. Rather do they extend the field of scientific investigation into the superphysical. We must close this article with one more question, which will perhaps be asked : "How can one attain to superphysical truths, and, in thus attaining to them, of what help are spiritual movements ?"

RUDOLF STEINER, PH. D.

(To be continued.)

NATURE-SPIRITS.*

Comparatively little has been done as yet towards compiling what might be called a natural history of the vast kingdom of the Nature-Spirits. The notes which follow are not in any sense exhaustive ; indeed, they touch only the surface of the subject. Nevertheless they may help to give some sort of outline idea of an evolution which has had, and still has, no inconsiderable influence upon our own.

WE may regard the Nature-Spirits of the land as in a sense the original inhabitants of the country, driven away from some parts of it by the invasion of man, much as the wild animals have been. Just like wild animals, the nature-spirits avoid altogether the great cities and all places where men most do congregate, so that in those their effect is a negligible quantity. But in all quiet country places, among the woods and fields, upon the mountains or out at sea, nature-spirits are constantly present, and though they rarely show themselves, their influence is powerful and all-pervading, just as the scent of the violets fills the air though they are hidden modestly among the leaves.

The nature-spirits constitute an evolution apart, quite distinct at this stage from that of humanity. We are all familiar with the course taken by the Second Outpouring through the three elemental kingdoms down to the mineral, and then upward through the vegetable and animal to the attainment of individuality at the human level. We know that after that individuality has been attained, the evolution of humanity carries us gradually to the steps of the Path, and then onward and upward to adeptship and to the glorious possibilities which lie beyond.

This is our line of evolution, but we must not make the mistake of thinking of it as the only line. Even in this world of ours, the divine life is pressing upwards through several streams, of which ours is but one, and numerically by no means the most important. It may help us to realise this, if we remember that while humanity in its physical manifestation occupies only quite a small part of the surface of the earth, entities at a corresponding level on other lines of

* Mr. Leadbeater is engaged on a book, which promises to be a most valuable contribution to our literature, entitled, *The Hidden Side of Things*. He has kindly allowed this chapter of it to be published in advance in the *Theosophist*.

evolution not only crowd the earth far more thickly than man, but at the same time populate the enormous plains of the sea and the fields of the air.

LINES OF EVOLUTION.

At this stage of evolution we find these streams running parallel to one another, but for the time quite distinct. The nature-spirits, for example, neither have been, nor ever will be, members of humanity such as ours, yet the indwelling life of the nature-spirit comes from the same Logos as our own, and will return to Him just as ours will. The streams may be roughly considered as flowing side by side as far as the mineral level, but as soon as they turn to commence the upward arc of evolution, divergence begins to appear. This stage of immetalization is naturally that at which life is most deeply immersed in physical matter ; but while some of the streams retain physical forms through several of the further stages of their evolution, making them, as they proceed, more and more an expression of the life within, there are other streams which at once begin to cast off the grosser physical, and for the rest of their evolution on this plane, use only bodies composed of etheric matter.

One of these streams, for example, after finishing that stage of its evolution in which it is part of the mineral monad, instead of passing into the vegetable kingdom takes for itself vehicles of etheric matter which inhabit the interior of the earth, living actually within the solid rock. It is difficult for many students to understand how it is possible for any kind of creature thus to inhabit the solid substance of the rock or the crust of the earth. It must be remembered, however, that creatures possessing bodies of etheric matter find the substance of the rock no impediment to their motion or their vision. Indeed, for them, physical matter in its solid state is their natural element and habitat—the only one to which they are accustomed and in which they feel at home. These vague lower lives in amorphous etheric vehicles are not readily comprehensible to us ; but somehow they gradually evolve to a stage when, though still inhabiting the solid rock, they live close to the surface of the earth instead of in its depths, and the more developed of them are able occasionally to detach themselves from it for a short time.

These creatures have sometimes been seen and perhaps more

frequently heard, in caves or mines, and they are often described in mediaeval literature as gnomes. The etheric matter of their bodies is not under ordinary conditions visible to physical eyes, so that when they *are* seen one of two things must take place ; either they must materialize themselves by drawing round them a veil of physical matter, or else the spectator must experience an increase of sensitiveness which enables him to respond to the rates of vibration of the higher ethers, and to see what is not normally perceptible to him. The slight temporary exaltation of faculty necessary for this is not very uncommon nor difficult to achieve, and on the other hand, materialization is easy for creatures which are only just beyond the bounds of visibility ; so that they would be seen far more frequently than they are, but for the rooted objection to the proximity of human beings, which they share with all other types of nature-spirits. The next stage of their advancement brings them into the sub-division commonly called fairies—the type of nature-spirits which usually lives upon the surface of the earth as we do, though still using only an etheric body, and after that they pass on through the air-spirits into the Deva kingdom in a way which will be explained later.

It will be remembered that the Life-wave which is at the mineral level is manifesting itself not only through the rocks which form the solid crust of the earth, but also through the waters of the ocean ; and just as the former may pass through low etheric forms of life (at present unknown to man) in the interior of the earth, so the latter may pass through corresponding low etheric forms which have their dwelling in the depths of the sea. In this case also, the next stage or kingdom brings us into more definite though still etheric forms inhabiting the middle depths, and very rarely showing themselves at the surface. The third stage for them (corresponding to that of the fairies for the rock-spirits) is to join the enormous host of water-spirits which cover the vast plains of the ocean with their joyous life.

Taking as they do bodies of etheric matter only, it will be seen that the entities following these lines of development miss altogether the vegetable and animal kingdoms as well as the human. There are, however, other types of nature-spirits which enter into both these kingdoms before they begin to diverge. In the ocean, for example, there is a stream of life which after leaving the mineral level touches

the vegetable kingdom in the form of sea-weeds, and then passes on through the corals and the sponges and the huge cephalopods of the middle deeps up into the great family of the fishes, and only after that joins the ranks of water-spirits.

It will be seen that these retain the dense physical body as a vehicle for evolution, up to a much higher level ; and in the same way we find that the fairies of the land are recruited not only from the rank of the gnomes, but also from the less evolved strata of the animal kingdom, for we find a line of development which just touches the vegetable kingdom in the shape of minute fungoid growths, and then passes onward through the bacteria and animalculae of various kinds, through the insects and smaller reptiles up to the beautiful family of the birds, and only after many incarnations among these joins the still more joyous tribe of the fairies. Yet another stream diverges into etheric life at an intermediate point, for while it comes up through the vegetable kingdom in the shape of grasses and cereals, it turns aside thence into the animal kingdom and is conducted through the curious communities of the ants and bees ; and a set of etheric creatures closely corresponding to the latter—those tiny humming-bird-like nature-spirits which are so continually seen hovering about flowers and plants, and play so large a part in the production of their manifold variations—their playfulness being often utilized in specialization and in the helping of growth.

OVERLAPPING.

It must be understood that in all cases of the transference of the Life-wave from one kingdom to another, very great latitude is allowed for variation ; there is as it were a great deal of overlapping between the kingdoms. That is perhaps most clearly to be seen along our own line of evolution, for we find that the life which has attained to the highest levels in the vegetable kingdom never passes into the animal kingdom at its lowest level, but on the contrary joins it at a fairly advanced stage. For example, the life which has ensouled one of our great forest trees could never descend to animate a swarm of mosquitoes, nor even a family of rats or mice or such small deer ; while these latter would be very appropriate forms for that part of the Life-wave which had left the vegetable kingdom at the level of the daisy or the dandelion.

The ladder of evolution has to be climbed in all cases, but it seems as though the higher part of one kingdom lies to a large extent parallel with the lower part of the one above it, so that it is possible for a transfer from one to the other to take place at very different levels in different cases. That stream of life which enters the human kingdom appears to avoid altogether the lowest stages of the animal kingdom; that is, the life which is presently to rise into humanity never manifests itself through the insects or the lesser reptiles; it enters the animal kingdom sometimes at the level of the greater reptiles, or, more often still, passes directly from the highest forms of the vegetable life into the mammalia. Similarly when the most advanced domestic animal becomes individualized, he does not always need to descend into the form of the absolutely primitive savage for his first human incarnation. The accompanying diagram * shows some of these lines of development in a convenient tabular form, but it must not be considered as in any way exhaustive, as there are no doubt other lines which have not yet been observed, and there are certainly all kinds of variations and possibilities of crossing at different levels from one line to another; so that all we can do is to give a broad outline of the scheme.

As will be seen from the diagram, at a later stage all the lines of evolution converge once more; at least to our dim sight there seems no distinction of glory among those Lofty Ones, though probably if we knew more we could make our table more complete. At any rate we know that, much as humanity lies above the animal kingdom, so beyond and above humanity in its turn lies the great deva kingdom, and that to enter among devas is one of the seven possibilities which the Adept finds opening before him. That same kingdom is also the next stage for the nature-spirit; but we have here another instance of the overlapping previously mentioned, for the Adept joins that kingdom at a very high level, omitting altogether three of its stages, while the next step of progress for the highest type of nature-spirit is to become a Kâma-deva, thus beginning at the bottom of that particular ladder instead of stepping on to it half-way up.

It is on joining the deva kingdom that the nature-spirit receives the

* We have not received the diagram which is to appear in the author's book—
Ed. note.

Divine Spark of the Third Outpouring and thus attains individuality, just as the animal does when he passes into the human kingdom ; and a further point of similarity is, that just as the animal gains individualization only through contact with humanity, so the nature-spirit gains it through contact with the deva—through becoming attached to him and working in order to please him, until at last he learns how to do deva's work himself. The more advanced nature-spirit is therefore not exactly an etheric or astral human being, for he is not yet an individual ; yet he is much more than an etheric or astral animal, for his intellectual level is far higher than anything which we find in the animal kingdom, and is indeed quite equal along many lines to that of average humanity. On the other hand, some of the earlier varieties possess but a very limited amount of intelligence, and seem to be about on an equality with the humming birds or bees or butterflies which they so closely resemble. As we have seen from our diagram, this one name of nature-spirit covers a very large segment of the arc of evolution, including stages corresponding to the whole of the vegetable and animal kingdom, and to humanity up to almost the present level of our own race.

FAIRIES.

The type best known to man is that of the fairies, the spirits who live normally upon the surface of the earth, though, since their bodies are of etheric matter, they can pass into the ground at will. Their forms are many and various, but most frequently human in shape and somewhat diminutive in size, usually with a grotesque exaggeration of some particular feature or limb. Etheric matter being plastic and readily moulded by the power of thought, they are able to assume almost any appearance at will, but they undoubtedly have definite forms of their own, which they wear when they have no special object to serve by taking any other, and are therefore not exerting their will to produce a change of shape. They have also colours of their own, marking the difference between their tribes or species, just as the birds have differences of plumage.

There are an immense number of sub-divisions or races among them, and individuals of these sub-divisions vary in intelligence and disposition precisely as human beings do. Again, like human beings, these divers races inhabit different countries, or sometimes different districts of the same country, and the members of one race have a

general tendency to keep together, just as men of one nation do among ourselves. They are on the whole distributed much as are the other kingdoms of nature ; like the birds, from whom some of them have been evolved, some varieties are peculiar to one country, others are common in one country and rare elsewhere, while others again are to be found almost anywhere. Again like the birds, it is broadly true that the most brilliantly coloured orders are to be found in tropical countries.

NATIONAL TYPES.

The predominant types of the different parts of the world are usually clearly distinguishable and in a sense characteristic ; or is it perhaps that their influence in the slow course of ages has moulded the men and animals and plants who lived near them, so that it is the nature-spirit who has set the fashion and the other kingdoms who have unconsciously followed it ? For example, no contrast could well be more marked than that between the vivacious, rollicking orange-and-purple or scarlet-and-gold manikins who dance among the vineyards of Sicily, and the almost wistful gray-and-green creatures who move so much more sedately amidst the oaks and the furze-covered heaths in Brittany, or the golden-brown "good people" who haunt the hill-sides of Scotland.

In England the emerald-green variety is probably the commonest, and I have seen it also in the woods of France, Belgium and Saxony, in far-away Massachusetts, and on the banks of the Niagara River. The vast plains of the Dakotas are inhabited by a black-and-white kind which I have not seen elsewhere, and California rejoices in a lovely white-and-gold species which also appears to be unique. In Australia the most frequent type is a very distinctive creature of a wonderful luminous sky-blue colour ; in New Zealand they have a deeper blue, shot with silver, while in the South Sea Islands one meets with a silvery-white variety which coruscates with all the colors of the rainbow, like a figure of mother-of-pearl.

In India we find all sorts, from the delicate rose-and-pale-green, or pale-blue-and-primrose of the hill country, to the rich medley of gorgeously gleaming colours, almost barbaric in their intensity and profusion, which is characteristic of the plains. In some parts of that marvellous country, I have seen the black-and-gold type which is more usually associated with the African desert, and also a species which resembles a statuette made out of a gleaming crimson metal, such as was the orichalcum of the Atlanteans. Somewhat akin to this last is a very curious variety which looks as though cast out of bronze and burnished ; it appears to make its home in the immediate neighbourhood of volcanic disturbances, since the only places in which it has been seen so far are the slopes of Vesuvius and Etna, the Sandwich Islands, the Yellowstone Park in North America, and a certain part of the North Island of New Zealand. Several indications

seem to point to the conclusion that this is a survival of a primitive type, and represents a sort of intermediate stage between the gnome and the fairy. In some cases, districts close together are found to be inhabited by quite different classes of nature-spirits ; for example, as has already been mentioned, the emerald-green elves are common in Belgium, yet a hundred miles away in Holland hardly one of them is to be seen, and their place is taken by a sober-looking dark-purple species.

ON A SACRED MOUNTAIN IN IRELAND.

A curious fact is that altitude above the sea level seems to affect their distribution, those who belong to the mountains scarcely ever intermingling with those of the plains. I well remember when climbing one of the traditionally sacred hills of Ireland, noticing the very definite lines of demarcation between the different types. The lower slopes, like the surrounding plains, were alive with the intensely active and mischievous little red-and-black race which swarms all over the south and west of Ireland, being especially attracted to the magnetic centres established nearly two thousand years ago by the magic working priests of the old Milesian race to ensure and perpetuate their domination over the people by keeping them under the influence of the great illusion. After half-an-hour's climbing, however, not one of these red-and-black gentry was to be seen, but instead, the hill-side was populous with the gentler blue-and-brown type which long ago owed special allegiance to the Tuatha-de-Danaan. These also had their zone and their well-defined limits, and no nature-spirit of either type ever ventured to trespass upon the space round the summit sacred to the great green devas who have watched there for more than two thousand years, guarding one of the centres of living force that link the past to the future of that mystic land of Erin. Taller far than the height of man, these giant forms, in colour like the first new leaves of spring, soft, luminous, shimmering, indescribable, look forth over the world with wondrous eyes that shine like stars, full of the peace of those who live in the eternal, waiting with the calm certainty of knowledge until the appointed time shall come. One realizes very fully the power and importance of the hidden side of things when one beholds such a spectacle as that. But indeed, it is scarcely hidden, for the different influences are so strong and so distinct that anyone in the least sensitive cannot but be aware of them, and there is good reason for the local tradition that he who spends a night upon the summit of the mountain shall awaken in the morning either a poet or a madman. A poet if he has proved capable of response to the exaltation of the whole being produced by the tremendous magnetism which has played upon him while he has slept ; a madman, if he was not strong enough to bear the strain.

C. W. LEADBEATER.

(To be continued.)



ECHOES FROM THE PAST.

H. P. B., writing about the blessed Masters, in the first volume of the *Path*, pp. 257-263, December 1886, has the following (Members will do well to compare her views with those of Mr. Sinnett, as to the Masters and the T.S.):

“I was the first in the United States to bring the existence of our Masters into publicity; and exposed the holy names of two Members of a Brotherhood hitherto unknown to Europe and America (save to a few Mystics and Initiates of every age), yet sacred and revered throughout the East, and especially India.” Let no one think, withal, that I come out as a champion or a defender of those who most assuredly need no defense.

“Our Masters . . . are simply holy mortals, nevertheless, however, higher than any in this world, morally, intellectually and spiritually. However holy and advanced in the science of the Mysteries, they are still men, members of a Brotherhood who are the first in it to show themselves subservient to its twice-honored laws and rules.”

“The Society, founded at their wish, and under their orders.”

“I know that I have, all my faults notwithstanding, Master’s protection over me, and if I have it, the reason for it is simply this: for 35 years and more, ever since in 1851 I saw any Master *bodily* and personally for the first time, *I have never once denied or even doubted Him*, not even in thought. . . . I was told that as soon as one steps on the Path leading to the Âshrama of the blessed Masters—the last and only custodians of primitive Wisdom and Truth—his Karma, instead of having to be distributed throughout his long life, falls upon him in a block—crushes him with its whole weight. . . . I felt sure that Master would not permit that I should perish; that he would always appear at the *eleventh* hour—and so *He did*. Three times I was saved from death by Him, the last time almost against my will, when I went again into the cold, wicked world, out of love for Him, who has taught me what I know and made me what I am. Therefore, I do His work and bidding. Unswerving devotion to Him who embodies the duty traced for a

and belief in the Wisdom—collectively, of that grand, mysterious, yet actual Brotherhood of holy men—is my only merit.”

“ And now repeating after the *Paraguru*—my Master’s MASTER—the words He had sent as a message to those who wanted to make of the Society a ‘ miracle club ’ instead of a Brotherhood of Peace, Love and mutual assistance : ‘ Perish, rather the T.S. and its hapless founders.’ ”

“ Theosophists refusing to *lead the life* and then criticising and throwing slurs on the grandest and noblest of men, because tied by Their wise laws—hoary with age and based on an experience of human nature millenniums old—those Masters refuse to interfere with Karma and to play second fiddle to every Theosophist who calls upon them, and whether he deserves it or not. All my love and aspirations belong to my beloved brothers, the Sons of old *Āryāvarta*—the Motherland of my Master.”

Again :—

“ Our Society was founded at the direct suggestion of Indian and Tibetan Adepts, and in coming to this country [India] we but obeyed Their wishes (*Theosophist* Vol. III., p. 243).

Then we have a prophecy of an Indian yogî, commented on by H. P. B. :

“ I (Tholuvare Velayudham Mudaliar, 2nd Tamil Paṇḍiṭ of the Presidency College, Madras) was a chelâ of the late Arulprakâsha Vallalore, otherwise known as Chitambaram Râmalingam Pillai Avergal, the celebrated yogî of Southern India. . . . He said : ‘ You seem to be determined not to be convinced by me. Yet the time is not far off when persons from Russia, America, and other foreign lands will come to India, and preach to you this same doctrine of Universal Brotherhood. . . . you will soon find that the Brothers who live in the far North will work a great many wonders in India, and thus confer incalculable benefits upon this our country.’ ” Says H. P. B. : “ This is one of those cases of previous foretelling of a coming event, which is least of all open to suspicion of bad faith. The honorable character of the witness, the wide publicity of his guru’s pronouncements, and the impossibility that he could have got from public rumor, or the journals of the day, any intimation that the T. S. would be formed and would operate in India—all these conspire to support the inference that Râmalingam,

Yogî was verily in the counsels of Those who ordered us to found the Society. In March, 1873, we * were directed to proceed from Russia to Paris. In June we were told to proceed to the United States, where we arrived July 6th. This was the very time when Râmalingam was most forcibly prefiguring the events which should happen. In October, 1874, we received an intimation to go to Chittenden, Vermont, where, at the famous homestead of the Eddy family, Colonel Olcott was engaged in making his investigations—now so celebrated in the annals of Spiritualism—of the so-called ‘materialisation of spirits’. In November, 1875, the T.S. was founded, and it was not until 1878 that the correspondence began with friends in India, which resulted in the transfer of the Society’s Headquarters to Bombay, in February, 1879.”

On April, 3rd 1886, H.P.B. wrote to Dr. Hartmann : “I was sent to America on purpose, and sent to the Eddys. There I found Olcott in love with spirits, as he became in love with the Masters later on. I was ordered to let him know that spiritual phenomena without the philosophy of occultism were dangerous and misleading. I proved to him that all that mediums could do through spirits, others could do at will without any spirits at all ; that bells, and thought reading, raps and physical phenomena, could be achieved by any one who had a faculty of acting in his physical body through the organs of his astral body ; and I had that faculty ever since I was four years old, as all my family know. I could make furniture move and objects fly apparently, and my astral arms that supported them remained invisible ; all this before I knew even of Masters. Well, I told him the whole truth. I said to him that I had known Adepts, the ‘Brothers,’ not only in India and beyond Ladakh, but in Egypt and Syria—for there are ‘Brothers’ there to this day.† The names of the ‘Mahât-mâs’ were not even known at the time, since they are called so only in India. That, whether They were called Rosicrucians, Kabalists, or Yogîs, Adepts were everywhere Adepts, silent, secret, retiring, and who would never divulge themselves entirely to any one unless one did as I did—passed seven and ten years probation, and gave proofs of absolute devotion, and that he, or she, would keep silent even before a prospect and a threat of death. I fulfilled the requirements, and am what I am ; and this no Hodgson, no Coulomb, no

* The editorial “we” for “I, H.P.B.,” Ed.

Sellin, can take from me. All I was allowed to say was—the truth. There is beyond the Himâlayas a nucleus of Adepts of various nationalities ; and the Teschu Lâma knows Them, and They act together, and some of Them are with Him and yet remain unknown in Their true character even to the average lâmas - who are ignorant fools mostly. My Master and K. H. and several others I know personally are there, coming and going, and They are all in communication with Adepts in Egypt and Syria, and even Europe. I said and proved that They could perform marvellous phenomena ; but I also said that it was rarely They would condescend to do so to satisfy enquirers. . . . When we arrived [in India] Master, coming to Bombay bodily, paid a visit to us at Girgaum, and several persons saw Him, Wimbridge for one.” She then describes the foolish ideas that arose about them. “ The idea that the Masters were mortal men, limited even in Their great powers, never crossed anyone’s mind, though They wrote this Themselves repeatedly. It was ‘ modesty and secretiveness, ’ people thought. How is it possible, the fools argued, ‘ that the Mahâtmâs should not know all that was in every Theosophist’s mind, and hear every word pronounced by each member ? ’

“ That to do so, and find out what the people thought, and hear what they said, the Masters had to use special psychological means to take great trouble for it at the cost of labour and time, was something out of the range of the perceptions of Their devotees.”

The Countess Wachtmeister, repeating what H.P.B. had told her of the T.S. Movement, said that, “ H.P.B. met her Master in 1851 in London, when He told her He had selected her for the work of a Society. She told her father, and got his consent to do what she was asked. She then went away and was taught, and after many years returned to the world, instructed to find a man named ‘ Olcott. ’ Coming to America, she asked everyone of such a man, and at last found him at the Eddy Farm.”

In a letter dated December, 6th, 1887, she speaks of “ the Society created by the Masters, *our* Mahâtmâs.” In this letter she also says : “ Master sent me to the United States to see what could be done to stop necromancy and the unconscious black magic exercised by the Spiritualists. I was made to meet you (Olcott) and to change your ideas, which I have. The Society was formed, then gradually made to merge into and evolve hints of the teachings from

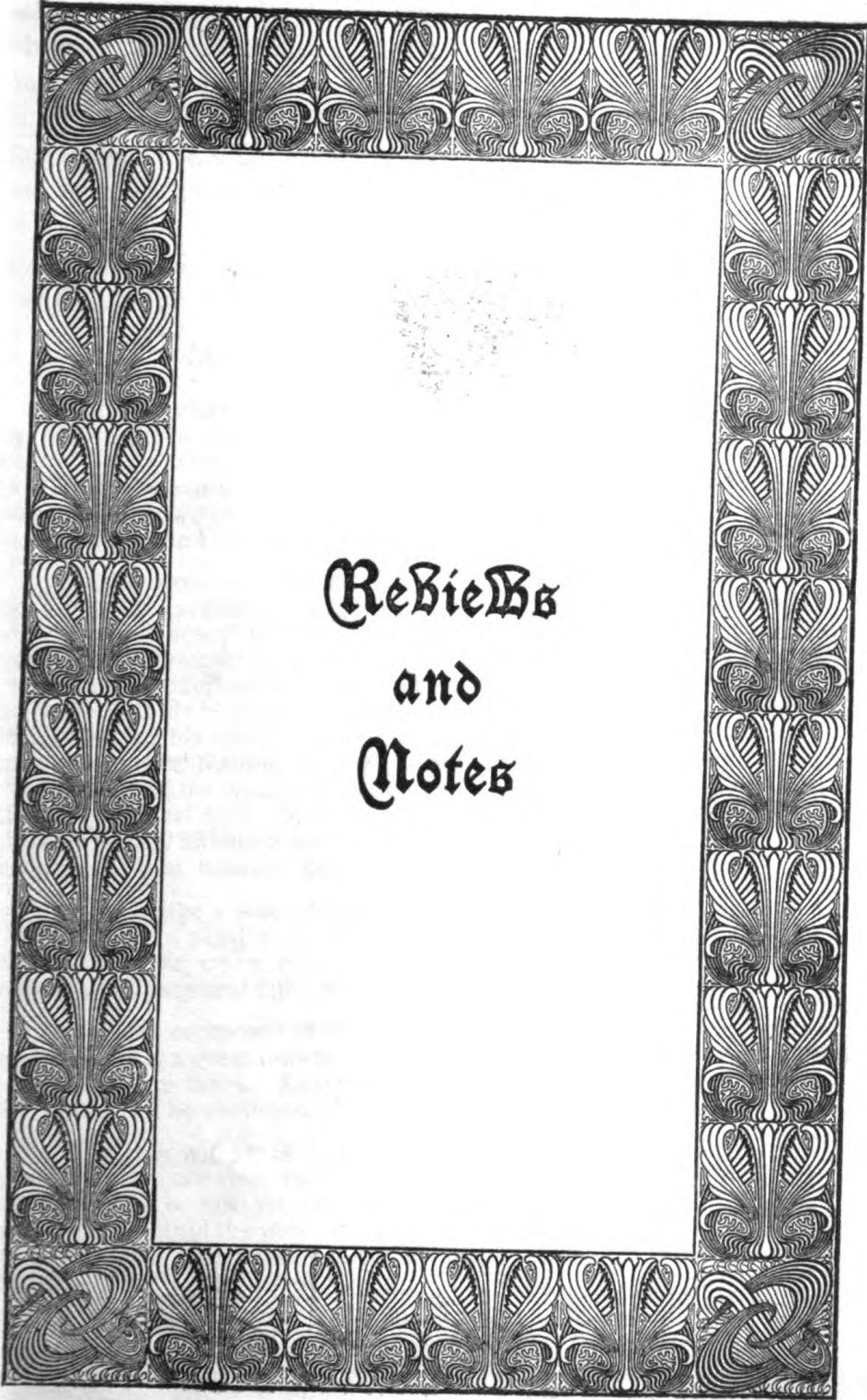
the Secret Doctrine of *the oldest school of Occult Philosophy in the whole world*—a school to reform which, finally, the Lord Gauṭama was made to appear. These teachings could not be given abruptly. They *had* to be instilled gradually.” On June 27th, 1885, writing from Elberfeld, she says: “As one of the Founders of our Theosophical Society, established at the orders and according to the desire of *our Masters* . . . ”

Again: “I am ready to disappear, Olcott, only remember, my poor friend, that with me will disappear the Masters.” Thus she wrote to Colonel Olcott on April 11th, 1885.

THE TENANT.

This body is my house—it is not I ;
 Herein I sojourn till, in some far sky,
 I lease a fairer dwelling, built to last
 Till all the carpentry of time is past ;
 When from my high place, viewing this lone star,
 What shall I care where these poor timbers are ?
 What though the crumbling walls turn dust and loam,
 I shall have left them for a larger home.
 What though the rafters break, the stanchions rot,
 When earth has dwindled to a glimmering spot !
 When thou, clay cottage, fallest, I'll immerse
 My long-cramped spirit in the universe ;
 Through uncomputed silences of space
 I shall yearn upward to the leaning Face.
 The ancient heavens will roll aside for me,
 As Moses monarch'd the dividing sea.
 This body is my house—it is not I ;
 Triumphant in this faith I live and die.

F. L. KNOWLES.



Reviews
and
Notes

REVIEWS.

LE GOUFFRE DE LA LIBERTE'.

We have before us the above work on the Whirlpool of Liberty, by M. Reepmaker, which we wish to acknowledge with thanks. The author wisely states in the preface that he was not thinking of any existing European country when he was composing his novel, but only wanted to show what might be the causes and effects of a revolution in Europe in the 20th century, and the means to prevent it.

Though some of the details are somewhat far-fetched and unlikely, yet the general scheme is full of instruction. Many interesting allusions are made to theosophical teachings. The author lays great stress on the fact that however good and noble one man may be who wishes to regenerate a state, he will not succeed unless the rest of the people have attained his high standard of morality and unselfishness. Therefore he makes his hero, Grandia, say that the revolutionists are lacking in knowledge of Nature, creation, which no reformer can do without. "Nature develops slowly, follows a methodical evolution which leads to a very exalted goal. Man, being part of Nature, is included in this slow evolution, although his ignorance renders him incapable of perceiving the goal towards which he is going"

"Man is like a rose which unfolds in the sun; each one of his lives develops a petal of the bud and when the flower at last attains all its splendour, when man is perfect, he has known poverty and riches, ignorance and light, virtue and crime.

"Society, composed of these units, resembles an immense plant which unfolds a great number of these flowers and will end by becoming perfect like them. Anarchy can uproot the plant, but not hasten its growth. The evolution of humanity is not to be forced"

"Equality will never be born of crime, which may make the rich poor and the poor rich, but cannot beget equality in the midst of a society which is not yet ripe for this benefit." "It is not difficult to compose beautiful theories of equality and perfect happiness, but to wish to realise them too soon is wishing to climb up Mont Blanc in one hour."

C. K.

* Paris, P. V. Stock, Editor; 155, Rue Saint Honoré.

THE CONQUEROR'S DREAM (AND OTHER POEMS).*

BY WILLIAM SHARP, M.D.

The name of William Sharp has become familiar to the public as the author of "The Dual Image," "Ideal Gods," "Humanity and the Man," etc. His imagination is virile and wholesome; his ideals noble and elevating, abounding in human sympathy; and his diction is gracefully rendered. He is one of the few poets whose works will bear reading more than once.

W. A. E.

IAMBlichUS' EXHORTATION TO THE STUDY
OF PHILOSOPHY.

BY THOMAS M. JOHNSON.†

Following the main body of the work, we find "Fragments of Iamblichus," "Excerpts from the Commentary of Proclus on the Chaldean Oracles," and "Plotinus' Diverse Cogitations," each first translated from the original Greek by the author—to which are added "The Golden Verses of Pythagoras." The 'Exhortation' is a veritable mine of Wisdom-gems, and those unacquainted with the philosophy of the ancient Greeks will miss something of inestimable value if they fail to read it. It might in fact be styled *sacred* literature, as there is nothing sacred in literature except truth, and truth forms the backbone of the whole exhortation.

W. A. E.

THE ESSENCE OF BUDDHISM.‡

BY P. LAKSHMI NARASU.

In this volume the author has compiled the series of valuable essays on Buddhist doctrines, which he had previously contributed to various magazines in South India. The Anagarika Dharmapala has contributed a brief Introduction. In the thirteen chapters into which the book is divided, the reader will find a fairly comprehensible presentation and explanation of the fundamental principles of Buddhism. In Europe and America there seems to be a growing interest in the teachings of the Buddha, and societies are being organized and magazines established for their dissemination. There are also certain indications of an increasing interest in Buddhism in different sections of India, its original home. The book is well printed, the price moderate, and it should command a ready sale.

W. A. E.

* Editor of *The Platonist*, Osceola, Missouri, U.S.A. May be ordered through the *Theosophist* Office. 138, pp., 8vo. Price not stated.

† The Two Worlds Publishing Co., Manchester.

‡ Madras : Srinivasa Varadachari & Co., Price Re. 1.

ECHOES FROM THE GNOSIS.

Mr. G. R. S. Mead is bringing out, under the above general heading, a series of booklets embodying some of the "Mystic, Theosophic and Gnostic writings of the ancients." "The Vision of Aridæus," and "The Hymn of Jesus," comprise, respectively, Volumes III. and IV. of the series. The 'Vision' reminds one of Dante's *Inferno*, although differing from it, and possessing an originality all its own.

As to the brief "Hymn of Jesus," Mr. Mead gives it as his opinion that "this Hymn is no hymn, but a mystery-ritual, and perhaps the earliest Christian ritual of which we have any trace."

W. A. E.

ASHTAVAKRA GITĀ.

Rai Bahadur Lala Baij Nath has laid the English educated public under a deep debt of gratitude by his lucid and literal translation of the celebrated dialogue between one of the best of sovereign sages Janaka, and an Ātmagñāni who, to say the least of him, is in appearance an incarnation of Deformity. The subject of the dialogue deals with the final conclusions of Vedānta Philosophy and a neophyte who takes up the book is, it is feared, not likely to be attracted, while it is a very sacred hand-book of every devotee to Vedānta Philosophy. Desire is the chief cause of bondage and freedom from it is salvation. Before it is possible to follow, at least intellectually, the lofty teachings of the great sage, it is absolutely necessary to study under a proper teacher the elementary treatises on the subject of Vedānta. The subject should be taken up first with great respect and devotion, to be of actual help to the student.

R. R. S.

"YADAVABHYUDAYA," published by the S'rī Vani Vilas Press, Srirangam, contains a clear and correct account in English of Vedāntachārya's life, a critical estimate of his literary and other works and also the learned commentary of Appayya Dikshīta, the well-known author of Sanskrit Rhetoric, written in the middle of the Sixteenth Century. It is clearly printed and pleasant to the eyes and its form and price make it convenient to possess.

Sanskrit study is rapidly growing in interest, partly owing to the quickening stimulus of the Indian Universities, and partly also to the cheap and well-printed publications of Sanskrit classics. We have no doubt that rare Sanskrit works—with multiplicity of readings so difficult to edit without the skill and experience of trained Pandits—coming out of this press, in rapid succession, mark an increasing demand of neat editions which the modern resources of good type, good paper and illustrations make possible, and is also an excellent sign of a general progress in Sanskrit culture. The Editor of this rare work is to be congratulated on his thoroughly accurate and scholarly publication which has the peculiar interest of being the literary attempt of a renowned theologian. In the selection and treatment of the subject, both in this work, and the more popular *Hamas*.

sanvesha the imitation of *Kalidasa* is so apparent that almost any verse taken at random, can be easily found to have its parallel in *Raghuvamsha* and *Maghasandesha*. We may instance, the address of Devas and earth to Vishnu in the ocean of milk, and description of Devaki's pregnancy. The charm of freshness of thought and clear-cut phrases give place to inevitable artificiality of conception and form and a rigid adherence to the orthodox rules of Sanskrit rhetoric. The commentary is full and learned and at the same time clear and practical, and no doubt will be appreciated by advanced students of Sanskrit literature

R. R. S.

INDEX TO VOL. III, OF THE "SECRET DOCTRINE."

All students of the *Secret Doctrine* will welcome this Index as supplying a long-felt want. It is printed on single sheets of strong and rather thin paper, for convenience of interleaving in the Index to the First and Second Volumes, and is issued from the Theosophical Book Depôt, Auckland, N. Z. Price 3 shillings. For sale at the *Theosophist* Office.

MAGAZINES.

The Theosophical Review for September opens with an article by M. U. Green, entitled, "Of some Ways Out," in which he notes the ways in which the consciousness seems to stray away from the body. "The Ladder of the Luminous Cross, I.," is a Christian Gnostic Essay, by J. Redwood Anderson. This is followed by "A Peep into my Inner Life," by Francis Sedlák. "The Missing Goddess," by E. R. Innes, is concluded. The Editor, Mr. Mead, contributes an article on "Adumbrations," in which he compares the usual, every-day consciousness of man, with its more expanded and perfected condition, and says: "Of this other consciousness there are at first adumbrations, foreshadowings, only. . . . of what the man himself will be when he has reached perfection." Charlotte E. Woods writes an interesting paper on "The Group Soul." In his brief paper on "The Garden of Eden," Henry Proctor states his opinion that the way to regain the Edenic state which man has lost, lies in abstaining from carnal intercourse, or "eating of the Tree of Knowledge," and "the conservation of the sex-elements, which is, eating of the Tree of Life." "The Breath upon the Slain" is one of Michael Wood's best stories. In an article by A. R. Orage, entitled, "Wanted—Proofs of Reincarnation," the writer claims that there is not sufficient evidence for this doctrine, to satisfy the average intellect.

Theosophia for August contains, together with considerable other matter, the following articles: "Old Diary Leaves," by H. S. Olcott; "The Zodiac," by H. J. van Ginkel; "Great and Little," by J. v. V.; "The Brotherhood of Religions," by A. Besant; "Hitopadeṣa," by H. G. van der Waals.

Theosophy in Australasia, September, after some important 'Outlook' notes, publishes the *Presidential Address* of Mrs. Besant, Part II. of Mr. Mayers' article on "The Immanence of God in relation to Human Experience," Z.'s very brief paper,—“An Experience,” another on “Gems and Charms,” and a translation from the French, of Camille Flammarion—“The Earth.” “Questions and Answers,” are of interest.

The Ceylon National Review for July, opens with a scientific paper by the Prince Priest, P. C. Jinavaravansa, on “Siamese Arts and Crafts.” Among other interesting contents we notice especially a paper on “India and Ceylon,” by Ananda K. Coomaraswamy, D.Sc. ; an article on “National Education,” and another by F. L. Woodward, M.A.

The N. Z. Theosophical Magazine. The chief articles in the August number are, the conclusion of “The Christian Sacraments,” by W. A. Mayers, and “Theosophy and our duty to Ourselves,” an epitome of a public lecture,—a useful one—by Kate Browning, M.A. ‘The Stranger’s Page’ treats of “Science and Faith,” and there are as usual, interesting letters in the ‘Children’s Department.’

Theosophy and New Thought—September—contains articles on “Religious Atrocities in India,” by Zeitgeist, and “The Peace Conference,” by Naorozji Aderji. “Yagna and Yoga,” by Seeker, and “The Mystery of Gravitation,” by G. E. Sutcliffe, are each concluded. There is also a small portrait of Count Cagliostro, and a brief article referring to this noted and much misunderstood occultist.

ACADEMICAL JOURNALS.

Journal of the Royal Asiatic Society of Great Britain and Ireland, July 1907. “The Inscription on the Soghaura Plate,” by Dr. Fleet, is a second careful examination of a copper-plate from the Maurya period, being a public notification about “two store-houses connected with three high-roads of vehicular traffic.” There follows a bibliography of the Hurufi works in the British Museum, Mr. Edward G. Browne’s private library, the Bibliotheque Nationale, Paris, and the Cambridge Library, with a very suggestive preface on the Hurufis, a Persian sect of mystics which left the land of its birth and spread into Turkey where it still exists, mainly in Albania, as the Bektashi order of dervishes. Their holy scripture, called the Jávidán, consists of six books, the first of which was composed by the founder, Faḍlu’lláh, shortly after A. D. 1425. In the Jávidán, certain letters of the Arabic alphabet being constantly used as symbols, a real understanding of it is impossible unless by the knowledge of this “Secret” which is explained in a tract entitled “Miftáhu’l-Hayát (“The Key of Life”).* Concerning the latter the utmost secrecy is enjoined: nobody is initiated into it as long as there is any doubt as to his character, and if anyone should reveal “the Secret,” they consider his life forfeited. Of their literature (the bigger portion of which is in Turkish) only one book has been printed as yet, and that by themselves. About their doctrine not much is known. They like to be considered as Muslims,

* A MS. of which seems to exist in both the British Museum and the Cambridge University Library.

but they believe, *e.g.*, in the Christian trinity, and they behave particularly friendly towards the Christians, whereas they are hated by the Mûhammadans. The next article is the first critical translation of Yasnas LXVI. and LXVIII. (Pahlavi text), by Professor Lawrence Mills. (A critical edition of the text appeared in the Journal of the German Oriental Society.) In Yasna LXVIII. (Sp. LXVII.), there is the beautiful section entitled "Interior Sincerity, a deeply spiritual Sacrifice," one of the finest prayers the world possesses. H. Beveridge writes on the punishment and death of Sultan Khusran (born at Lahore in 1537) and published several inscriptions connected with the same, and his relatives. "The Marriage of Cousins in India" is a detailed and useful study by W. H. R. Rivers. Among the 'Miscellaneous Communications' special attention may be claimed by I. F. Fleet's "Dimension of Indian Cities and Countries," Prof. Hopkins' "More about the modifications of Karma Doctrine" (a reply to the Mahârâja of Bobbili), and O. Franke's "The identity of the Sök with the Sakas." The "Notes of the Quarter" contain a short paper read by Major Gurdon on "The Khasis and the Austric Theory," *i.e.*, the place of the Khasis of Burma within the so-called Austric speech-family which extends "from the Punjâb in the West, to Easter Island, off the coast of South America, in the East; from the Himâlaya in the North, to New Zealand in the South," and is, in fact "the most widely spread speech-family which has yet been proved." The journal concludes with a report of the anniversary meeting.

Zeitschrift der Deutschen Morgenländischen Gesellschaft (Leipzig, Germany), second quarter, opens with a metrical translation of the book *Nahum*, by Paul Harpt, with numerous notes taking particularly into account the point of view of the Assyriologist. Dr. Schmidt's edition and translation of Amitagiti's Subhâsita-samdoha embraces this time, the chapters 24 to 29 entitled: "Warning against the Prostitutes," "Warning against Gambling," Inquiry into the *Apta's* (*i.e.*, the people fit for redemption), "Description of the character of a Guru," "Description of the Law," "Description of Mourning"—containing a lot of interesting sayings. XXVI., 4, *e.g.*, shows that (just as in Buddhism), notwithstanding their superhuman magical powers, the gods (Indrâh, etc.) are considered inferior to the man who has conquered his senses. This is not less the case with the higher Brahmin gods: "the frightful-looking, blamable Rudra," "the utterly mean Brahmâ," etc., whose wants are described in verses 14 to 19, and of whom "not even one is found a [real] god, [a being] from which the dirt [of sin] has fallen off, [which has become] an embodiment of truth." Verse 7, *Ibid.*, has been misunderstood by the translator; it is in fact, a rejection, firstly of the Brahmanic theory that *everything* is permanent (*âtman*), and secondly of the Buddhist theory that *nothing* is permanent (*sabbam anatta*),* both of them being incompatible from the Jaina point of view, with the doctrine of Karma which, in their opinion, requires a permanent individual bearer of the changing qualities and relations. This is also the

* In the Brahmanic statement the Supernatural; in the Buddhist teaching Nature only, is concerned: a difference constantly overlooked by the Jains.

† Read वियोगेन, दुःखेन with MS. K. The false readings of the other MSS, must be attributed to the ignorance of most copiers as to the heterodox ideas.

idea underlying the next half-stanza which runs as follows (the German translation being sheer nonsense) : "And if there be no [individual] doer and enjoyer, but [only] an omnipresent [soul], then people could not feel pain by separation [as death, etc.] ; and if there were only one soul common to all, then people would have to feel pain, when [any] other feels pain." † The difference of the pain from the Buddhist Nirvāna appears, e.g., in XXVII., 9, where the perfect ones are (as usual) called "cutting off existence," but in the same breath "longing for the spotless, permanent, benign happiness ;" this longing, forbidden in Buddhism, being considered a virtue here ! There follows a detailed "Report on a manuscript of the Hitopades'a" by Theodor Zachariae. The MS. (belonging to the professor) differs considerably from all the other MSS. known as yet. It is written in the Bengali character. Next comes Prof. Ochsner's edition (transliteration) and translation of the wonderful "Book of the Souls" (*Sidra di Nischmata*) of the Mandeans (concluded). The book prescribes the ceremonies to be done and prayers to be spoken in cases of death (before, during, and after death), and it is, throughout, mystical : a magnificent mysticism which reminds us sometimes of India where, however, a similiar pathos can hardly be found. There are, of course, many parallels to Indian ideas, e.g., in the stations the soul has to pass on its way to the "Great Life" (Comp. Kausitaky Upaniṣad), in the comparison of the body to a garment the soul is changing by death (p. 173), etc. Most of the prayers begin : "In the name of Great Life !" There are, further, "The Pahlavi Texts of Yasna LXV. (Sp. LXIV.) edited with the collations of all the MSS." by L. H. Mills ; "On the Babylonian, Assyrian, and Old-Persian Weights" — a long and learned article by F. H. Weissbach ; three philological papers, being contributions to the Arabian, Eskimo, and Tibetan grammars, respectively ; and, finally, we must call attention to the ingenious paper of Vincent A. Smith on "The S'akas in Northern India" (in English) proving, against Dr. Fleet's recent assertion to the contrary, that S'akas did invade the Panjāb in the second century B.C.

Mind, A Quarterly Review of Psychology and Philosophy, London, April 1907. "On truth and Copying," by F. H. Bradley is a new examination of the question whether and to what extent our ideas are copies of 'things.' It ends with the assertion that "the process of knowledge is ... not something apart and by itself," but is "one aspect of the life of the undivided Universe, outside of which there is no truth or reality," and that, consequently, from this point of view, the whole question of the copying becomes meaningless. (We cannot help thinking that this cutting the Gordian knot does not solve the problem). "An 'economic' theory of Spatial Perception," is a very clever article by C. Spearman, showing that with each of our senses the localisation is "exactly such as to produce the *maximum mental economy*." Next follows a fairly difficult paper, by F. C. Doan, on "The Phenomenal Sanctions of the Moral Life." The moral life, it is assured, may find phenomenal sanction "not by ontological nor even by actional motives," but only in the "self-conscious assessment of life in terms of feeling," and "moral reason ought to depend more and more self-consciously" ... "upon retrospective inquiries into the actual course of human development up to date." — Finally there is a thoughtful article by A. M. Bodhin, on "the Subconscious Factors of Mental Process considered in Relation to Thought." The "Discussions"

and "Critical Notices" contain (among other less remarkable papers) several replies to Mr. Prichard's criticism of psychology (in the last number); a severe but just criticism of Professor Taylor's treatment of space and time (in his "Elements of Metaphysics"); a long notice on "The Principles of Mathematics" by Bertrand Russel; and another on Simmel's "Schopenhauer and Nietzsche," out of which the following quotation from Nietzsche's literary remains may be mentioned here, as it is, indeed, the explanation of the philosopher's strange (yet deeply philosophical) belief in the "eternal return of the same," viz.; "That every thing returns, is the most extreme approximation of a world of the becoming to that of the being—summit of speculation." Yet, how strange do these words sound in the mouth of the evolutionist, Nietzsche! Do they not rather seem to be a saying of Schopenhauer or some Indian philosopher?

O. S.

Acknowledged with thanks:—*The Vahan*, *The Theosophic Messenger*, our usual foreign T. S. exchanges, some of which will be noticed next month, also numerous American and Indian exchanges. *Notes and Queries* has a lengthy article on "The Rosicrucians," by Dr. Alexander Wilder. *The Harbinger of Light* has a portrait and character sketch of Ella Wheeler Wilcox also a portrait of Mrs. Besant. *The Light of Reason* has a sketch of the Pariah Sage, Tiruvalluvar. *Theosophy in India* comes just as we go to press.

CREDO.

This "I believe" was given to the Editor by the wife of William Sharp—Fiona Macleod. It expresses very tersely and beautifully the essence of the Poet's life:

"The Universe is eternally, omnipresently, and continuously filled with the Breath of God.

Every breath of God creates a new convulsion in the brain of Nature: and with every moment of change in the brain of nature, new lovelinesses are wrought upon the Earth.

Every breath of God creates a new convulsion in the brain of the Human Spirit; and with every moment of change in the brain of the Human Spirit, new hopes, aspirations, dreams, are wrought within the Souls of the Living.

And there is no evil anywhere in the Light of the Creative Breath: but only everywhere, a redeeming from Evil, a winning towards Good."

WILLIAM SHARP.

THEOSOPHICAL LITERARY ACTIVITY IN ITALY.

The *Ars Regia*, the Publication business carried on by Dr. G. Sulli Rao, in Milan, with the greatest ability and self-sacrifice, is showing great activity in issuing Theosophical books. The literature of England, France, Germany and America is being laid under contribution, and translations are promised of works by Dr. Anderson, Mrs. Besant, M. Chevrier, Mrs. Corbett, Dr. Hübbe Schleiden, Mr. Lead deater, Mr. Mead and Eliphas Levi.



THEOSOPHY IN MANY LANDS.

GREAT BRITAIN.

AUGUST, a month of pre-eminent interest to scientists because of the meetings of the "British Association for the advancement of science"; to hygienists because of the international gathering in the interests of School Hygiene; to Esperantists on account of the successful re-union at Cambridge; and to various other bodies which make it their season for congresses, summer schools and what not, is, for the British Theosophist, a season when his activities are more or less in abeyance, head-quarters closed for cleaning and the staff taking well-earned holidays after the labours of the year. Even our ever-energetic President has gone into pralaya—as far as public lecturing is concerned, though we shrewdly suspect that her pen is as active as ever—and will only emerge on the horizon of the U.S.A., where Chicago is to welcome the Convention and the President. But the Northern Federation never goes into pralaya, so it assembled at Harrogate on the 17th of the month, and discussed the claims of specialisation *versus* generalisation in Theosophy and otherwise; in the approved fashion, under the presidency of Miss Edith Ward, and came to the inevitable conclusion that both methods have their time and place in evolution.

Since it is an axiom with the writer of this chronicle that theosophical activities are by no means confined to the Theosophical Society, he finds much of theosophical interest in the doings of the various organisations named in the first paragraph. For example, the Sectional presidential addresses of some of the departments of the British Association are not to be overlooked by the student of Theosophy. Prof. A. Smithells made the chemistry of flames the main subject of his opening address to the Chemical Section but, incidentally, he uttered some words of caution in view of the modern tendency to make chemistry too much an affair of mathematics and too little a matter of exact experiment. The fact is that in modern days, the chemical laboratory is invaded in force by the physicist with his more mathematical and less tangible methods of investigation, but the chemist feels that his atomic theory has stood him in good stead and that, even if his atom be no longer an atom in the strict sense of the word, it is at least an entity which plays for the greater part of his practical purposes, the rôle of an indivisible fragment and permits him safely to formulate his laws thereon. At the same time he welcomes the *New Knowledge*, where the evidence is good enough, though there is evidently a tendency, Prof. Smithells, thinks, "to create a chemistry of phantoms." He remarks—"Experimental

science has latterly been spun to greater and greater fineness, until in the region of the n rays, the objective element seems to have disappeared altogether." The interest of this uneasiness of the Professor, to the theosophist, lies in the emphasis it gives to the contention that our modern physical chemists are indeed approaching, nay, even dealing experimentally with, forms of matter belonging to the finer planes of the physical—those forms of ether whose manifestation and manipulation H.P.B. so confidently prophesied.

Prof. J. W. Gregory, in the geological section of the congress, also dealt with matters of interest under the heading of *The geology of the Inner Earth*. Modern exponents of the earth's early history lean to the Planetismal theory of origin, a development of the meteoritic hypothesis which is certainly much more harmonious with the occult history than the Nebular Hypothesis of Laplace, and not inconsistent with the origin described in Mr. Sinnett's *Constitution of the Earth*. To the geologist it has the supreme merit of being in harmony with known facts of geological observation as to the internal composition of the earth, and with its history as interpreted by geology. As much could not be said for the Nebular Hypothesis, anent which the astronomer and the geologist developed those strained relations which H.P.B. delighted in pointing out.

Religious Survivals was the subject of Mr. D. G. Hogarth's address, as President of the Anthropological Section, and herein again may be found matter of interest to the theosophist in his pursuit of the *Second object*. It is noteworthy that Mr. Hogarth's treatment of the subject is marked by a sympathetic attitude of mind towards the religious side of the question that has often been markedly absent in anthropological writings and discussions.

The Congress of Esperantists at Cambridge has attracted much notice from the daily press. It is claimed by ardent esperantists that the movement, of all others, makes for unity and a sense of brotherhood. From this point of view it is perhaps surprising that comparatively small interest is shown in the subject within the ranks of the T.S. On the other hand, the claims on the time and thought of the really earnest student of Theosophy are many and urgent, but he must feel an instinctive sympathy with any effort that claims the promotion of Brotherhood as part of its *raison d'être*. There is a whisper that one of our best known and most valued treatises may make its appearance in Esperanto, but it would be premature to say more as yet.

The Woman's Summer School of Theology also made Cambridge its field of activity for this year's lectures, and we learn that its meetings were never more successful or better attended—another illustration, if one be needed, of the widespread, growing interest in religious questions which is manifesting itself, *pari passu*, with heights (or depths) of social folly and extravagance that raise the (somewhat unseemly) ire of Father Vaughan and awaken contempt, or pity, in the

minds of many who, however, are less violent in their methods of reproof, or warning.

As for the psychic revival—it shows itself everywhere, and unfortunately its worst side is that most in evidence. A walk of five or six hundred yards in the neighbourhood of Oxford Circus would enable the observer to count at least a dozen notice-boards advertising the superior claims of X. Y. or Z., palmist, or clairvoyant, or astrologer. In plain English—fortune teller. Presumably it is a paying business, since Bond St. addresses cannot be rented for a trifle, but it is an undesirable fringe of the spiritual revival, and claims the use of terms which it pitifully degrades from their true significance. It behoves the true theosophist to beware how his studies may be thus easily travestied and to lend no encouragement to any but the white magic which comes to the pure in heart, at the proper stage, as he unfolds his intellectual and spiritual powers.

E.

FRANCE.

In the movement of brotherhood and of religious tolerance which is spreading so much in our day, due in great measure to the efforts of Theosophy, religions are not alone concerned. Respect for the ideas and for the faiths of others is seen in the ranks of materialists and free-thinkers, whose tendency is usually more towards intolerance than is that of the more religiously inclined. This truly social movement has gained added force owing to the efforts of a small number of the more thoughtful. These have lately founded in Paris an association of which the object is eminently fraternal and philanthropic, namely, "The union of Free-Thinkers and Free-Believers for moral culture." The first meetings of this association have taken place at the Sorbonne under the presidency of Frederic Passy, the well-known philanthropist, and one of the promoters of the "League of Equality," also of Gabriel Séailles who, although a free-thinker, is passionately devoted to the study of religious psychology, and has instituted at the Sorbonne a weekly lecture upon "Religious Experiences" (by W. James).

Conspicuous among the upholders of liberal thought in this Society, is Father Hyacinth Loyson who, twenty or thirty years ago, founded in Paris a liberal catholic church, separated from that of Roman Catholicism. A man of great intellect, of lofty conceptions, and a powerful orator, Father Loyson has incurred much enmity on account of the reforms he has proposed, amongst others, the abolition of the compulsory celibacy of priests. Another free-thinker and great opponent of orthodoxy of the School of Abbe Loisy, is the Abbe Houtin whose literary criticisms of religion and dogma have aroused much attention. Many others might be mentioned, men of varying convictions among whose ranks are found those to whom religion is a matter of faith and those to whom it is a matter for argument. However they may differ, all are united by a common bond of respect and sympathy in a brotherhood, in which the theosophist will see a presage of the coming sixth sub-race,

We here reproduce the " Declaration " published as a heading to the programme of this association, as well as the " Statutes " which will also be of interest to Theosophists :

DECLARATION.

The undersigned Free-Thinkers and Free-Believers, united by a common ideal of justice and brotherhood, persuaded of the necessity for economical changes in the social system in order to make this ideal accessible to all, are convinced that these changes however profound, could not alone suffice, without the moral culture which is necessary to bring about such a result. The undersigned Free-Believers, while sensible of the living and active force of faith, recognize that the conflict between science and certain dogmas alienates the moral sense of many from the source of moral life. Therefore they affirm the right of free thought in the face of all authority which resents the use of the reasoning and critical faculties. They accept fully the results of free inquiry, holding the conviction that a man's religion cannot be at variance with his reason.

The undersigned Free-Thinkers, realizing that feeling is the great motive power of action, recognize its place in moral culture, and they are prepared to make a study of the various forms of religion, to ascertain whether the principles, methods, and ideals of these religions, can be utilized for the training of the conscience without demanding any sacrifice from either reason or science. Hence the undersigned Free-Thinkers and Free-Believers have decided to unite in order to form a society for moral culture. The following are the statutes of the association :

ARTICLE I.

Under the name of the Union of Free-Thinkers and of Free-Believers an association is founded in Paris for the purpose of moral culture, open to all persons of full age, or to those who have obtained consent to their membership from parents.

ARTICLE II.

The object of the association is to permit friendly interchange of experiences, meditations, &c, between fellow-members, so as to organize for themselves, their fellow-citizens, and their children, a system of moral culture which shall be in harmony with the common ideal of justice and fraternity. The elements of this culture are borrowed from the moral treasure-house of humanity, They have the marks of the ancient beliefs which upheld them at the time when science demanded their abandonment.

ARTICLE III.

The methods of the association are as follows :

(1) Meetings for free and friendly interchange of thought bearing upon the religious and social questions of the day, regarded

from the stand-point of moral duty with practical application to the individual life.

(2) A published report of studies upon the same questions giving a return of the work of the association.

(3) Meetings devoted to addresses for the encouragement of similar objects.

(4) Courses of moral instruction for children.

(5) A number of social activities which shall give to members the opportunity to prove and demonstrate their sincerity.

ARTICLE IV.

The activities of the association are directed by a committee of thirty members whose number in case of resignation or death is kept up by co-opting others.

The committee is empowered to reduce or add to its numbers.

The nomination of new members is submitted for confirmation to the next general meeting.

The committee shall choose from its number a president, vice-presidents, a general secretary and assistant secretaries.

ARTICLE V.

The association is composed of associate members, honorary members and Founders.

The conditions of membership are :

(1) Introduction by two members of the association subject to approval by the committee.

Payment of an annual subscription of which the minimum shall be two francs for associates, ten francs for honorary members, and twenty-five francs for the founders.

The subscription may be commuted by payment of a fixed sum of 200 francs for honorary members, and of 500 francs for founders.

ARTICLE VI.

The members of the association may with the consent of the committee submit oral or written communications during its sittings.

ARTICLE VII.

If the committee is of opinion that any member is a discredit to the society, or a hindrance in its work, the committee may, after having given the member every opportunity for explanation, sentence him to exclusion. The excluded member may demand reinstatement at the next general meeting; he must in that case notify his claim by a petition addressed to the president at least a fortnight beforehand.

ARTICLE VIII.

The members of the association must hold one general meeting

annually, which shall be convoked by the committee to receive the reports and approve of its operations during the year.

ARTICLE IX.

The statutes can only be modified by a general meeting which must be composed of more than half of its members.

If this proportion is not reached the meeting shall be called again after an interval of at least eight days, and at this second meeting its conclusions shall be valid, whatever the number of its members present.

It may be added that the declaration and the statutes which compose the programme of the union of Free-Thinkers and of Free-Believers for the purpose of moral culture, are preceded by the beautiful words of the Christ from the text attributed by tradition to the apostle John (IV., 20) : " If a man say I love God, and hateth his brother, he is a liar ; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen."

HOLLAND.

For this, the first time, I have very little to record as to the progress of the movement in Holland, it being in a state of Pralâya after the convention. These pralâyas are very useful and healthy, for we can re-commence refreshed, and do not feel *too* full of Theosophy, having a splendid time during which to divulge our theosophical knowledge, acquired during the winter season, to our friends whom we meet, while enjoying our holiday visits with them.

I said *too* full, because that is a complaint many members suffer from, as I have noticed not only in Holland but elsewhere. They belong to the kind that always " want more," are never satisfied, do not digest one hundredth part of what they do receive, and always keep on receiving and never give out what they get, forgetting that to give is to receive, and that the more we give, not only the more do we receive, but the more we are capable of receiving. These kind of people get spiritually ill in the end, and blame Theosophy for it.

But surely there must be a time of receiving and a time of giving out, and we in Holland think that we have come to a stage in the growth of the Society where the digesting and the giving out of the valuable knowledge we have been getting, must take a prominent part. This feeling formed the subject for our debate at the last convention, and we can report, as one good result of this meeting, the formation of an " Association for Astrological Research," under the auspices and control of members of the T.S.

Astrology having come much to the fore by active propaganda, a great many people begin to ask, Is there any value in a horoscope ? Is there any truth in astrology ? It is worth while to answer these questions and most people will answer the second question in the affirmative but the first, negatively, for theosophical teachings clearly show that :

(a) Astrology must be fundamentally true, but (b) the methods used for reading horoscopes are not at all perfect, being still experimental, (c) the Science itself of to-day is incomplete.

The object of the New Society then is to form a link between all those who study astrology with the intention of developing it into a science, and to keep the use of knowledge already gathered on moral lines. This object is defined as :

(a) To further the study of Astronomy (specially the modern laws) and of Astrology.

(b) To propagate the use of these sciences in their philosophical aspects.

(c) To give moral support to all who work on those lines.

These objects will be furthered by :

(a) The formation of a special reference library.

(b) Research along astronomical and astrological lines.

(c) Lectures, classes, etc.

(d) The publication of a periodical, etc.

The rules of the Society are such that none but Theosophists can become members, though non-Theosophists can be what we call associates, having all the privileges of the society, but none of its guiding or ruling.

From the Theosophical side, it is hoped by these means, to give a great many Theosophical ideas to people who are willing to accept them in a macrocosmical form, whereas they would never receive them in a microcosmical one.

This Society is the only visible result of the discussion meeting, but there are many who hope to achieve something like this in different directions. Also several linguists are coming together who desire to form a club for the systematic study of Sanskr̥t and the study of sources in the language.

But all these things are but beginnings. Let us hope that they will achieve the desired result.

The population of the Netherlands is 5,500,000, while there are more than 1,000 members in the Section, of which about 800 live in the Netherlands, viz., 1 member in every 7,000 inhabitants. But we may safely say that for every member there are at least 100 people who read about Theosophy, for the sale of Theosophical literature is increasing by leaps and bounds. In 1902 the T. P. S. sold Theosophical, mostly English books, to the value of £500 : in 1905 it sold £2,000 worth of Dutch Theosophical books, mostly to non-members, the members themselves having been provided with them in years gone by.

The T.P.S. gave away more than 20,000 copies of a free booklet, called, *What is Theosophy*. The Dutch translation of the *Secret Doctrine* had 250 subscribers before it appeared, and the translation of *Isis Unveiled* is progressing and will soon be ready for publication. A great many books by non-Theosophists were also published, both against, and favourable to, Theosophy and the T.S.

The result of all this is that almost every educated person in Holland has read all about, or knows all about Theosophy, and respects it, and that the opposition from outsiders is wearing out.

A great drawback this year has been the prolonged and serious illness of Mrs. Windust, our principal leader ; but we hope that she may be with us again next year. No further progress will be made in the plans for building our own Head-quarters and other buildings, until she has quite recovered, though the site was bought some time ago.

H. T. VAN W.

INDIA.

The Central Districts Theosophical Federation of South India met at Kurnool on the 24th and 25th August, Mr. V. C. Seshacharri, B.A., B.L., High Court Vakil, Madras, occupying the Presidential chair. Fourteen T.S. Branches were represented. Interesting lectures were delivered by Mr. A. Nanjundappa, on "Thought Power ;" Mr. J. Sreenivas Rao, on " Bhakti ;" Mr. V. V. S. Avadhani, on " Sacrifice ;" Mr. K. Sreenivasa Rao, on " How Outsiders regard the T.S. ;" Mr. T. Ramachandra Rao, the President of the Federation, on " Reverence." Brief addresses on " Theosophy " were also delivered by Messrs. T. Seshachela Rao, and R. Jagannatha Aiyar. The Hon'ble Mr. K. Sreenivasa Rao remarked, in his address, that it seemed to outsiders that Theosophists did not sufficiently practise their principles of the " Brotherhood of Man, and the Fatherhood of God," and said, " It was no use dreaming without doing. Our sects have to be fused. Our marriage age has to be raised. We have to bring up the rear—the great mass of womankind, and the great mass of men who are far away from us. What is the use of mistaking forms of religion for the substance ?" He said that " Religion consists in going down to those who are low and humble and lifting them up." Mr. T. Ramachandra Rao, while admitting the defects which had been mentioned, maintained that " the work was being done as far as possible, and said that the fault lay, not with Theosophy, but with the sort of material they had to work with."

Mr. V. C. Seshacharri, in his closing remarks from the chair, spoke warmly of the work which had been accomplished by Theosophists. Mr. T. Ramachandra Rao, in his address, pointed out " the immensity of the work of the world's regeneration," and said, " it is not too much to claim that the T.S., during the short period it has been in existence, has done appreciable good, though it is true that it is but a drop in an ocean, compared with what still lies before us." He said that " for important work, depth was far more effective than breadth." A non-Theosophist who attended the meetings declared that the " Federation was a great success," and all present felt that much good had been accomplished in promoting that feeling of unity which is the aim of all earnest theosophists, and in strengthening the hearts of members for active theosophic work.