

LUCIFER

VOL. VI. LONDON, AUG. 15TH, 1890. No. 36.

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Progress and Culture.

“ Mated with a squalid savage—what to me
were sun or clime ?

I, the heir of all the ages, in the foremost
files of time—

Not in vain the distance beacons. Forward,
forward let us range

Let the great world spin for ever down the
ringing groves of change.

Through the shadow of the globe we sweep
into the younger day

Better fifty years of Europe, than a cycle of
Cathay”

TENNYSON.

WE, of the century claiming itself as the XIXth of *our* era, are very proud of our Progress and Civilization—Church and Churchmen attributing both to the advent of Christianity—“ Blot Christianity out of the pages of man’s history”, they say, “ and what would his laws have been ?—what his civilization ? ” Aye ; “ not a law which does not owe its truth and gentleness to Christianity, not a custom which cannot be traced in all its holy and healthful parts to the Gospel.”

What an absurd boast, and how easily refuted !

To discredit such statements one has but to remember that our laws are based on those of Moses—life for life and tooth for tooth ; to recall the laws of the *holy* Inquisition, *i.e.*, the burning of heretics and witches by the hecatomb, on the slightest provocation ; the alleged right of the wealthiest and the strongest to sell their servants and fellow men into slavery, not to carry into effect the curse bestowed on Ham, but simply “ to purchase the luxuries of Asia by supplying the slave market of the Saracens ” ;* and

* *View of the State of Europe during the Middle Ages* by H. H. Hallam, LL.D., F.R.A.S., p. 614. The author adds : “ This trade was not peculiar to Venice. In England, it was very common, even after the

finally the *Christian* laws upheld to this day in England, and called women's *disabilities*, social and political. Moreover, as in the blessed days of our forefathers' ignorance, we meet now with such choice bits of unblushing *blague* as this, "We speak of our civilization, our arts, our freedom, our laws, and forget entirely *how large a share of all is due to Christianity*" (Rose).

Just so! "our laws and our arts", but neither "our civilization" nor "our freedom". No one could contradict the statement that these were won in spite of the most terrible opposition by the Church during long centuries, and in the face of her repeated and loud anathemas against civilization and freedom and the defenders of both. And yet, notwithstanding fact and truth, it is being constantly urged that even the elevated position (?!) of the Christian woman as compared with her "heathen" sister, is entirely the work of Christianity! Were it true, this would at best be but a poor compliment to pay to a religion which claims to supersede all others. As it is not true, however—Lecky, among many other serious and trustworthy writers, having shown that "in the whole feudal legislation (of Christendom) women were placed *in a much lower legal position than in the Pagan Empire*"—the sooner and the oftener this fact is mentioned the better it will be for plain truth. Besides this, our ecclesiastical laws are honeycombed as has been said, with the Mosaic element. It is *Leviticus* not the Roman code, which is the creator and inspirer of legislation—in Protestant countries, at any rate.

Progress, says Carlyle, is "living movement". This is true; but it is so only on the condition that no dead weight, no corpse shall impede the freedom of that "living movement". Now in its uncompromising conservatism and unspirituality the Church is no better than a dead body. Therefore it did and still does impede true progress. Indeed, so long as the Church—the deadliest enemy of the ethics of Christ—was in power, there was hardly any progress at all. It was only after the French Revolution that real culture and civilization had a fair start.

Those ladies who claim day after day and night after night with such earnest and passionate eloquence, at "Woman's Franchise League" meetings, their legitimate share of rights as mothers, wives and citizens, and still attend "divine" service on Sundays—prosecute at best the unprofitable business of boring holes through sea-water. It is not the laws of the country that they should take to task, but the Church and chiefly themselves. It is the *Karma* of the women of our era. It was generated with Mary Magdalene, got into practical expression at the hands of the mother of Constantine, and found an ever renewed strength in every

Conquest, to export slaves to Ireland; till in the reign of Henry II, the Irish came to a non-importation agreement which put a stop to the practice." And then, in a footnote: "William of Malmesbury accuses the Anglo-Saxon nobility of selling their female servants, even when pregnant by them, as slaves to foreigners." This is the Christian mode of dealing as Abraham with Hagar with a vengeance!

Queen and Empress "by the grace of God". Judean Christianity owes its life to a woman—*une sublime hallucinée*, as Renan puts it. Modern Protestantism and Roman Catholicism owe their illegitimate existence, again, to priest-ridden and church-going women; to the mother who teaches her son his first Bible lesson; to the wife or sister who forces her husband or brother to accompany her to church and chapel; to the emotional and hysterical spinster, the admirer of every popular preacher. And yet the predecessors of the latter have for fifteen centuries degraded women from every pulpit!

In *Lucifer* of October, 1889, in the article "The Women of Ceylon", we can read the opinion of Principal Donaldson, LL.D., of the University of St. Andrews, about the degradation of woman by the Christian Church. This is what he said openly in the *Contemporary Review*.

"It is a prevalent opinion that woman owes her present high position to Christianity. I used to believe in this opinion. But in the first three centuries I have not been able to see that Christianity had any favorable effect on the position of women, but, on the contrary, that it tended to lower their character and contract the range of their activity."

How very correct then, the remark of H. H. Gardener, that in the New Testament "the words sister, mother, daughter, and wife, are only names for degradation and dishonor"!

That the above is a fact, may be seen in various works, and even in certain *Weeklies*. "Saladin" of the *Agnostic* gives in his last "At Random" eloquent proofs of the same by bringing forward dozens of quotations. Here are a few of these:—

"Mrs. Mary A. Livermore says: 'The early Church fathers denounced women as noxious animals, necessary evils, and domestic perils'.

"Lecky says: 'Fierce invectives against the sex form a conspicuous and grotesque portion of the writings of the fathers'.

"Mrs. Stanton says that holy books and the priesthood teach that 'woman is the author of sin, who [in collusion with the devil] effected the fall of man'.

"Gamble says that in the fourth century holy men gravely argued the question, 'Ought women to be called human beings?'

"But let the Christian fathers speak for themselves. Tertullian, in the following flattering manner, addresses woman: 'You are the devil's gateway; the unsealer of the forbidden tree; the first deserter from the divine law. You are she who persuaded him whom the devil was not valiant enough to attack. You destroyed God's image—man.'

"Clement of Alexandria says: 'It brings shame to reflect of what nature woman is'.

"Gregory Thaumaturgus says: 'One man among a thousand may be pure; a woman, never'.

"'Woman is the organ of the devil.'—St. Bernard.

"'Her voice is the hissing of the serpent.'—St. Anthony.

"'Woman is the instrument which the devil uses to get possession of our souls.'—St. Cyprian.

"'Woman is a scorpion.'—St. Bonaventure.

“‘The gate of the devil, the road of iniquity.’—St. Jerome.

“‘Woman is a daughter of falsehood, a sentinel of hell, the enemy of peace.’—St. John Damascene.

“‘Of all wild beasts the most dangerous is woman.’—St. John Chrysostom.

“‘Woman has the poison of an asp, the malice of a dragon.’—St. Gregory the Great.

Is it surprising, with such instructions from the fathers, that the children of the Christian Church should *not* “look up to women, and consider them men’s equals”?

Withal, it is emotional woman who, even at this hour of progress, remains as ever the chief supporter of the Church! Nay it is she again who is the sole cause, if we have to believe the Bible allegory, that there is any Christianity or churches at all. For only imagine where would be both, had not our mother Eve listened to the tempting Serpent. First of all there would be no sin. Secondly, the Devil having been thwarted, there would be no need of any Redemption at all, nor of any woman to have “seed” in order that it should “bruise under its heel the serpent’s head”; and thus there would be neither Church nor Satan. For as expressed by our old friend Cardinal Ventura de Raulica, Serpent-Satan is “one of the fundamental dogmas of the Church, and serves as a basis for Christianity”. Take away that basis and the whole struggle topples overboard into the dark waters of oblivion.

Therefore, we pronounce the Church ungrateful to woman, and the latter no worse than a willing martyr; for if her enfranchisement and freedom necessitated more than an average moral courage a century ago, it requires very little now; only a firm determination. Indeed, if the ancient and modern writers may be believed, in real culture, freedom, and self-dignity the woman of our century has placed herself far beneath the ancient Aryan mother, the Egyptian—of whom Wilkinson and Buckle say that she had the greatest influence and liberty, social, religious and political among her countrymen—and even the Roman matron. The late Peary Chand Mitra has shown, “Manu” in hand, to what supremacy and honor the women of ancient Aryavartā had been elevated. The author of the “Women of Ancient Egypt” tells us that “from the earliest time of which we can catch a glimpse, the women of Egypt enjoyed a freedom and independence of which modern nations are only beginning to dream”. To quote once more from “At Random” :—

“Sir Henry Maine says: ‘No society, which preserves any tincture of Christian institutions, is ever likely to restore to married women the personal liberty conferred on them by the Roman law’.

“The cause of ‘Woman’s Rights’ was championed in Greece five centuries before Christ.

“Helen H. Gardener says: ‘When the Pagan law recognised her [the wife] as the equal of her husband, the Church discarded that law’.

“Lecky says: ‘In the legends of early Rome we have ample evidence both of the high moral estimate of women and of their prominence in Roman life. The tragedies of Lucretia and of Virginia display a delicacy of honor and a sense of the supreme excellence of unsullied purity which no Christian nation can surpass.’

"Sir Henry Maine, in his 'Ancient Law', says that 'the inequality and oppression which related to women disappeared from Pagan laws', and adds: 'the consequence was that the situation of the Roman female became one of great personal and proprietary independence; but Christianity tended somewhat, from the very first, to narrow this remarkable liberty'. He further says that 'the jurisconsults of the day contended for better laws for wives, but the Church prevailed in most instances, and established the most oppressive ones'.

"Professor Draper, in his 'Intellectual Development of Europe', gives certain facts as to the outrageous treatment of women by Christian men (the clergy included) which it would be exceedingly indelicate in me to repeat.

"Moncure D. Conway says: 'There is not a more cruel chapter in history than that which records the arrest, by Christianity, of the natural growth of European civilisation regarding women'.

"Neander, the Church historian, says: 'Christianity diminishes the influence of woman'."

Thus, it is amply proved that instead of an "elevated" position, it is a *degraded* one to which Christianity (or rather "Churchianity") has brought woman. Apart from this, woman has nought to thank it for.

And now, a word of good advice to all the members of Leagues and other societies connected with Woman's Rights. In our days of culture and progress, now that it is shown that in *Union* alone lies strength, and that tyrants can be put down only by their own weapons; and that finally we find that nothing works better than a "strike"—let all the champions of women's rights strike, and pledge themselves not to set foot in church or chapel until their rights are re-established and their equality with men recognised by law. We prophesy that before six months are over every one of the Bishops in Parliament will work as jealously as themselves to bring in bills of reformation and pass them. Thus will Mosaic and Talmudic law be defeated to the glory of—WOMAN.

But what are really culture and civilization? Dickens' idea that our hearts have benefited as much by macadam as our boots, is more original from a literary, than an aphoristical, standpoint. It is not true in principle, and it is disproved in nature by the very fact that there are far more good-hearted and noble-minded men and women in muddy country villages than there are in macadamised Paris or London. Real culture is spiritual. It proceeds from within outwards, and unless a person is naturally noble-minded and strives to progress on the spiritual before he does so on the physical or outward plane, such culture and civilization will be no better than whitened sepulchres full of dead men's bones and decay. And how can there be any true spiritual and intellectual culture when dogmatic creeds are the State religion and enforced under the penalty of the opprobrium of large communities of "believers". No dogmatic creed can be progressive. Unless a dogma is the expression of a universal and proven fact in nature, it is no better than mental and intellectual slavery. One who accepts dogmas easily ends by becoming a dogmatist himself.

And, as Watts has well said: "A dogmatical spirit inclines a man to be censorious of his neighbors. . . . He is tempted to disdain his correspondents as men of low and dark understandings because they do not believe what he does."

The above finds its demonstration daily in bigoted clergymen, in priests and Rabbis. Speaking of the latter and of the *Talmud* in connexion with progress and culture, we note some extraordinary articles in *Les Archives Israelites*, the leading organ of the French Jews, at Paris. In these the stagnation of all progress through fanaticism is so evident, that after reading some papers signed by such well-known names of *men of culture* as F. Crémieux (*Clericalisme et Judaïsme*), A. Franck, a member of the Institute (*Les Juifs et l'Humanité*), and especially an article by Elie Aristide Astruc, "*Grand rabbin de Bayonne, grand rabbin honoraire de la Belgique*", etc.—("Pourquoi nous restons Juifs")—no one can detect the faintest trace of the progress of the age, or preserve the slightest hope of ever witnessing that which the Christians are pleased to call the moral regeneration of the Jews. This article (not to mention the others), written by a man who has an enormous reputation for learning and ability, bears on its face the proofs of what is intellectual culture, *minus* spirituality. The paper is addressed to the French Jews, considered as the most progressed of their race, and is full of the most ardent and passionate apology for Talmudic Judaism, soaked through and through with colossal religious self-opinionatedness. Nothing can approach its self-laudation. It precludes every moral progress and spiritual reformation in Judaism; it calls openly upon the race to exercise more than ever an uncompromising exclusiveness, and awakens the darkest and the most bigoted form of ignorant fanaticism. If such are the views of the leaders of the Jews settled in France, the hotbed of civilization and progress, what hope is there left for their coreligionists of other countries?

The article, "Why we remain Jews," is curious. A. Astruc, the learned author thereof, notifies his readers solemnly that the Jews have to remain *volens volens* Jews, as not one of the existing religions could "satisfy the genius of the nation". "Were we forced to break with Judaism", he argues, "where is that other creed which could guide our lives?" He speaks of the star that once arose in the East and led the Magi to Bethlehem, but asks, "could the East, the cradle of religions, give us now a true creed? Never!" Then he turns to an analysis of Islamism and Buddhism. The former, he finds too dry in dogma and too ritualistic in form, and shows that it could never satisfy the Israelitish mind. Buddhism with its aspirations towards *Nirvana*, considered as the greatest realisation of bliss and "the most abstruse *consciousness of non-being*" (?) seems to him too negative and passive.

We will not stop to discuss this new phase of metaphysics, *i.e.*, the

phenomenon of *non-being* endowed with self-consciousness. Let us rather see the author's analysis of the two forms of Christianity—Roman Catholicism and Protestantism. The former with its Trinitarianism, and the dogmas of Divine Incarnation and Redemption, are incomprehensible "to the free mind of the Israelite"; the latter is too much scattered into innumerable sects to ever become the religion of the future. Neither of these two faiths "could satisfy a Jew", he says; therefore, the Rabbi implores his coreligionists to remain faithful to Judaism, or the Mosaic law, as this faith is *the best and the most saving of all*; it is, in short, as he puts it, "the ultimate as the highest expression of human religious thought".

This ultra-fanatical article has drawn the attention of several "Christian" papers. One of these takes its author to task severely *for his fear of dogmas only because human reason is unable to comprehend them*; as though, he adds, "any religious faith could ever be built upon reason"! This is well said, and would denote real progressive thought in the mind of the critic, had not his definition of belief in dogmas been a *bona fide* defence of them, which is far from showing philosophical progress. Then, the Russian reviewer, we are happy to say, defends Buddhism against the Rabbi's assault.

"We would have our honorable friend understand that he is quite wrong in undervaluing Buddhism, or regarding it, as he does, as infinitely below Judaism. Buddhism with its spiritual aspiration heavenward, and its ascetic tendencies, is, with all its defects, most undeniably more spiritual and humanitarian than Judaism ever was; especially modern Judaism with its inimical exclusiveness, its dark and despotic *kahal*, its deadening talmudic ritualism, which is a Jewish substitute for religion, and its determined hatred of all progress" (*Nov. Vremya*).

This is good. It shows a beginning, at any rate, of spiritual culture in the journalism of a country regarded hitherto as only *semi-civilised*, while the press of the fully civilised nations generally breathes religious intolerance and prejudice, if not hatred, whenever speaking of a *pagan* philosophy.

And what, after all, does *our* civilization amount to in the face of the grandiose civilizations of the Past, now so remote and so forgotten, as to furnish our modern conceit with the comforting idea that there never were any true civilizations at all before the advent of Christianity? Europeans call the Asiatic races "inferior" because, among other things, they eat with their hands and use no pocket-handkerchiefs. But how long is it that we, of Christendom, have ceased eating with our thumb and fingers, and begun blowing our noses with cambric? From the beginnings of the nations and down to the end of the XVIIIth century Christendom has either remained ignorant of, or scorned the use of, the fork. And yet in the Rome of the Cæsars, civilization was at the height of its development; and we know that if at the feasts of Lucullus, famous for their gorgeous luxury and sumptuousness, each guest chose his succulent morsel by plunging his fingers into a dish of rare viands, the guests of the Kings of France did the same as late as the last century. Almost 2,000 years rolled away,

between Lucullus and the Pagan Cæsars on the one hand and the latest Bourbons on the other, yet the same personal habits prevailed; we find the same at the brilliant courts of Francois I, Henry II, Louis XIII, and Louis XIV. The French historian, Alfred Franklin, gives in his interesting volumes *La Vie privée d'autrefois du XII au XVIII siècles, les Repas*, etc., a mass of curious information, especially as to the etiquette and the laws of propriety which existed in those centuries. He who, instead of using daintily his three fingers, used the whole hand to fish a piece of food out of the dish, sinned as much against propriety in those days, as he who puts his knife to his mouth while eating, in our own day. Our forefathers had very strict rules on cleanliness: *e.g.*, the three fingers being *de rigueur*, they could be neither licked, nor wiped on one's jacket, but had to be cleaned and dried after every course "on the table cloth". The VIth volume of the work named acquaints the reader with all the details of the sundry customs. The modern habit of washing one's hands before dinner—existing now in truth, only in England—was strictly *de rigueur*, not only at the courts of the French kings, but was a general custom, and had to be repeated before every course. The office was performed at courts by chamberlains and pages, who holding in their left hand a gold or silver basin, poured with their right hand out of a similar jug, aromatic, tepid water on to the hands of the diners. But this was in the reign of Henry III and IV. Two centuries later, in the face of progress and civilization, we see this custom disappearing, and preserved only at the courts and by the highest aristocracy. In the XVIth century it began to fall into desuetude: and even Louis the XIVth limited his ablutions to a wet napkin. In the midst of the *bourgeoisie* it had almost disappeared; and Napoleon Ist washed his hands only once before dinner. To-day no country save England has preserved this custom.

How much cleaner are the primitive peoples in eating than we are—the Hindus, for instance, and especially the Brahmans. These use no forks, but they take a full bath and change entirely their clothes before sitting down to dinner, during which they wash their hands repeatedly. No Brahman would eat with both his hands, or use his fingers for any other purpose while eating. But the Europeans of the eighteenth century had to be reminded, as we find in various works upon etiquette, of such simple rules as the following: "It is considered improper, and even indecent, to touch one's nose, especially when full of snuff, while eating one's dinner" (*loc. cit.*). Yet Brahmans are "pagans" and our forefathers Christians.

In China, native forks (chop-sticks) were used 1,000 years B.C., as they are now. And when was the fork adopted in Europe? This is what Franklin tells us:

Roasted meats were eaten with fingers as late as the beginning of this century. Montaigne remarks in his *Essais* that he more than once bit his fingers through his habitual precipitation in eating. The fork was known in the days of Henry III,

but rarely used before the end of the last century. The wife of Charles le Bel (1324) and Clemence of Hungary had in their dowry each one fork only; and the Duchess of Tours had two. Charles V (1380) and Charles VI (1418) had in their table inventory only three golden forks—for fruit. Charlotte d'Albrey (1514) three likewise, which were, however, never used.

Germany and Italy adopted the fork at their meals a century earlier than did the French. Cornet, an Englishman, was much surprised, while travelling in Italy in 1609, to find "a strange-looking, clumsy, and dangerous weapon called a fork", used by the natives while eating. In 1651 we find Ann of Austria refusing to use this "weapon", and eating together with her son (Louis XIV) with her fingers. The fork came into general use only at the beginning of our own century.

Whither then shall we turn to find a corroboration of the mendacious claim, that we owe our civilization and culture, our arts, sciences, and all, to the elevating and benign influence of Christianity? We owe to it nothing—nothing at all, neither physically nor morally. The progress we have achieved, so far, relates in every case to purely physical appliances, to objects and things, not to the *inner* man. We have now every convenience and comfort of life, everything that panders to our senses and vanity, but not one atom of moral improvement do we find in Christendom since the establishment of the religion of Christ. As the cowl does not make the monk, so the renunciation of the old Gods has not made men any better than they were before, but only, perhaps, worse. At any rate, it has created a new form of hypocrisy—*cant*; nor has civilization spread as much as is claimed for it. London is civilized, but in truth—only in the West-end. As to the East-end with its squalid population, and its desolate wildernesses of Whitechapel, Limehouse, Stepney, etc., it is as uncultured and almost as barbarous as Europe was in the early centuries of our era, and its denizens, moreover, have acquired a form of brutality quite unknown to those early ages, and never dreamt of by the worst savages or modern heathen nations. And it is the same in every Christian metropolis, in every town and city; outward polish, inward roughness and rottenness—a Dead Sea fruit indeed!

The simple truth is that the word "civilization" is a very vague and undefined term. Like good and evil, beauty and ugliness, etc., civilization and barbarism are relative terms. For that which to the Chinaman, the Hindu, and the Persian would appear the height of culture, would be regarded by the European as a shocking lack of manners, a terrible breach of Society etiquette. In India the traveller is disgusted whenever he sees the native using his fingers instead of a pocket-handkerchief. In China, the Celestial is profoundly sickened at perceiving a European storing carefully into his pocket the product of his mucous glands. In Bombay the Puritan English woman regards, suffused with blushes, the narrow space of bared waist, and the naked knees and legs of the native woman. Bring

the Brahmanee into a modern ball-room—nay, the “Queen’s Drawing-room”—and watch the effect produced on her. Several thousand years B.C., the Amazons danced the Circle Dance around the “Great Mother,” at the Mysteries; the daughters of Shiloh, bare to the waist, and the prophets of Baal divested of their clothes, whirled and leaped likewise at the Sabean festivals. This was simply symbolical of the motion of the planets around the Sun, but is now branded as a *phallic dance*. How then will future generations characterize our modern ball-room dances and the favorite *waltz*? What difference is there between the ancient priestesses of the God Pan, or the Bacchantes, with the rest of the sacred dancers, and the modern priestesses of Terpsychore? We really see very little. The latter, nude almost down to their waists, dance likewise their “circle dance”, while whirling round the ball-room; the only distinction between them being, that the former performed their dance without mixing with the opposite sex, while the waltzers are clasped in turn in the arms of strangers, of men who are neither their husbands nor their brothers.

How unfathomable are thy mysteries, O sphinx of progress, called modern civilization!



The Sphinx of Theosophy.

A LECTURE.

THE Egyptian Sphinx will be familiar to every one of you, either by its pictured semblance, or possibly by the vision of its actual form; and to me, and I dare say to many of you, there has always been a certain fascination in that mighty Sphinx, so serene in its composure, so absolutely still, so impressive in that stillness, with, as it were, the wisdom of ages sculptured on its impassive face. Few I think can have looked at it without feeling the fascination of the mystery of its wise eyes and fast-locked lips; few can have seen it without dreaming fantastically whether questions addressed to it might not possibly win answer to many problems of the world. I have thought sometimes that that creed that to many is so strange; that creed which has come to us from the East but is not of the East only but of the thought of all climes and of all ages; that that thought of the world that we speak of now as Theosophy, has in itself much likeness to that sculptured Sphinx, so much promise of answer to mystery and so much silence in face of the questionings of the world—silence which has been profound for centuries, but silence which more recently has been broken. And to-night I am to try if it be possible to sketch for you something of what that Sphinx has to say of the world-questionings; to strive to give you in some fashion a rough answer, as it comes to some of us from the lips of the thinkers of the East.

Theosophy is so vast a subject, embracing as it does the whole of human life at once, a philosophy, a science, and a religion, that in dealing with it one can but sketch it in roughest outline, hoping only that even the outline may stir some thinkers to enquiry, and that by their own study they may fill in the details which necessarily in a lecture must be left untouched. To many of us, in whom the habit of study has grown through a lifetime given to it, to many of us it seems as though years of careful thinking would only bring us as it were to the threshold of the subject that I am to treat to-night. And if, to those who have given so long to study, to them still there are many problems left unanswered, many questions to which no reply has come, then surely you can scarcely expect that with some of you to whom the subject may be absolutely new, you can scarcely expect that in the mere lecture of an hour there will not be many questionings rising in your own minds that the lecture will not answer; much that may seem puzzling; much that may seem impossible; for it is only by study, and years of study, that you can hope to grasp the explanation of even some of the problems that I am to set before you.

To-night, then, in sketching my outline, I propose to try to present to you Theosophy first in what it says as to the Universe; then in what it says as to man and his destiny; and lastly in what it says touching human duty. Under those three heads I shall have more than enough to say, and in taking it in this fashion, with a sketch of the philosophy of the Universe, with a sketch of the destiny of the human race, with a sketch of the ethical system that is based upon the philosophy—in so dealing with it, I hope to succeed in leaving at least some coherent impress on your minds, something that perchance may win one here and there to go further into that which I can unfold to so small an extent.

And now first then, as to what Theosophy tells us as to the Universe, the view of the Universe that it puts before us, the line of thought along which it leads us when we face the vast problems of existence. To the Theosophist the Universe is but the outbreathing of the eternal and universal life. Has it ever struck you how throughout Nature rhythm is everywhere found? if you turn to the lowest forms of animate life, to those small infusoria which only the microscope can enable you to study and to scrutinize; even there as you watch that speck of animated matter you will see the rhythm, the rhythm of the breathing, the outbreathing and the inbreathing, which is part of the very life of that lowly form of existence. And just as you find rhythm is the lowest, so right through the universe similar rhythm is found: everywhere rising and falling, everywhere expansion and contraction, everywhere the ebbing and the flowing, whether you look at worlds, or whether you look at atoms; and to the Theosophist this Universe as a whole pulses with the same rhythm that you find in its minutest portions. The outbreathing of the universal life is the Universe; the inbreathing is the disappearance of that Universe once again; and so through the endless ages of eternal life,

so through the whole of that eternity that stretches behind us and before us, we see the outbreathing and the inbreathing of the living, we see the formation and the disappearance of the Universes. But while we can study the Universe we cannot study the source of its periodical life; we cannot use words regarding that centre and source of all existence which shall not in the very using be self-contradictory and incomprehensible. We cannot speak of It as life, for life is but one of Its aspects, and It is All. We cannot speak of It as intelligence, for intelligence is but a phase, and It is the essence of everything. Before that Unknowable human thought can only be silent. Imagine some such infusorium, as I spoke of, trying to describe to its fellow infusoria the thinking and the arguments of intelligent man. You can guess how blind would be its gropings; you can imagine the follies and the self-contradictions that it would utter. Further than it is below us are we below the Centre and the Essence of Life; and before that, the Universal, we can but bow in silence, knowing that all our thought is but impertinence, and that any word of ours would be but audacity and not reality. And so from THAT, which in one of its aspects to us is life, the Universe proceeds.

Think of this life, as for clearness you may imagine it, pulsing outwards through infinite space; imagine then this life differentiating itself, as it is put in our Theosophical philosophy, into seven stages or planes of existence; imagine it pulsing outwards through these seven stages, becoming more and more "material", as we call it, as it proceeds—the most ethereal of spirit at the innermost, the most material of matter at the outermost—and then you will grasp the first fundamental thought of the philosophy—this sevenfold plane of existence, and with the sevenfold plane of existence the sevenfold series of organisms fitted to inhabit each plane, and the sevenfold consciousness existing in each of these planes. Thus everywhere in your Universe you have this fundamental conception: Seven stages of existence, uttermost spirit above and uttermost matter below, and between those two poles of spirit and of matter stretch every kind of form of animated existence, each stage suitable to its inhabitants, each series of organisms fitted for that plane of existence on which they live. And this notion of the sevenfold existence is not a mere dream. Has it never struck you how strangely this "seven" meets you everywhere? In light, which is one, you have seven colors, which united make the whiteness of the light. In the sound which is music you have seven notes in your scale, and your eighth is but a repetition of the first on a higher plane. And so throughout Nature you have the suggestion of this seven-stepped existence, so to speak; you have it in light and in color perceptible to the eye, as in sound to the ear; and you have it, we are taught, through the whole of the Universe, making one mighty unity with the sevenfold diversity of existence. When once you have grasped that fundamental notion, then simpler before you will stretch the idea of the different beings, each suitable to the plane of existence on which it lives; and then you will begin to realize that there

may be existence other than your own; that there may be intelligences under conditions that differ from those that surround you; that each stage of being will be suitable to its environment; that each will have a consciousness fitted to its own surroundings; and that if you are fitted to the world in which you are, this terrestrial matter which is the third of the planes that we know of, that so on other planes than yours are other lives, so in other stages than yours are other forms of consciousness, and those other lives and other forms of consciousness are not supernatural although they are superhuman, for they are all as natural as your own lives, living, thinking, as you live or think, but on a different plane, on a different stage, of conscious existence. Reaching then that point of thought, you will see the Universe evolving along these different lines. You will see what you call spirit gradually descending, as we phrase it, into matter and climbing upwards through matter to self-consciousness, and so reaching once more the goal from whence it came. So that to us all existence is a cycle, and the very object of existence is the gaining and the gathering of knowledge and of experience. Spirit becoming self-conscious through its union with matter, spirit becoming self-conscious as it descends through matter and climbs up from it once again. And so in treading that mighty cycle, so in passing through these various stages, it gathers up into one all knowledge and all experience, becoming perfect through the experience through which it passes, and taking back at the ending all that it has gained in the course of that pilgrimage of milleniums. And then, when that view of the Universe has worked itself into your thought, when you realize that you are part of this mighty whole, that your individual self is a portion of that evolving life, that your humanity is the very image in small of the Universe at large, that the evolution of humanity is the great object of this mighty cycling through eternity, then you have caught, as it were, the first glimpse of this great philosophy of life, you have taken your first steps on that path of knowledge which takes us so far onwards into the future, as well as gathers up for us all the treasures of the past.

From this rough outline of this cosmical view, this view of the Universe as a mighty and evolving life through the seven stages, turn from that to man, the microcosm, who reproduces, as it were, in himself the very essence of this total evolution, the man sevenfold as the Universe is sevenfold, and each stage of the human life corresponding to a stage of the Universe.

I need not weary you with the Sanskrit terms which are most familiarly used among us in dealing with the sevenfold aspect of man. I am taking the thing rather than the name, and am trying to clear your conceptions rather than to burden you with a difficult terminology.

Think, then, of man as sevenfold in his nature; think of each of these aspects in man as corresponding to the aspects in the Universe. Think of the highest, the seventh aspect of all, as being the spark of the universal Spirit, as the very life of the life of the Universe in man, a spark from the

universal fire in the very centre of man's being, a pulse of the eternal life. And then, passing from that highest and most abstract part of man, think of the human spirit that is its vehicle, as you might have a lamp encircling the flame, the spirit which, in union with the eternal spark that I spoke of, and in union also with the highest mind in man, forms that upper triad of which the Theosophist so often speaks. The union of the divine element with the human spirit and with the loftiest mind forms the true individuality of the man, which existed in the past and will exist in the future. And then in conjunction with that higher trinity in man is the fourfold aspect of his lower life; the physical body that he has in common with the brute, and its astral counterpart; the life that animates that body, the mere animal life just as any brute may live; then the passions and the emotions and the lower intellectual faculties that you may find in your horse and your dog, as you find them in the man, the same in essence although not in degree. Thus you have this lower part of man; this physical life, with his emotions, with his lower intellect, with his physical body; there you get the lower and the transitory part of man, whose life is of the earth from which it comes, and which goes back to the earth and scatters when death at last touches him; scatters, not in a moment, but gradually disappearing, not at once, but not any the less certainly. For that which is eternal in man is not his physical body, is not his animal soul; it is that higher trinity I spoke of: the spark of the eternal life, the human spirit which is its vehicle, and that highest and noblest intellectual portion which knits him to the divine, and which cannot perish but must endure for ever.

And so, looking thus at man, you have our Theosophical conception of the human being. The higher trinity, the lower quaternary: and all man's life upon the earth is the attempt to evolve, to render perceptible, the Higher Self within him, and to conquer and hold in subordination the lower life that comes from earth. Here we come to that portion of our teaching which raises much of opposition from those who do not think, but only deride or scoff at what they cannot understand. The Theosophist says to everyone of you: "In you, whether you know it or not, there resides this higher trinity which is part of your heritage as man. It is for you to evolve it if you will, and to render active what in most to-day is latent. But you can render it active if you will. Latent in you there is the glorious possibility, which belongs to every child of man, of conquering the lower and of evolving the higher, with all that that conquest and all that that evolution mean." These higher powers of what we call the Manas, or the mind in man, those powers, though latent in the majority, are beginning to show themselves in many of our own race and of our own time. Not as yet is the highest showing itself; not that spark of the everlasting life nor the very spirit in which it dwells; but the lower, the third of the trinity of which I speak, this higher mind of man is beginning to show itself in our present race, and signs of it are not wanting that everyone of you may discover. It is not in the normal that you must seek for informa-

tion about these awakening powers in man ; it is in the abnormal and not the normal that you must look for the further evolution. For it is only in those who are a little way ahead in their evolution that you will find these powers dawning, unless you can evoke them in the ordinary man by using certain artificial means which, by rendering the lower part of man quiescent and lethargic, will enable the inner self to shine more brightly forth. You may study, if you will, now as a recognised science the phenomena of Clairvoyance, that you get in connexion with the mesmeric and hypnotic trance ; in the trance you will find some of these powers partially evolved, suggesting to you what they will be in the days to come, when their full development has been reached.

Glance for a moment at some of the well-known hypnotic phenomena where the body being thrown into a state of trance, the lower quaternary is for a time paralysed. Your bodily organ of vision has been closed ; your ears are deaf to every outside sound ; all in you that is purely physical has been thrown to sleep, is helpless and unconscious ; but it is when the physical is most unconscious that the psychical can best testify of its real existence, and it is when all the organs of the mind are dulled and helpless that the mind itself is able to manifest its supremacy. Then you can get vision without organ of vision ; then you can get hearing without the organ of hearing ; you can see hundreds of miles away, you can hear across a continent, you can converse across an ocean, for the mind knows no barrier of time or of space, and it can converse with other minds when once the lower life is made quiescent and still. And in your hypnotic phenomena you will find this vision, this mental activity, without bodily organ ; or, if you like, you may exercise your mental perception under conditions where all bodily vision is impossible, as in the diagnosis of obscure diseases, the description of internal organs, as they have been described before medical men over and over again, the post-mortem examinations of the body testifying to the reality of the vision of the Clairvoyant. Here you are not dealing with what you may think merely fancies of the Theosophist ; you are dealing with the testimony of the laboratory and of the dissecting room, that comes from men of science revered wherever civilization has made its way. You can go to Charcot or to Liébault, you can go to Heidenhain or to many other scientists in France or Germany, and they will give you the evidence of this abnormal exercising of the human mind, of this exercise of mental faculty without bodily organ, of this seeing without eyes, when it is the mind that sees, that perceives without bodily assistance. And you can go yet further, and to a person under such conditions you can project your own thought, so that the thought becomes visible and audible to him. You can take a blank piece of paper and on that paper throwing your own thought-image, the person you have hypnotized will see what you desire. He shall see, and your thought to him becomes material because he judges it mind to mind. Remember what I said as to the seven states of consciousness. Remember what I said to you about the seven planes of

existence. When you go to the fifth plane where the mind is working ; when you pass from the third, which is your matter as you know it, to the fifth where the mind is in its own environment, and living in its own life ; there what to you is immaterial becomes material to it, for matter there is not identical with matter here, and that is visible and audible to the mind which is invisible and inaudible to the coarser senses of the body.

And so we learn from this dry science of the lecture hall, from our Western thought, we learn from this how the Occult Thought is justified by modern science ; how that which has been taught for centuries in the Eastern schools is now becoming a matter of experience in the Western hospitals ; and if from that and from many another scientific proof of this real existence of thought and of mind, an existence other than we have known on our own earth, and within our own normal and daily life, if we once realize what that means, then Man's destiny will indeed unfold itself before us as something loftier than poets have chanted, something mightier than ever prophets have dreamed. For that which is abnormal to-day shall be general to-morrow ; that which is only beginning to bud here and there amongst us shall blossom in a future, which is not far off as the time in Eternity is counted ; and that which now can only be gained by careful study and by careful living shall after a while become the inheritance of every child who is born into our world and to a higher life.

But if you would desire to prove for yourselves the reality of something more than hypnotism can give you ; if you would desire to follow out your own evolution and try to climb upward beyond mind into spirit, into a plane of consciousness higher yet ; then, indeed, it will only be by the constant conquest and subordination of the lower nature, until that which is done by the hypnotized person in trance and unconsciously is done by yourself with full consciousness of your doing, and without losing hold of yourself from the beginning to the ending. If this has to be done, it can only be done by rising for yourself and climbing upwards by your own endeavor. If there be intelligences on those higher planes, you cannot drag them down to you, you must climb up to them. The consciousness that you would share with them must be the consciousness which is theirs, and not the endeavor to degrade them to your lower life ; and that can only be done by uttermost effort, by perfect self-devotion, and by nobility of heroic life.

If the athlete to climb a mountain-top must train himself for many a week and many a month, and then as he climbs must strain every muscle, must use every power of body, if he would reach the mountain-top that he covets to scale ; do you think that if physical mountains can only be climbed by effort, it is without effort that these mountains of the mind and of the spirit can be scaled ? For, mind you, as you climb upwards, fresh powers pass into your hands, and with wider knowledge comes greater power over Nature. The student of physical science gains fresh power to control Nature as he learns more of her secrets, and the student of psychical science also gains these natural powers which lie hidden from the majority

to-day, but are open to those who know how to study and how to attain.

It is sometimes said: "There is too much mystery in your Theosophy. These powers that you are hinting at, these powers over Nature, why not throw them open to the world and let all men everywhere know how to learn and how to win?" Do you give your children dynamite to play with? Do you let your schoolboy play with poisons in the Laboratory? Do you not say that only with manhood's knowledge must come manhood's power, and that that which is potent for use and for service may also be potent for mischief and for destruction of life? And so in the past as in the present. These higher natural powers can only be gained by those who are willing to work and labor for many a year of patient study and of constant endeavor. They come as an appanage of the development of the higher life; they come as the natural growth of the human being as he evolves upwards in this long climb; not followed for themselves, not gained for themselves, but only as the natural blossoming of the higher humanity, which gradually grows within the men and the women who study and who live for others. For such powers bring with them vast responsibility; such powers bring with them ability for service, but also ability for mischief; and I ask you, would it be wise that they should be thrown everywhere amongst a people, men and women of the world, men and women of to-day, women who would lose their temper if their dress did not fit, or men who would swear if their coachman made them late for a dinner party; are those people to be entrusted with powers which with a thought are able to cure, but are also able to slay? Are those people to be trusted with ability which gives mighty power for salvation but power also for destruction, at the mere will of the evil desire? And so that side of Theosophy is not thrown open to the multitude, and when you hear talk of phenomena, and when you see foolish excitement from the people who desire to see something wonderful, like a conjuring trick, then the answer is: Those powers are only interesting as signs of the growing spirituality, and they are not to be used for the amusement of a moment, nor as mere platform tricks to spend an hour in some fresh excitement. You will read of them, and they exist; but they exist only for those who are worthy to wield them; aye, for any one of *you*, who is willing to go through the discipline, who is willing to give the time and have the patience for study. They are not supernatural, they are wholly natural; and they can only be won, as all Nature's powers are won, by those who have patience to study, who have courage to investigate and to act.

And from that side I point you to the light that there is in man's destiny; reminding you how it shows the time when man shall indeed be royal over Nature, because he is first royal over himself; that Nature shall be his servant because he is his own master; having conquered himself, he conquers everything; and when that victory has been won, man's destiny will be perfect and complete.

But you may well say : " How can life give time for such attainment, how can one brief life find space for the evolution of which you speak ? " No one life would be enough for such growth, nor in one brief human life is such attainment possible ; but Theosophy teaches that it is not one life but many lives through which you pass. You who are here to-day are not here for the first time ; far behind you stretches a vast human experience, and the abilities that you have, the faculties that you enjoy, the powers that you exercise, those are the trophies of your past victories, they are the signs of the fashion in which you have used the lives of the past. Not one, but many lives, come to every human spirit in its pilgrimage through Time and Space ; not once, but often, does man renew his experience, gathering more of knowledge with every life, adding fresh pages of experience to the book of his existence, and so writing line after line of that human story which at last he will be able to read. So, we are taught, man is re-born according to the past which he has made by his own effort. What you are, Theosophy tells you, you have made yourself. The life that you have and the powers that you exercise, that life has been moulded by your own past, those powers have been won by your own endeavors. For the ethics of Theosophy grow out of this view of man ; the ethics of Theosophy tell you of a law that none can escape, of a destiny that none can avoid : that law of moral causation which is universal, and which moulds for each the life which his own previous existence has deserved. According to that law of Karma, that law of ethical causation, to-day is the result and the fruit of the past. Your present is moulded by your past, your future shall be the outcome of your present. Shadows thrown upon a wall, Professor Draper tells us, leave an impress there, so that if you use the rightful means, you can evolve once more the shadow from the wall over which it has passed. If that be true of matter, shall it not also be true of spirit ? and if the suitable means could evolve from the wall the shadow that your passing figure has cast upon it, shall not the shadow of your acts cast upon your character be evolved by the mighty alchemy of Nature and change it, and leave an impress that nothing can take away ? And so we believe that men are born as they have prepared for themselves the life into which they come. And if you say to that, " Well, but look at the rich and the poor, look at the varieties of human circumstance, the varieties of human happiness. Would you tell us that all who suffer poverty have ill-used their previous existence, that the prosperous and wealthy are only reaping the reward of some past life ? " Then we answer you : " In dealing with human life, you must look not only on the surface but below it. These lives of yours are but moments in the great life through which you pass ; each life but as an hour out of the many years of your pilgrimage through the ages. When you judge of wealth or of poverty, you must measure them in the scales of the eternal life, and not only in those of the transitory present. It may be that those who are most miserable and most poor, whose fate has flung them into some slum of this vast city, may there

be expiating only some trifling error, and by the self-denying of their living, by the glory of their charity to their fellows, by that nobility and unselfishness that you find more among the slum-dwellers than the palace-dwellers, it may be that they are moulding for themselves the most glorious future, and making progress more rapidly than they could dream of in their darkness now. And it may be that some wealthy man or woman, thrown into that position by some event of a previous life, it may be that in the selfishness that grows out of comfort, in the isolation that grows out of wealth, in the indifference to other lives that comes out of ease to one's self, it may be that they are losing, spiritually and mentally, far more than they are winning with their mere bodily ease, and they are further back in their pilgrimage by reason of the very ease of their daily life. For, mind you, the worst crime in man is selfishness; that which isolates him from his brothers, that which separates him from the common lot, that which puts him apart and separate, is oft-times the worst curse that can fall upon a human life. For if it be true, as we teach, that all men are brothers; if it be true that in this vast human family there is one great tie of brotherhood, that goes from life to life and from heart to heart; then I ask you, what can do more to degrade the whole life of man than to live in selfish and easeful isolation while others are in misery and wretchedness at your very doors? For think not that the poor suffer alone; think not that the brutality and the misery, the degradation and the crime of one part of London leave unpoisoned the atmosphere of the rest. I spoke of the bearing of Theosophy on human conduct; the one message Theosophy brings to the Western World, is the message of brotherhood, a brotherhood which is blasphemed every day in this metropolis, and which is merely a word and an empty phrase in the mouth of most. But we who believe in this Universal Brotherhood, we recognize and understand that no progress in the spirit can be made unless there be self-devotion to the general good of humankind. That any idea of progress by the intellect, that any hope of attainment by means of the mind, that those are but as dreams beside the progress that can be won by self-devotion to humanity, and the service that is done to our brothers when we sacrifice our own happiness to their good.

And so the final message of Theosophy is one of ethics rather than even of philosophy or of science. It has its philosophy of which I have suggested to you some outline; it has its science of man to some points of which I have alluded; and I have suggested also the line of study along which we may go. But more vital than its philosophy, more essential than its science, is that ethical duty of brotherhood between all members of the human race, which sees misery only to relieve it, and suffering only to lighten the pang that it inflicts. And so it teaches us that none can rise alone; that the degradation of one is the degradation of all; that while some are miserable, none can be truly happy; that while there are poor to be succored, there ought to be no rich to waste; that while there is starvation on one side there ought to be no idle luxury on the other. And that message of brotherhood

is the one which is most wanted in our selfish Western Civilisation; for here luxury has reached its highest point, here the purely material rules over men's minds more than it has ever ruled before. In this 19th century, in its race for wealth, in its triumphs of material science, in its pride of material advancement, here more than ever before in the world's history, has been wanted this message of brotherhood from man to man. And sometimes I have thought, in their far-off Eastern home, those whom we call Masters and Teachers, in that they are wiser by their study than we are, that they have broken what one of them has called the silence of centuries, because of the sore need of our Western World. We may progress in science and in wealth, we may progress in knowledge and in intellectual attainment, but useless is this, nay, worse than useless, mischievous, if it widen the gulf between rich and poor and makes more impossible the Brotherhood of Man. For together we must climb or together we must fall. No one of us can be saved by his own efforts unless his brother rises side by side with him. Our work is the work of a common salvation; our work here is the work of a common duty to common human need; and in doing that, in devoting ourselves to that, we shall be true Theosophists, working out the spirit of the Philosophy, and climbing upwards towards the Higher Life.

And to you, who, for one brief hour this evening, have come from gayer scenes and brighter lives to listen to this message from the East, my last word to you, which is the central word, shall be this word of "Brotherhood". To be rid of selfishness, to win but to serve, to use your education to help the ignorant, to use your training to help the untrained, to use your voices to make articulate the sufferings of the voiceless; that is the command that Theosophy gives to the rich of the Western World. And if you would learn its Philosophy, you must bear its moral yoke; if you would learn its Science you must accept its ethical teaching; for Ethics come before Science, and Duty comes before attainment. Accepting the one, the other likewise shall be yours, and then all together, not apart and individually, all as one vast family bound in bonds of love, we shall climb together that ladder of Humanity whose foot is set in the slime of animal life, but whose summit is lost in the eternal light—the ladder on whose rungs our feet are set to-day, but up which we cannot climb, save as we bear our brethren with us, and use our strength to help their weakness and our powers to make their helplessness strong.

ANNIE BESANT.



The Atlanteans.

AT a period of time incalculably remote, and of which Geology has not fixed the precise period, man, who previously had been produced according to a pattern fixed by forces that have been defined in the *Secret Doctrine*, became of two sexes, and originated on earth on that Continent which we term Atlantis. To give the history of this race is beyond the power of science; to show a few of the scattered remnants that exist, and which illustrate what a mighty people once lived, will be the task of the future anthropologist, who, free from the prejudices of his boyhood, emancipated from the leanings to the hypotheses of a past generation, endeavors to hold on high the lamp of Theosophy, and to transmit to those who will soon follow him in the race, the lamp of truth.

Ut quasi cursores, vitæ lampada tradunt. Future generations will learn that the teachings of anthropology, stimulated into fresh life by the *Secret Doctrine*, are destined to throw a pure beam of radiant light on all our minds.

Our own annals begin with the Kelts, if, indeed, we are entitled to call by that historic name the really separate nations, Belgian, Iberian, and Teutonic, whom the Roman writers recognize as settlers in Britain,* settlers among a really earlier family, our rudest and oldest forefathers, who may have been, as they thought themselves to be, the primitive people of the land.† But beyond the *Κελταί* who occupied the sources of the Danube and the slope of the Pyrenees, and were known to Rome in later days, there was present in the mind of the father of Grecian history a still more western race, the Cynetae, who may, perhaps, be supposed to be the very earliest people of the extreme west of the continent of Europe. Were those people the first poor pilgrims from the East, whose footsteps we are slowly tracing in the valleys of Picardy and the south of England, if not on the borders of the lakes of Switzerland? Are the representatives of the Atlanteans still to be found among the Rhætic Alps and the Asturian cliffs, if not amid the wilds of Connemara, pressed into the mountainous recesses by the legions of Rome, the spear of the Visigoth, and the sword of the Saxon? Or must we regard them as races of an earlier type, who had ceased to chip flints before the arrival of the Saxon or Goth, or Kelt, or Cynetian? These questions of romantic interest in the study of the distribution of languages of the families of man, are part of the large range of theosophical inquiry. Let us not expect or desire for them a very

* Gallic or Belgian on the South-east coast; Iberian in South Wales. German at the foot of the Grampians (Tacitus, *Vita Agricolaë*).

† *Britanniæ pars interior ab illis incolitur, quos natos in insula ipsa memoria proditum dicunt* (Cæsar V, 12).

quick, or at present a very definite settlement. Deep shadows have gathered over all the earlier ages of mankind, which, perhaps, still longer periods of time may not avail to remove. Yet let us not undervalue the progress of anthropological enquiry, nor fail to mark how, within the period to which our recollections cling, the revelations of early Egypt have been followed by a chronology of the ancient kingdoms on the Tigris and Euphrates, through the same rigorous study of language. Thus has Rawlinson added another page to the brilliant discoveries of Young and Champollion, Lepsius and Rosellini. It must not be forgotten that the Atlantean race possessed the third eye, on which I have spoken in the June, December, and July numbers of *Lucifer* (1889 and 1890). The Atlantean race lived long enough on the earth for generations of inferior animals to have been procreated from them, that would have consoled Shylock for the loss of his jewel, by giving him a whole "wilderness of monkies" at a period of time far remote.

Atlantean civilisation left its imprint on Greece and Rome. The old structures of giants, which face the wayfarer at every spot in the Italian peninsula, were the works of people that did not represent mere poetical or mythological legends, but were the traditions of real people living at a period of time far remote. Perhaps we find traces of this population in Italy. The ancient Etrurians whom Plato makes Atlantean, were dolichocephalic, akin to the Lydians of Asia Minor. But Calori and Gatbiglietti, omitting my own insignificant evidence, have shown that a primitive Oscan type of skull existed of brachycephalic character, and so infer from other evidence that the peoples to which these races belonged claimed a vast antiquity. Those who remember the personal teachings of the late Rev. Pius Melia, D.D., who died a few years ago at an age far transcending that of ordinary men, can bear witness to the fact that in Magna Græcia at the end of the last century mysteries were celebrated, belonging to religions which have long passed away. In Naples the *Jettatura*, though now a vulgar superstition, reveals the occult arts of the bygone Atlanteans. The *fico* and the *cuernos*, vulgar though they may be, are symbols that an initiate may comprehend and that he will not venture to explain. The antipathy of all Neapolitans to cod-fish is not a mere harmless craze, but dates from a period far more ancient than the Christian era when *ι. χ. θ. υ. σ.* had a meaning known to those who *knew*, and *Σωτηρ* had another signification than the popular one. In the Eastern provinces of Switzerland it has been shown that a former brachycephalic population existed in the Grisons. The folk-lore of this people, a subject on which I am incompetent to enter, shows traces of Occult customs. Here, again, we find an Atlantean element existing in the people who, as Beddoe has shown, were a race of vast antiquity, widely separate from the long-headed inhabitants of Switzerland. The position of the Basque races will always remain a *questio vexata* for anthropologists. Their language is Mongolian, and in the days of Retzius, it was thought that they had some affinity with

the Finns. But the researches of the late Paul Broca convinced both him and myself that the population of Zaraus, a typical Basque village, exhibited no cranial characters that could not be seen in the modern Spaniards. The Cromagnon remains may be considered to belong to the Fifth Race. It is of course possible that the hint given in the *Secret Doctrine* (ii, 740) may bear fruit, but not of the kind expected by Dr. Barnard Davis or myself. The vertical diameter of the orbits in the Cromagnon skulls is most singular, and its interpretation must rest on a larger series of skulls than *Reliquia Aquitanica* shows. The researches of Mr. C. S. Wake, as yet unpublished, on the Tuarik nation may produce the demonstration of a people *ejusdem generis* with the Kabyles or Guanches. It is certain that the Wuzúm of these nomads contains occult symbols, and a comparison between it and the old Hittite, Cypriot and Palmyrene character may in theosophical hands reveal something of importance. Only a portion of the evidence is before me, and I cannot read all I see. The monuments at Karnak in Brittany may be Atlantean, or may be due to moraine action. Those at Abury and Stonehenge were, as Mr. Fergusson has decidedly shown, referable to the late period of Briton, or early period of Saxon civilization. The Druids, who may have inherited the tradition of early Atlantean civilisation, and perpetuated the magical and religious rites of their ancestors (Godfrey Higgins and Stukely being beneath our consideration), had absolutely nothing to do with Stonehenge or Abury. The inland population of China shows traces of Atlantean descent. It is this population that Huxley has indicated as something apart from the surrounding populations. One of the great problems of future anthropology is the physical character of this people. Of its skull-form we know absolutely nothing: and of its religion and language as little. Anthropology must wait, like the lover in the Spanish song:

Con la boca seca
Y la barriga vacilla.

On Central Asian (call it Mongolian, Tartarian, what you will) civilisation depends one of the most important problems of future anthropology. It was in the oligocene, a part of which was formerly called the miocene, period that the Atlantean race disappeared, during the great deluge which took place in which the whole Atlantean continent was destroyed. Traditions of this deluge were embodied in the mythologies of many nations. The Jews were hardest on the facts by shortening the periods of the lives of the problematical patriarchs, and giving the diluvial legend (a perfectly true story) a Jehovistical interpretation in form. The wives whom the Atlanteans took to themselves were, of course, descendants of the previously existing Lemurian race, and perpetuated its characteristics. The monsters generated from the "mindless and narrowheaded" must have been an unholy wretched race, and we must not confuse them with the *Homo alalus* or *pithecanthropus* of modern speculators, who would have confused the one

with the other. But the Atlanteans left more traces of their civilisation in the new world than in the old. It is just as we find the Eocene rocks of America yield more treasure to the palæontologist than the European rocks, so we find that the races of the new World give us some traces of Atlantean ancestors. It is in the traditions of Mexico that we find the purest known form of the important story of Creation—the form, in fact, which has given the key of the entire mystery of mythology. Nor is this fact solitary, for we also find in this region more or less well preserved vestiges of other early symbolisms, and one especially which, as yet, has been found complete nowhere else. The cosmical legend of ancient Mexico lies at the basis of all the native traditions; and the true sequence of its events, distorted by some of the commentators, has been set to rights by the illustrious Humboldt, to whose great and judicious labors the students of American archæology are so deeply indebted.*

The four ages of Mexico are called in the native traditions suns, doubtless as being great solar periods, just as lunar periods are termed moons; and the designation would seem to have suggested the notion that not only man, but the sun itself, was destroyed in these catastrophes. As the story stands, then, the Mexicans believed that, besides the sun which now actually illumines the world, four others had existed in as many different ages, and had been successively destroyed, together with the greater part of mankind. The first of these ages was called Tlaltonatin, literally, sun of Earth, from *tlalli*, earth, and *tonatin*, sun. It lasted 5,206 years, and was terminated by terrific earthquakes and famine; for, as earth was the symbol of autumn, the season of fruitfulness, famine was the natural result of the close of the age of fruitfulness. The next age was that of Tletonatin, the sun of Fire (*tlell*); its duration was 4,804 years, and its catastrophe a conflagration, which involved the whole earth, and even the sun itself. Ehecatonatin, the sun of the age of Air (*ehecatl*), lasted 4,010 years, and terminated with fearful Hurricanes; and the fourth age, Atonatin, the sun of Water (*atl*), lasted 4,008 years, and ended in a universal deluge. Incidental facts show that the actual age is Tlaltonatin, the recommencement of the cycle, though I have not met with any direct statement to that effect. In each of these ages a single pair, a man and woman, were saved, and became the progenitors of humanity in the succeeding period; while a certain portion of mankind was also, in each case, changed into some animal form, typical of the element represented. These types, however, belong to formations far later than the story itself.

The most satisfactory account of this curious legend will be found in Humboldt, who has carefully studied both the Spanish writers and the still surviving pictorial representations. (See the *Vues des Cordillères*, as above.) The Spanish writers have mostly confused the true sequence of the events, either through ignorance of the proper order to be observed in

* *Vues des Cordillères*, plate xxvi, fol. and tom. ii, p. 118, etc., 8vo, edition.

reading the MSS., or from attempts to make the story square with Christian traditions. The story will be found in Gomara, *Hist. Gen. de las Indias*, fol. cxix; in Boturini, *Idea de una Nueva Hist. Gen.*, p. 3; in the *Hist. des Chichimèques* of Fernando d'Alva Ixtlilxochitl, published in the collection of Ternaux-Compans, tom. xii, p. 2; in Clavigero, *Storia Antica del Messico*, lib. vi, p. 57; in Vetia, *Hist. Antigua de Mejico*, tom. I, cap. iv., p. 33; in the anonymous historian quoted by Gama, *Descrip. Hist. of Chronol. de los Piedras*, sec. 62, p. 94; and in Lord Kingsborough, *Antiquities of Mexico*, vol. vi, p. 172 (interpretation of the *Codex Vaticanus*, No. 3738). Torquemada alludes to it twice in the *Monarchia Indiana*, lib. I, cap. xiv, and lib. VI, cap. xlv. It is, of course, often referred to by recent writers, and has been very carefully considered by Mr. Gallatin (I quote for the moment from memory) in his elaborate memoir on Mexican civilisation, in the first volume of the *Transactions of the American Ethnological Society*. A facsimile of the curious native picture of these four ages is given by Lord Kingsborough; and Humboldt also has a copy perfectly faithful, as far as all mythic purposes are concerned, though in a firmer and more artistic outline than the original. When we have a series of anthropological maps, constructed on the plan of Spruner, illustrating the distribution of populations at various historical periods, Theosophy will be able to infer from the past what it may expect in the future.

The Zuni Indians of New Mexico give us an example how the traditions of Atlantis may be preserved. The work of Mr. E. G. Squier on Peru, gives us an idea of the importance of the Pre-Incarial monuments. The work of Bollaert, although untrustworthy, was probably the first that gave us an idea of Pre-Incarial or more properly Atlantean names. The races who made the great stone circles of Peru were on the whole immigrants from the East. The evidence in support of this theory has been given us by Gay and Castelnaud, and to a certain extent by D'Orbigny. Peru and Bolivia have given us traces of the stone circle builders. Brazil has not yet told its story, and its primæval forests may conceal relics of the greatest anthropological importance. In the *Theosophist* for May, 1888, I pointed out some of the facts observable in Central America. But the identification of these relics with those of an Atlantean race rests on a slender though firm foundation. The late Abbé Brasseur de Bourbourg, in his *Popol Vuh*, indicated the line of argument which may be followed, and though his argument was sneered at by anthropologists at the time, and has since passed into the "treasury of accepted truths", it is evident that structures were created in South America that repeat in every character the megalithic monuments of Etruria or Agrigentum. Here again do we see monuments that might have been found in

Lordly Volaterræ
Where scowls the far-famed hold,
Piled by the hands of giants
For Godlike kings of old.

And here do we see examples of a peculiar style of architecture. It has been erroneously stated that the principle of the arch was unknown to the builders of the prehistoric monuments of Peru. Mr. E. G. Squier has disproved this theory, and triumphantly shown that the Atlantean race possessed great wisdom and knowledge of all the principles of architecture. The races that appear to have in all cases made megalithic monuments composed of large masses of unhewn stone, which were fastened together into gigantic walls and structures of prehistoric importance, appear to have had but little affinity with the Aztecs of the later period, who represented in Mexico the Quichuas of Peru. It was the Toltecs and Chichimecs who represented the Aymarás, and who may have been the primæval Atlantean population, that made these monuments. As I have seen Aztecs in Nicaragua, they are *muy mansos* and tame enough to be entirely oblivious of the fact that ancient remains exist close to their dwelling places, which were the relics of old Atlantean peoples. Mr. F. Boyle, whose courage none will deny, has hinted that some of these Aztecs have preserved the blood-sacrifice tradition of their ancestors. I have made careful enquiry on the spot, but am unable to verify their tradition. The stone statues which were found in Nicaragua indicate the existence of a mighty people. Probably the last thing that would occur to the present population would be the idea of making a statue at all, and it is indeed difficult to conceive their present degradation. Nurtured on modern principles, without law, virtue, or shame, the existing population of Central America is at a far lower moral and social level than the old Atlanteans. The ancient history of Central America has to be told by the anthropologists of the future.

If we look into our histories with a little of that scepticism which a clear-sighted criticism must naturally evoke, we shall soon see much that is not only unaccountable, but absolutely startling in its incongruity and extravagance. But perhaps, after all, the strangest thing about the matter is the easy faith with which the modern world, after so many experiences, still continues to accept the unproved tales of nations and times so utterly steeped in credulity as to have had a firm belief in the infinite absurdities of Greek and Roman Paganism or Hebrew legend. How can we reasonably expect that men trained in such schools, and breathing so gross an atmosphere of illusion, should be clear-sighted and critical in matters of history?

There is surely room for grave suspicion when we find that a history which can give us day and date for Romulus, the son of Mars, and which remembers the minutest details of the battle of the Horatii and Curiatii, which can tell us how the ambitious Tullia drove her chariot over the murdered body of her father, and how the son of the tyrant Tarquin overcame with words of terror the resistance of the chaste and proud Lucretia—it is surely suspicious that a history which can thus transmit so many pleasant tales and so many petty wars and domestic struggles, should be all but an entire blank as regards the great story of Etruria,

a story which might have been lost for ever had it not literally risen from the tomb before the astonished gaze of modern Europe. The early annals of Rome present to us an Italy almost the counterpart of the Palestine of the Book of Genesis—a country of petty states and kinglets, gradually yielding to the growing power of the youngest and feeblest of them all; and they present these things as contemporaneous with the mid-life of Etruria—a power which held half Italy in its grasp, and probably overshadowed the remainder; a country of great cities, of which even the crumbling wrecks are still imposing, and which has left such vivid evidences of its wealth and refinement on the frescoed walls of its sepulchral chambers. But the history of Etruria gives an example of the tale of the Atlanteans. The giants have passed away—

“ New people fill the land, now they are gone,
New Gods the temples, and new kings the throne.”

The past has gone beyond the call of historical records, and “the spider dwelleth in the hall of the kings”. The mighty, learned, bad race of the pre-oligocene period has left few relics.

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The Esotericism of the New Testament.

An Introductory Paper, read before the Blavatsky Lodge.

IN considering this subject we may divide it broadly into two sections: (1) The external, documentary, and historical evidence of the authenticity and authority of the various books, and the value of their claim to be what they are represented to be. (2) The esoteric meaning of the teachings themselves, and their connexion with the ancient “Mysteries”, the Secret Doctrine, or Wisdom Religion.

The first part of the enquiry is one which has occupied the attention of many of our most learned scholars in the present century—not to go any further back. In Germany especially criticism and investigation have been carried out in a most exhaustive manner. Anyone, however, who attempts to analyse this mass of criticism in order to discover the truth has before him a task which may very well occupy the rest of his life-time. It is indeed a hopeless task, as those who have tried it know full well. Many persons will attempt it when first they become so fully aware of the inconsistencies of the Bible records and claims that they can no longer, with any show of reason, hold on to beliefs which they once accepted as dogmatically and infallibly true. Many struggle on with this task for years, and in the end become Atheists, Agnostics, Materialists—anything rather than Christians.

One cannot advance very far in a critical analysis of the New Testament without coming to the conclusion that much of it is spurious, unauthenticated, and unhistorical. When we have come to this conclusion we have three courses open to us. We may accept broadly the life and teachings of Christ as a historical fact, and endeavor to compromise between the doctrines of the Church and the ethics of Christ. This is what some critics have endeavored to do, as, for instance, Renan, W. R. Greg, and Matthew Arnold. In the second place we may reject altogether the historical value of the book, and everything that claims to be supernatural and superhuman therein; in which case we shall probably go over to pure Materialism, or—what is quite as likely—to the Devil (metaphorically). In the third place—and this is the peculiar privilege of the Theosophist—we may trace in these same books and teachings unreliable, mutilated, and unhistorical as they are, the same occult doctrine and method as we know to have been contained in the ancient “Mysteries”; the one source and essence of every exoteric religion. This belongs more particularly to the second division of our subject, but we must not pass by the first as being altogether unworthy of consideration and study.

Considerable light can be thrown upon the historical portion of the subject from occult sources, which do not appear to have been available to modern critics. We have many scattered fragments of such information in “Isis Unveiled” and the “Secret Doctrine”, as well as in other Theosophical works; and it should be our endeavor, in the first place, to collect these so as to form as consistent a theory as possible respecting the way in which the New Testament came to be what it is now, and the value of that part of the narrative which professes to be historical. If we cannot altogether settle questions as to authenticity, we should at least go over the ground, and note the points which are doubtful, and more especially those upon which light can be thrown from occult sources. In this connexion there appears to be much to be learnt from the “Book of Enoch” (*vide* the “Secret Doctrine”, vol. ii, page 529). We shall also have to compare certain events in the life of Jesus with similar events said to have taken place in the lives of other great teachers. Whatever position, therefore, we may take up in respect to the New Testament, we should be able to give our reason for doing so from evidence available to those with whom we may meet in controversy, and therefore, in the first part of our enquiry we should endeavor to formulate and consolidate as much as possible the external evidence bearing upon our conclusions.

The second division of our subject will naturally bear a very close relation to the first, for we shall seek to confirm our conclusions by evidence drawn from the internal or esoteric character of the teachings attributed to Christ. If we can succeed in tracing an esoteric meaning analogous to other esoteric teachings with which we are familiar, it will go very far to confirm the documentary evidence we may have been able to trace as to the derivation of these teachings from the “Ancient Secret Doctrine”.

Here again we shall hope to elucidate many points which have no meaning for the ordinary reader, simply because, whatever knowledge he may have of the ancient religions, myths, and legends, that knowledge is purely exoteric, and confined to the dead letter meaning.

Modern criticism, dealing merely with the dead-letter of the sacred books of all ages, including the Bible, has shown these to be a mass of grotesque, incongruous, unscientific, and often repulsive and grossly immoral legends, with not the slightest claim to historical verity. It is no wonder that men turn from religion to science, from supernaturalism to materialism, under the pressure of modern criticism. They have no choice save to reject entirely the claims of the Bible, or to patch up some sort of a compromise as best they may; endeavoring to retain the deep-rooted idea of a personal Jehovah, and to amalgamate this in some way with a historical Christ.

But Theosophists have another alternative. While accepting in the fullest manner all legitimate scientific and historical criticism of the mere text or narrative, they do not thereby feel compelled to throw the book away as utterly worthless. Neither are they obliged to apologise for the inconsistencies thereof, nor to compromise with the dogmas which have been built up by the Church, or to form a patchwork interpretation, each according to his own predilections or fancy.

It is almost like repeating a truism to say that dogmatic religion and the authority of the Church are crumbling rapidly to dust. Now it has been more than once asserted that the object and mission of Theosophy at the present time, its *raison d'être* at this particular crisis of the world's history, is due to this very fact. The crumbling edifice of ecclesiastical religion threatens in its fall to carry with it all that remains of faith in the higher spiritual nature and destiny of humanity, and the work of Theosophy is to replace the old religion of dogma and priestcraft by a far nobler and truer spirituality than the world has known for many ages. This is not to be done by wholesale destruction of ancient sacred books and traditions, but by a revival of the spirit thereof, by making the hidden truth shine once more through the dead-letter. This is the work we have now before us in connexion with the New Testament. We must show that it contains the same Divine Wisdom which we have learnt to recognise from other sources.

W. K.



The Mote and the Beam.

“Ye blind guides, which strain at a gnat and swallow a camel”
 “Why beholdest thou the mote that is in thy brother’s eye,
 But considerest not the beam that is in thine own eye?”

MATTHEW VII.

WH the virtuous indignation, the roaring tempest raised in the tender souls of American and British philanthropists at the rumor that Russian authorities in Siberia are not as tender as they should be towards their political prisoners! What a hullabaloo of loud protests of “indignation meetings”, of gigantic gatherings to denounce their neighbors, while they keep prudently silent about the same misdeeds at home.

A monster meeting of some 250,000 men protested the other day at Hyde Park “in the name of civilization and humanity” against the brutal behavior of some unknown Russian officials and jailors. Now, one can readily understand and entirely appreciate the feelings of the masses, of the oppressed, the suffering poor and the *hoi polloi* in general. These being “sat upon” from birth to death by the high and the wealthy of their own land, and having all, to a man, many a sore place in their hearts, must feel them vibrating with pain and sympathy with their brothers in sorrow of other countries. True, the energy expended at the said meeting might have been more usefully directed, perhaps, against local and colonial “Siberias” and “Dead Houses”; but such as it was, the impulse being genuine, every Theosophist regarded it with respect. But that to which every member of the Theosophical Society ought to refuse that feeling of sympathy is the hypocritical cant in this matter of sundry editors who remain dumb in face of misdeeds at home, pouring all their wrath on the abuse of power and the brutality of Russian officers. This is enough to make an owl laugh in full daylight. That charges of cruelty should be brought forward, and leprous spots singled out on the body of Russia by England and America is a sufficiently curious piece of moral audacity; but that this attitude should be supported, and even enforced, by certain editors, instead of being passed over in prudent silence, makes one think of the wise adage “whom the Gods would destroy they first make mad”. To the student of human nature a world of instruction is contained therein, and he feels thankful for this additional experience.

Bearing in mind that *Lucifer* has nought to do with the political situation in all this affair, let the reader remember, that it has, on the other hand everything to do with its moral aspect. Having its mission at heart, to wit: to bring “to light the hidden things of darkness,” it has naturally a good deal to say about drunken John and drunken Jonathan nodding so

frowningly at drunken Peter, and so gravely moralising at him as though they were themselves sinless. Here the writer speaks first of all as a Theosophist, and only secondly as a Russian; neither excusing Russia, nor accusing England and America, but simply throwing the full glare of the torch of truth on *facts* which no one can deny. And once this position established, the writer says: "How consoling and hopeful might have been for our growing society—that of the 'Universal Brotherhood of Man'—such exhibition of the noblest and most human feelings, had it not been marred by a few antecedent facts", of which presently. Even as the "protest" against Russian cruelty stands now, all such show of pious regard for Christ's command "love your enemies", is spoiled by a disregard of that other injunction "thou shalt not be as the hypocrites are". Indeed, Europe might be asking now as of George Dandin in the comedy of Molière, "*Qui de nous deux trompe-t-on ici?*" Could even a child be really deceived by such *protests* on the Continent? If all this display of indignation is likely to impress anyone eventually, it will be only those "inferior races" under the paternal sway and benevolent rule of their respective white rulers. Hindus and Mussulmen, Burmese and Singhalese, upon listening to the reverberating echoes of pious horror from the West, are as likely as not to contrast the ferociousness of Russian jailors and prison-houses with that of their own rulers, with the Calcutta "Black Hole" of famous memory, and the Andaman Islands; while the hapless and ever-kicked Negroes of the United States, the Red Indians dying of exposure and starvation in their frozen wilderness, and even some Chinamen who seek hospitality on the Pacific coast, may yet come to envy the lot of the "political prisoners of Siberia". . . .

But what imposing pictures! On the other side of the "pond" the pathetic eloquence of Mr. George Kennan the Siberian traveller, "who has just seen all this for himself, you see!"—drawing tears from the street-flags and forcing lamp-posts to use their pocket-handkerchiefs—without speaking of the colored citizens, Red Indians and Chinamen. On this side of the Atlantic, Mr. Quilter, the editor of the *Universal Review*, showing like fervor on behalf of the "oppressed". Mr. Adolphe Smith's "Exile by administrative order", adorned by what Mr. Stead calls "a fancy sketch of the flogging of *Madame Sihida*" (?) * gracing one of the last numbers of the *Universal Review* produces likewise its effect. Moved by a spirit of lofty chivalry, its editor issued, as all know, a circular to M.P's, peers, judges, heads of Colleges and so on, to ask them "whether (a) the present system of Siberian exile by administrative order" was not "a disgrace to a civilized nation";

* Were this "flogging" even proven—which it is not—still brutal and sickening as the fact would undeniably be, is it really any worse than the kicking by the police of women already knocked down by them; than the clubbing until mangled to death of men and crippled boys? And if one is reminded that the alleged "flogging" took place (if it ever did) in the wilds of Siberia, probably hundreds of miles away from any civilized centre, to speak of, and the well-proven "kicking and clubbing" right in the midst of the most civilized city in the world, namely, in Trafalgar Square, it does seem as if it were a case of merely "six of one and half-a-dozen of the other".

and (b), whether the above mentioned authorities do not "consider that steps should be taken to call the attention of her Majesty's Government to those outrages, in order that a diplomatic remonstrance should be addressed to the Czar"!

As this pertains to the domain of politics, and we do not care to trespass upon forbidden ground, those anxious to learn something of the replies are recommended to read the excellent summary of this curious incident on page 489 of the June *Review of Reviews*; but we must quote a few lines from it, in which the reader will learn (1) that some of the authorities appealed to are of opinion that "exile in Siberia is . . . a just and beneficent punishment . . . much better for criminals than our own (British) convict system"; (2) that the outrage on Madame Sihida "does not rest upon unimpeachable evidence", the sketch recalling to the writer's memory "an equally dramatic picture of a Polish prince chained in a convict gang to a murderer, a story which this prince's brother subsequently declared was false".

But that which cannot be disproved by any means is that other and far more legitimate agitation going on in England for long years, and now at its acme in this country, that for the enfranchisement of women, and *the causes which made it arise*. Most Theosophists have read Mrs. F. Fenwick Miller's admirable address on the programme of the Women's Franchise League*; and many of our Theosophists belong to this League. And there are such as have declared that many women in England—even now, when many of the women's "disabilities" so-called, have been happily removed after centuries of *penal servitude* to their husbands—would gladly have consented to exchange places with "Madame Sihida", whoever she is—not as a political prisoner perhaps, *but as a flogged woman*. What is the horror of being flogged (where brutal force is used, *there is no dishonor but martyrdom*), when compared with a long life of moral and physical slavery? Which of the female "serfs of sex" † in *free* England would not gladly exchange her position as a wife and mother, for that of a wife and mother in *despotic* Russia? Why, ladies and gentlemen, who have fought in the "Married Women's Property" agitation, for the "Custody of Infants' Bill", and the right of woman as an independent individual and a citizen, instead of the *thing* and her husband's chattel that she was and still is—are you aware that in *despotic* "half civilised" Russia, the rights of women before the law are on a par with those of men, and in some cases their privileges far greater? That a rich woman marrying a man is, and has been, since the days of Catharine II., sole mistress of her property, the husband having no right to one penny without the wife's legal signature. That a poor girl, marrying a rich man, having on the other hand a legal right to his property during his life and to a certain portion after his death whether

* The National Liberal Club, February 25th, 1890.

† "Woman's Rights as preached by Women", by a "Looker on"

he wills it or not, and also a right to the maintenance of herself and children *whatever she does*?* Have you not heard that a woman holding property and paying taxes *is obliged to give her vote*, whether personally or by proxy? And that so greatly is she protected by law *that even a child born between nine and ten months after the husband's death is considered legitimate by law*: simply because abnormally prolonged gestation does casually happen, and that the law states that it is *more consonant with the law of Christ to forgive nine guilty women, rather than wrong the tenth who may be innocent*? Compare this with the laws of *free* England with regard to woman, who until about eight or nine years ago was simply a slave, with less rights than a plantation negro. Read again Mrs. Fenwick Miller's paper (*loc. cit. supra*) and judge. Everything went against her receiving a higher education, inasmuch as she was to remain all her life "under the tutelage of some man". She had no right to her husband's property, and lost every right to hers, *even to every penny she earned by her own labor*, having, in short, no right to hold any property, whether inherited or acquired. A man deserting his wife for another woman, and leaving her and his children to starve, was not forced to support them, but had a legal right to every penny earned by his abandoned wife, as "the skill of her brain was not hers, it was her husband's". No matter what he did, or whatever crime he committed against her, she had no redress against him, could neither sue him, nor had even the right of lodging a complaint against him. More: she had no rights as a mother, English law recognizing only the father and the child. Her children could be taken away from her, separated from their mother for ever, and there was no redress for her. Says Mrs. Fenwick Miller:—

The wife had in the eyes of the law simply no existence Even "within the last two years, seven judges in conclave have declared the law to be to-day that a married woman is in this respect *still absolutely a slave, with no rights of free will in herself* Was this not slavery? The woes and flight of the mulatto mother invented by Mrs. Stowe's genius set all England weeping; but English and Scotch mothers too—refined women, adoring mothers —have seen their children torn from their embrace or have fled secretly and lived in desolate concealment with their little ones, as the only way to keep near their breaking hearts the darlings of their souls. . . ."

Herbert Spencer seems to have said the same long ago, in these words:

"Wives in England were bought from the fifth to the eleventh century, and as late as the seventeenth century husbands of decent station were not ashamed to beat their wives. Gentlemen (!) arranged parties of pleasure for the purpose of seeing wretched women whipped at Bridewell. It was not till 1817 that the public whipping of women was abolished in England."

Between 1817 and 1890 there are but a few years. But how many

* If separated (not divorced), and the husband is a public official, a certain portion is deducted from his salary and paid over to the wife.

centuries old is English civilisation as compared to that of Russia, whose era of barbarism closed only with Peter the Great ?

Who, then, except men capable of taking such undue if legal advantage of their mothers, wives, and children, would not confess that there is far less cruelty even in the *casual flogging* of a woman, than in such a systematic oppression, the life-long torture of millions of *innocent* women and mothers throughout past centuries and to the present day ? And for what reasons ? Simply to protect the animal passions and lust, the depravity of men—the masters and the legislators. And it is the men of England who have refused, till forced in their last retrenchments, to abrogate such fiendish laws, and who still refuse to make away with many more as iniquitous, who call this solitary case of flogging “a disgrace to civilization” ! And so it would be, if once proved, as are the heartless laws of England against her women. No doubt that of drunken, and therefore cruel, brutes among Russian jailors and prison officials there are plenty. But we trow no more than there are in other countries and probably less. And we would advise the editors who would agitate in favor of sending “remonstrances” to Russia, to first extract the beam from the eye of their own country and then only to turn their attention to the mote in the eye of their neighbor. For that “neighbor” is a country which protects at any rate her mothers and wives, while England lets her laws treat them simply as the goods and chattels of her men, and treats them as the dumb brutes of creation. If there ever was a real “disgrace to a civilized nation” it was the formation of numberless Societies for the prevention of cruelty to animals, before any one even thought of establishing a like Society for the protection of women and children, and the punishment of “wife-kickers” and wife-robbing rascally bipeds, such as are found in every class of Society. And why not rather turn the public attention to more than one “disgrace to a civilized nation”, taking place on British soil and in American lands, *e.g.*, to the revolting treatment by the Anglo-Indians of the millions of natives, from the highest Brahman to the lowest pariah, and the no less revolting attitude of the white Americans towards their black co-citizens, or the hapless Red-Indians ? Cannibals inflict less torture on their prisoners of war than do the two cultured Christian nations in question on their colored Brethren of the “inferior” races. The former kill and devour their victims, after which these are at rest ; while the whites of England and America act worse than Cains towards their black subjects and citizens : they torture them mentally, when not physically, from their cradle to their tomb ; refusing them every privilege they have a right to, and then turning round and spitting on them as if they were so many toads. Look at the unfortunate Red Skin ! Deprived of every inch of his ancestral land, crowded off into the sea, robbed of his supply of blankets and provisions, the Indian is left to freeze and starve by hundreds and thousands, which he proceeds to do amidst catacombs of Bibles, a prey unfit even for the prairie-buzzard

But why go so far as to the colonies for our instances and proofs, when cases of repeated flogging of women, aye of young girls not out of their teens, necessitate "Royal Commissions" at home? "Ruby, or How Girls are Trained for Circus Life", by Amye Read, a *shocker* founded on *facts* as the author claims, has brought forth the following in the *Saturday Review* (July 26th, 1890):

"ROYAL COMMISSION."—Mr. Gainsford Bruce, Q.C., M.P., has promised that as soon as sufficient evidence can be obtained to justify such a step, he will call attention to the matter in the House of Commons, with a view of inducing the Government to advise Her Majesty to appoint a Royal Commission to enquire into and report upon the treatment of children whilst being trained to the business of circus riders, acrobats, and contortionists.

"MANCHESTER GUARDIAN" says:—"Ruby", by Amye Reade. This book is notable on account of the charges brought by the authoress against a manager or managers in general of circuses. It is an indictment so tremendous that, if it can be proved, the authoress should not be content with representing a picture to harrow novel-readers. She should collect her proofs and lay them before the Public Prosecutor. *Miss Reade asserts that in cases of contumacy girls of seventeen are stripped naked by the circus-master and flogged by him till they are sick and faint and bleeding.*"

Among the members of Parliament who have "allowed their names to be used as indication of their desire to assist the author in her . . . efforts to bring before the public the horrible cruelties", are Messrs. Gainsford Bruce, Jacob Bright, Sir Richard Temple, etc., etc. Now, "Madame Sihida", whatever she was else, was a murderess (political or not does not matter); but these unfortunate girls of seventeen are perfectly innocent victims.

Ah, gentlemen editors, of the two cultured champion nations of Christendom, you may play as much as you like at Sir Charles Grandison—that union of the perfect gentleman and good Christian—but who will believe you? Your protests are only suggestive of the Christian ethics of to-day, and are an insult to the ethics of Christ. They are no better than a glaring instance of modern cant and a gigantic apotheosis of hypocrisy. In the words of Lermontoff, the Russian poet, all this comedy—

. . . . " would be too grotesque, in truth,
If it were not so heartrending!"

Read rather Bertillon's *Les Races Sauvages* and Charles Lüholtz's *Au pays des Cannibales*—a French translation from the Swedish—if you would know what your friends accuse you of, while Russia is charged with her misdeeds only by her enemies, and those jealous of her growing power. Having just come across some reviews of these works, it is but right that our friends should have an idea of the charges published against England, or rather her colonies, and thus be given the means of comparing the Russian "mote" with the British "beam". We were just preparing to blush for the alleged misdeeds of the former, which misdeeds, *if true*,

would not be excused by any Theosophist on the ground that the Anglo-Indians and the Americans do far worse at home as well as in their colonies—when we saw a Russian review of these works which made us long to read the works themselves. We had known for years—that which the whole world knows—in what a civilized and Christian way the English and the Americans treated—not their prisoners, political or others, but simply their most loyal subjects and citizens, harmless Hindus and other “black heathens”, hard-working, honest negroes, and the much-wronged Red Indians. But we were not prepared to believe that which is published in the *Races Sauvages* of Bertillon and *Au pays des Cannibales* by the well-known Swedish traveller in Australia, Charles Lühholtz.

Let us glance at the older work. Bertillon speaks of Tasmania, and shows that in 1803 there were still about 6,000 natives left, while just sixty-nine years later there remained of them but a legend, and a ghastly tale. In 1872 died the last of the Tasmanians. The country was swept out of its last *nigger*. How did it come to pass. This is Bertillon's tale :

To achieve such a brilliant result, the English did not stop before any kind of cruelty. They premised by offering £5 for the head of every adult, and £2 for that of every baby Tasmanian. To succeed in this chase after the miserable native the better, the English brought with them aborigines of Australia, the great enemies of the Tasmanians, and used them as blood hounds. But this method was found to work too slowly. Then a *cordon* was organised, or rather a band, selected from Colonists, and among the scum of the garrison . . . and Arthur, the then governor of the island, was appointed as its chief. After this commenced a regular chase after the Tasmanian, as one finds in hunts after wild boars. . . . The natives were driven into deep water, shot, as if by accident, and those who escaped were poisoned with arsenic . . . some Colonists going so far as to make a fine collection of their victims' skulls, and boasting of it . . . ”.

Now this may, or may not, be true ; it may, or may not, be exaggerated, just as in the case of “Siberian flogging” and cruelty to political prisoners. As the latter charge comes to us from Russia's enemies and sensation-loving travellers, so the tale of Tasmania is told by the same kind of traveller, and, moreover, one of a nation not generally friendly to England. But here comes something more modern and trustworthy, a charge from a decided friend of England and the Australians, and one who says what he has seen with his own eyes, heard with his own ears—namely, Charles Lühholtz, in his work called in the French translation, *Au Pays des Cannibales*. We quote from an ample Russian review of the work, in the *Novoyé Vremya*, May 2 (14), 1890, No. 5,080. According to the latter, the “enlightenment” of the inferior races and the savage-islanders by the civilization-spreading Englishmen did not stop at the Tasmanians. This is from Lühholtz's revelation, and it is ghastly!

There is a chapter in this work treating specially of the relations of the English colonists with the natives, and what deadly terrible relations! The life of a black man is worth nothing, it seems, and his rights to existence are on a par with those of a wild beast. “To kill a native of Australia is the same as killing a dog in the

eyes of a British colonist," says Lümholtz. More than this: no dog will be so cruelly treated in Europe. Its life, unless dangerous to men, will not be taken away without any cause. Not so for the native of Australia, according to the evidence of the Swedish author, who shows that there are young men who make a point of hunting the blacks every Sunday in the neighborhood of their cities, systematically passing the whole day in that *sport*, simply for *pleasure's sake*. . . . A party of four or five horsemen prepares traps, or, driving the savages into a narrow pass, forces them to seek refuge on precipitous cliffs, and while the unfortunate wretches are climbing at their life's peril on almost perpendicular bare rocks, one ball after another is fired at them, making even those slightly wounded lose their hold, and falling down, break and tear themselves into shreds on the sharp rocky projections below. . . . A squatter in Long Lagoon has become famous for the immense number of blacks he has poisoned with strychnine. And this is no single instance. A farmer from Lower Herbert confessed to the Swedish traveller that he was in the habit of burning the dead bodies of the natives—to get rid of them, in order to destroy a too palpable piece of evidence. But this was only an extra precaution. For, although local law (on paper) punishes murder, it is in reality only *the killing of white men* which is called murder. English colonists have repeatedly offered to Lümholtz to shoot a few blacks, to get for him the native skulls he was in need of. . . . Before law a black savage is entirely helpless. "Were I a native, I would kill every English colonist I met," said an exasperated Englishman, an eye-witness like himself, to our author. Another traveller, in his letter to Lümholtz, speaks of these British colonists as of "the most disgusting caricatures of Christians," and adds: "The English constantly throw stones at other nations for their behavior to conquered races, while no words can express the horror and the indignity of their own acts towards the natives of Australia".

Thus, having swept off the face of the earth the unfortunate Tasmanians, the British colonists—

. . . . "with a cruelty a tiger might envy, destroy to this day the Australian savages. When the first colony of the province of Victoria was founded, there were about 10,000 natives in that district. In 1871, their number fell to 3,000; and in 1880 there were only about 800 left, in all. How many remain alive now we do not know; at any rate, the above cited figures show very eloquently that the civilizing influence of the enlightened mariners has born fruit and their handiwork is nearing its end." "A few more years" says Lümholtz, "and the Australian aboriginal race will have disappeared from the face of the earth. The English province of Victoria, raised on the black man's lands, soaked through and through with his savage blood and fertilized with his bones, will blossom the more luxuriously for that"

The Russian Reviewer ends with a paragraph which may be taken as a tit-for-tat to the English editor of the *Universal Review* and his colleagues. We give a *verbatim* translation of it:—

"Such is the soil on which that colonizing activity the English seem so proud of finds its vent. And it is this soil, furrowed in length and breadth by the brutal cruelty of the soulless English colonist, which proclaims loudly to the whole world that, to have right of throwing stones at other nations, it is not sufficient yet to be covered with an English skin. It is also necessary that the British soul should not be as black as are the bodies of, and the soil wrenched from, the poor natives; and that the hapless savages should not be viewed by their conquerors as no better than the Egyptian mummies of cats; to wit: good only to serve as land-fertilizers for their masters' flourishing colonies."

And now we have done, leaving the detractors and self-constituted judges of Russia to their own reflections. We have lived in India and throughout Asiatic countries; and, as a Theosophist, we feel bound to say that nowhere have we found such a potentiality of cruelty and cant under the brown and black skins as under the white epiderm of the refined European, save perhaps, in the class of the gariwalas, the bullock cart drivers. If the reader would learn the characteristics of this class he will be told for his edification what is that personage. The gariwala belongs to that specimen of humanity to which speech was given to conceal its thought, and which professes its religion only because it serves its ends. While offering divine honors and worship to the cow and the bull, and never letting any opportunity of denouncing his brother gariwala to the village Brahman for disrespect to the (sacred) animals, he himself twists the tails of his team of oxen until these appendages of his Gods hang only by a few hairs and clotted blood. The gariwala, it is, then, who ought to feel a legitimate pride in finding himself acting on the same lines of whining cant as his masters—the *barasaabs*. And coming so near, in his own humble way, to the policy of the two most civilized and cultured nations of Christendom, the gariwala ought perhaps to be promoted from the ranks of the *inferior* to those of the *superior* race.

We have but one word more to say. When Russia has as much said of her by her friends, as Lüholtz says of Australia, and others of India and America, then will every honest man and woman of Europe join in the indignation meetings and righteous protests against Russian atrocities. Until then the best advice one can give to the English and the Americans is very, very old: "JUDGE NOT THAT YE BE NOT JUDGED. FOR how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold, a beam is in thine own?"

H. P. B.



ONWARD!

Cling to the flying hours and yet
 Let one pure hope, one great desire,
 Like song on dying lips, be set,
 That ere we fall in scattered fire
 Our hearts may lift the world's heart higher.
 Here in the autumn months of time,
 Before the great new world can break,
 Some little way our feet may climb,
 Some little mark our words should make,
 For liberty or manhood's sake.

W. Gosse.

Talismanic Magic.

WHICH of our readers has not heard at some time or another of the alleged influence of a Talisman, and who is there amongst us who is not ready and anxious to try his or her hand at obtaining such an instrument in order to possess some occult power? I am afraid that we must curb our impatience and permit any such signs and wonders to attach themselves to us of their own free will, as we progress upon the Path that has been trodden by those who have gone before us. The way is long and weary, and many are the heart burnings that we have to suffer in order to reach the much sought for goal. But we are told on reliable authority that there is only one way to attain self-liberation, and that is by self-renunciation. We are also told that Spiritual and Psychic gifts are only hand-maids of one's progress, that come naturally as we mount the ladder of knowledge: that they are simply the natural appanages of the Chela's advancement, not to be sought after for the sake of the power to work apparent miracles, but simply as aids to assist in the great work of Spiritual liberation and Self-freedom.

In answering the question, "What is a Talisman?" I cannot do better than quote an extract from "Isis Unveiled", Vol. 1, p. 462: "A Talisman—in itself perhaps a worthless bit of metal, a scrap of paper, or a shred of any fabric—has nevertheless been imbued by the influence of that greatest of all magnets, the human will, with a potency for good or ill just as recognisable and as real in its effects as the subtle property which the iron acquires by contact with a physical magnet".

Again in Christian's celebrated work on magic we find the following in chapter xi—"Another Doctor—Theophrastus Paracelsus"—revived in the sixteenth century the ancient doctrine of Talismans, which he is alleged to have employed successfully in the treatment of disease and accidents that fall to the human lot. This medical teaching inspired by the Kabala, or the secret tradition of the Jewish Rabbis, shews itself as having been borrowed from the ancient occult sciences of Chaldea and Egypt. The Talisman of which the name (Tsilmenaia) signifies an image, a figure, was the engraving of some emblem or symbol upon metals sacred to the Spirits of the Seven Planets. This Magical Work had to be executed on a certain day and hour before fixed upon; with sufficient firmness of will to draw down upon the Talisman the beneficent influence of the Planet to which the invocation was addressed for whatever purpose one wished, whether for health, or for any other supernatural protection. We owe to the celebrated Paracelsus the most complete explanation of their Secrets, of which many persons of standing and rank admit the truthfulness, in fact quite as much as those of the *Agnus Dei*, of the medals spoken of as being miraculous, and of the objects which possess a similar virtue by being the relics of the Saints." Christian then goes into details as to the making of these famous Talismans, also giving their objects and special applications; but one must not forget that the whole of the efficiency of a Talisman lies not only in its being made at a suitable time and place, but in the main fact that the person who makes it has a suitable will of sufficient power and efficacy.

I do not doubt that nearly all of us have read Sir Walter Scott's famous novel "The Talisman", in which the Saracen Monarch cures the English King and others of their ailments and illnesses by the power of his Talisman, which is described in that fine tale of chivalry as being "a small silken bag

made of network twisted with silver, the contents of which the by-standers could not discover; being immersed in a cup of water he continued to watch it in silence during the space of five minutes; it seemed to the spectators as if some effervescence took place during the operation, but if so it instantly subsided;" this apparently was all that was requisite to form the draught, and the cure rapidly followed. At the end of this charming history we find it stated that this Talisman is still in existence, having been bequeathed by the Earl of Huntingdon to a brave Scottish Knight, Sir Mungo of the Lee, who still possesses it. But in a work, *The Picture of Scotland*, we have a different account; according to the Editor, Mr. R. Chambers, the author of *Waverley* obtained the materials for his work from the following narrative, which I think will be perused with interest by many of our readers to whom probably it is new matter:—

"One of the most remarkable charms now or very lately in use in Lanarkshire for the cure of illnesses in cattle, is a Talisman of great antiquity, still preserved at Lee, a gentleman's house in that country, and popularly known as the *Lee Penny*. The following is the account of how it came into his possession. Simon Locard of Lee accompanied the good Sir James Douglas to Palestine (in the xiv century) bearing the heart of King Robert Bruce enclosed in a locked case, on which account his name was changed to Lockhart, and he obtained for his armorial bearings a heart attached to a lock. Engaging in the Wars of the Holy Sepulchre, this hero, who at the death of Douglas in Spain became the leader of the Mission, had the good fortune to make a Saracen of rank his prisoner. The lady of the Warrior came to pay his ransom and was counting out the money, when she happened to drop from her purse a small jewel, which she immediately hastened to pick up with an air of careful solicitude. Lockhart eagerly enquired the nature of the jewel, and learning that it was a medicatory Talisman, refused to deliver up his captive unless it were added to the sum previously stipulated. The lady was obliged to comply, and Simon brought it home to Scotland, where it has ever since continued in the possession of his descendants, perhaps the only existing memorial of the Crusades in this country. It is called the *Lee Penny* on account of its being set in the centre of an old English silver coin. Triangular in shape, it measures about the third of an inch each way and is of a dark red color, but perfectly transparent. The nature of the stone cannot be determined by lapidaries, being apparently different in all respects from any known in this quarter of the world. To the edge of the coin a small silver chain has been attached and the whole is deposited in a gold box which the Empress Maria Theresa presented to the father of the late Count Lockhart.

"The *Lee Penny* did not lose its Talismanic property on being transferred to a country of Christians. On the contrary it has been all along, even till the present day, remarkable for medical virtue. It is especially sovereign in the diseases of horned cattle. The mode of administering it is this:—Holding it by the chain, it is three times plumped down into a quantity of water, and once drawn round—*three dips and a swell*, as the country people express it—and the cattle or others affected drinking this water, the cure is speedy and effectual. Even at this day, rife as the gospel is now said or supposed to be, people sometimes come from great distances with vessels which they fill with water charmed in the manner described, and which they take home in order to administer to their bestial. In the reign of Charles I the people of Newcastle being afflicted with the plague sent for and obtained a loan of the *Lee Penny*, leaving the sum of £6,000 sterling in its place as a pledge. They found it so effectual, or were impressed with so high an opinion of its virtues, that they proposed to keep it and forfeit the money; but the Laird of Lee would not consent to part with so venerable and so gifted an heirloom. The laird of that time was a High Cavalier, and one of the charges brought against him by the party

whom he had to oppose, was that he effected cures by means of necromancy. One other remarkable instance of its efficacy is recorded. About the beginning of the last century, Lady Baird of Saughton Hall having been bit by a mad dog, and exhibiting all the symptoms of hydrophobia, her husband obtained a loan of the Talisman; and she having drank and bathed in water which it had sanctified, got completely better. That this transaction really took place seems indubitable, for an ancient female member of the Lee family, who died lately, remembered hearing the laird who lent the Penny to Lady Baird describe how he and his dame had been invited to Saughton Hall and splendidly entertained in gratitude for the use of the Talisman. Being now visited by an incredible number of persons whose curiosity has been excited respecting it, Sir Charles M'Donald Lockhart, the present proprietor, has adopted the idea of keeping an album in which their names are recorded."

The editor then goes on to discredit the whole history, suggesting that something else than the charm of the Talisman must have been the cause of the cures; also suggesting that the testimony was possibly defective, every circumstance unfavorable to the superstition being suppressed. I do not myself see that these are very strong reasons or cogent arguments to put forward, as we might just as reasonably say that probably there were no unfavorable circumstances in the case to report; it does not necessarily follow that there must be unfavorable circumstances in events of this kind. It is always thus amongst the materialists; any reason rather than the occult one is acceptable to their minds, and the more phenomena you give them the more they require. As an ounce of fact is worth a pound of reason, I may state here that I myself know personally of an instance somewhat similar to that given above, in which a cure was effected by similar occult means; and as this is a personal matter, I may as well say that there was no other factor at work in the case except the occult one, and that the testimony is in no way defective; also there were no circumstances unfavorable to the case to report, but it was a *bona fide* cure of a disease, purely by occult agency.

I should like some of our Scotch brethren, or other well-read contributors, to throw, if possible, some light upon the above narrative, especially where it bears upon Sir Walter Scott's work; whether he really was inspired by the history, as Mr. R. Chambers suggests; also where the Jewel in question now is, and whether it is still in operation at the present day, as the work from which the above is extracted is an old one.

F. L. GARDNER, F.T.S.



M E S M E R I S M .

"LET me tell you this—in such knowledge as you have of this science which you call Mesmerism, you Western peoples have gone far wrong. Even in such little knowledge as you have of it there is great error, and in the despising of the science by the great majority you are more wrong still. For how has it descended to you Westerns?—from some hint of Paracelsus caught up and developed by some few charlatans and medicos besides. But in the East, what is its history? a continuous handing down of the unbroken tradition from the time when men worked what you call miracles of curing by the laying on of hands, exorcised devils, as they called it, performed much by the means of this same magnetic influence which, as your poet Shakspeare says, is unknown to your philosophy. It is from these Eastern sources that it has been my fortune to receive the tradition, of which to the best of my belief the only exponent in Europe has been the Abbé Faria, a vulgar *poseur*.—"That Fiddler Fellow", by Horace Hutchinson.—*Murray's Magazine*, for July.

The Occult Side of some Every-day Habits.

IT is a very difficult subject, this hidden side of everyday life. Difficult that is, to present to a mixed public, because on the one hand it is necessary to keep clear of truths which have become truisms, and on the other, we have the Temple of Isis, and death is the award of all who profane it. Such fragments of Truth, however, as have been discovered during study and through research, it is one's duty to lay before all who will listen.

The often made offer, "A penny for your thoughts", is as often answered by a truism or a lie. No one doubts the declaration that the day-dreams which replace thought are valueless; and to claim them as one's own is hazardous in these days of exact science and psychological research. It is ignorance alone which enables man honestly to call anything his own. Still less can these hazy fragmentary mind pictures, ill-defined reflections in a muddy pool, be claimed as individual property. They come to us as fleeting memories of the distant past, or dimly defined peeps into the future, jumbled together and confused with physical sensations. That giant Despair who pursued Faithful and his fellow-pilgrim, is often conjured up by the anarchical movements of a disordered liver; while More's Utopia seems common-place, and the Golden Age tarnished electro-plate and dull, as we lounge bathed in the still sunlight of a September morning. In rosy June we have perhaps been lulled into delicious indolence by the soft strains of sensuous music, or, stirred to we know not what of passionate ecstasy by some swelling full-toned chorus of Wagner. We have allowed ourselves to drift, helpless and will-less, open to receive every impression that harmonises with the *motif* of the music.

Whatever note is next struck on the key-board of our brains will produce action about which we cannot reason, and which we can scarcely prevent, because the vibrations set in motion by the music were produced in spite of us.

This was well known to the Temple Priests of India, Egypt, and Greece, as well as in the Christian Churches, from the earliest secret services in the hill country round about Nazareth, and the Catacombs outside Rome, to the gorgeous Cathedral services of to-day. We have music used as a means of bringing the worshippers into harmony, and very often as a means for preparing their minds to receive that which the officiating priest wished to convey. There are many cases on record of intellectually free men who have, even recently, been known to receive impressions while listening to the low chanting of white-robed choristers, swinging perfumed censers, which they would scornfully have thrust aside several days previously.

We need not, however, seek in the Temples for thought impressions: we need but recline for a little while near some thinker, for our thoughts to take the color of his. Even in reading, many people, instead of approaching a book, full of thought which mingles with the printed thoughts and produces new thought of added power, pick up instead a few stray ideas and phrases which enrich their vocabulary for a few months, and pass away leaving no trace of permanent value. Witness the rapid spread of a new slang term; the ready adoption of such new words by people who have no reason for using one word in preference to another; people who have "caught on to" an idea, instead of understanding it,

whose use of scientific terms is varied by such expressions as "daisy", "tip-top", "blooming", "a frost", &c. Language is to this class of minds valueless; any words in daily use they appear to think good enough for expressing reflected ideas, filling up space, or killing time. These useless terms and foolish ideas ought to be treated as are weeds, pulled out and left to dry up and perish utterly. But often we take up idly a foolish idea and play with it, adding a touch of color here, there a few fragments of detail; then, tired of it, we let it float away strengthened, to fasten itself to the mind of some other human atom, where it will, perhaps, take root and flourish, producing much bitter and unpalatable fruit. In the Bibles of men, we find constant reference to the fact that thoughts, with words, their expression, are very powerful, and that for them in the same measure as for action man is responsible. Not alone for evil thoughts, but for idle thoughts. It is not enough to pull up the thistles and ragworts; our land ought to be cultivated and planted with fruit trees and flowers, even if we cannot grow that great tree whose leaves are for the healing of the Nations.

How often have the impressions produced by a few serious words, an eloquent couplet, or a glimpse of the dark side of life, been effaced for us by the enervating atmosphere of a drawing-room, in which perhaps shadowy thoughts alone dispute the solitude. Idleness is considered demoralising, and an idle head is capable of producing far more mischievous results than idle hands. Every thought which passes through our minds and escapes alive floats away as moral whistle-down, ready to take root in any vacant soil. Flower seeds and wheat seeds do not float about; they have to be sowed, or perchance a bird drops one; an effort is necessary in order to obtain that which is worth having, but the perfume of flowers is wafted a long way. On still evenings, round every rose and lily hangs a veil-like sweetness which almost screens the flower from view. And this is a fairly accurate picture of that thought which has cost something, and which is beautiful, kind, and true. Everyone who draws near is conscious of an intangible something, in presence of which they feel more "themselves", a warmth under which they expand and utter ideas eloquently.

The world is full of things maimed and disfigured by accidents; nine times out of ten these accidents occurred through want of attention to that which was being done—by want of concentration. An old nursery rhyme begins:

"One thing at a time, and that one done well,
Is a very good rule as many can tell."

Punctuality one can hardly consider as an every-day habit, yet its occult side affects vitally everyone who studies science, and its common aspect enters into every detail of our common life. Slowly mankind is convinced that there is a "*best*" moment for each operation, action, or experiment, better than any moment which precedes or follows it. Punctuality ought to mean the taking advantage of the auspicious moment, and should imply an accurate knowledge of the result aimed at as well as of the forces to be brought into play; it would necessitate promptness of mind and technical skill in proportion to the magnitude of the undertaking.

In handling delicate machinery, in the experiments of a chemical laboratory, it is necessary to act with precision. If experimental study of any occult science is undertaken, this power of pointed action is the first possession that has to be acquired.

The would-be astrologer finds that minutes make a difference of years, so that accuracy is a *sine qua non* of true prediction. Seconds alter astronomical calculations considerably. Every one knows that when 3 and 4 are permitted to represent $6\frac{1}{2}$ rather than 7, mathematics ceases to be an exact science; its results are no longer to be depended upon. Many

people, most people, have very little leisure, or margin of time, between one piece of work and another. For these people the law of action laid down in the "Bhagavat Gita" is important. How can one piece of work follow another without friction unless each is begun and ended in proper—its own—time? To do this in entirety, with nicety, the mind must cease to be stirred by, or to reflect any one study, or course of action, as soon as the act itself is temporarily complete. It is an impossibility to accomplish that which ought to be done, if each task has to be undertaken several times, as is invariably the case when the primary conditions are not exact. To walk into the gardens of Paradise is a simple enough matter if one goes through the open gate, but one beats in vain with weary hands on the massive walls after the warder's key has been turned at sunset.

Every operation is simplified by being done when conditions are favorable; time, strength, energy, life itself, are wasted in the vain endeavor to overtake neglected work, or in a useless fight with natural forces which might have been made willing agents in accomplishing our pleasure. Who does not remember drearily waiting on board some steam-packet, in order that the tide may be pleased to permit a start; yet the tide ebbs and flows with unfailing regularity. It is easy enough to boil a kettle, not, however, on a fire recently slacked down; geraniums are worth removing to the shelter of the conservatory, but it must be done before an autumn frost has blackened them; an egg collector who wishes to fill his case does not search in last year's nests, nor wait until the process of incubation is nearly complete.

For any one who has ambition, who wishes to be someone, do something, or go somewhere, punctuality in every particular is the only guarantee of success. Unless a man is to be relied on, his business engagements can never prosper. The owners of shallow minds often remark that the people who are always working have no time for anything—never get their work done. This is in a great measure the result of broad-pointedness in those they have to deal with.

The amount of misery caused by holding over raw material until prices rise, or by keeping back money which has been fairly earned, would be hard to estimate. But it is a comparatively simple matter to realize that vast arrears of work, the long list of delicately organised operatives worn out—done to death—and the hurried anxious faces we see crowding the thoroughfares, are due to the habits of unpunctuality which have obtained a foothold amongst us. This statement holds good in two directions; if a man who wishes to be, to do, or to know anything, allows a looseness of using time to master him, his chance of success is very small. The days of a man are three score years and ten, and it is well to remember that to live either in the past or the future is impossible; he who would live at all must live now.

The breath of time which contains us is the only time which is ours, and if the *now* has always its own thought and act fulfilled, the future need never appal us; we meet it armed with the habits of concentration and exactness which past pointed action has strengthened, free from a past forever left behind, its dead decently buried and quiet in their graves. It affects also other people, this habit of procrastination; our lightly wasted moments are often wrung from the scanty leisure of weaker human beings. Five minutes here and twenty minutes there do not seem much. True, but if taken from the play-time, or the time which ought to be for rest, of some over-tired worker, they mean ill health, sometimes death, before half the lesson of life is learnt.

Our search for new pleasures requires a great deal of money. To work for this is disagreeable to us, so we must needs save it; we buy ready-made and cheap articles which look well enough and can be easily replaced;

someone had, however, to make them. "Girl labor", say the employers, "is the cheapest motive-force we can get; the girls would work for almost nothing; as it is they often faint from exhaustion." People insist on having two coats, collars, brushes, for the cost of one; and so, these girls and women work from ten to fifteen hours a day; for food they have bread, and tea improperly so called, with spirits of some kind when they can get them. Their homes are stifling, filthy, and unventilated dens; their hard lives are embittered often by having to stand and wait until it suits someone to give them the work at which they toil. All this we know is evil, and we are going to put it right. Yes! but not "some day"—NOW.

The night falls all too quickly, and in the grave no man can work. The past exists but as experience, or accumulated hindrances or possibilities for advance. The future exists only as the result of the present. The Eternal *Now* alone is ours. Each second is one brick in the bridge which is to span the great river that divides the land of Freedom from the desert—pictured so beautifully by Olive Schreiner, in "Three Dreams in a Desert":

"I saw a desert and I saw a woman coming out of it, and she came to the bank of a dark river; and the bank was steep and high. And on it an old man met her, who had a long white beard; and a stick that curled was in his hand, and on it was written Reason, and he asked her what she wanted; and she said 'I am a woman; and I am seeking the Land of Freedom. . . . How am I to get there?'

"He said, 'There is one way and one only. Down the banks of Labor, thro' the water of suffering'

"She shaded her eyes with her hand; and she said, 'I will go'. And she threw from her gladly the mantle of ancient received opinions she wore, for it was full of holes, and she stood there naked but for one white garment that clung to her.

"And he said, 'That you may keep. So they wear clothes in the Land of Freedom. In the water it buoys; it always swims.'

"And I saw on its breast was written 'Truth'; and it was white; 'I am ready; let me go'.

"'No—but stay; what is that—in your breast?'

"And she said, 'He is asleep, I will carry him to the land of freedom. He has been a child so long, so long I have carried him. In the land of freedom he will be a man. We will walk together there He has lisped one word only to me in the desert—"Passion!" I have dreamed he might learn to say "Friendship" in that land.'

"And Reason said, 'Put him down! when you are in the water you will forget to fight, you will think only of him. Lay him down, he will not die; when he finds you have left him alone he will open his wings and fly. He will be in the Land of Freedom before you. Those who reach the Land of Freedom, the first hand they see stretching down the bank to help them shall be Love's. He will be a man then, not a child. In your breast he cannot thrive; put him down that he may grow' And she laid him down on the earth, and I saw the hair on her forehead had turned white as snow, she had changed from youth to age.

"And she stood far off on the bank of the river and said: 'For what do I go to this far off land which no one has ever reached? Oh, I am alone! I am utterly alone!'

"And Reason, that old man, said to her, 'Silence! What do you hear?'

"And she said, 'I hear the sound of feet'.

"He said, 'They are the feet of those that shall follow you. Lead on! make a track to the water's edge; where you stand the ground will be beaten flat by 10,000 times 10,000 feet. Have you seen the locusts how they cross a stream? First one comes down to the water's edge, and it is swept away, and then another comes, and then another, and then another, and at last with their bodies piled up a bridge is built, and the rest pass over.'

"She said, 'And of those that come first and are heard of no more? their bodies do not even build the bridge.'

"'And what of that? they make a track to the water's edge'.

"And she said, 'Over that bridge who will pass?'

He said, '*The entire Human Race*', and the woman grasped her staff, and I saw her turn down that dark path to the river."

Unless life is to be for us but "an idle dream", we will have to take each point of time and use it; defects must be counterbalanced, evil habits corrected, ignorance removed, NOW. Great and sweeping reforms are required in our social customs, but in so vast a seething mass of misery and evil where are we to begin to alter? At any point, for of life the centre is everywhere. As we find ourselves, we learn that we are in the mass of humanity as units, each in a separate case. This marks the point at which to begin. Idleness is evil, let *us* work. Hatred is evil, let *us* love; not *one*—which is but dual egoism—let us love all. Ignorance, selfishness, ambition, the answer is *one*; let us renounce them Now.

Much has been said regarding the customs of a bygone age. Many men do not wish to give up the habits transmitted to them by their ancestors, utterly forgetful that a mummy is an unsightly object. There can be no value at all in any form apart from the living spirit which animates it. We link ourselves fatally to a dead past by toiling to embalm the corpses from which the divine breath and the human life have fled. Ages ago religion lived; the Gods were to men realities; to do them service was both pleasant and honorable. Men had labored six days; rest from the concerns of every day business was a boon. They dressed in holiday attire and crowded the temples. To-day, with thoughts still engrossed by their monetary affairs, they put on their Sunday best and fill their churches, to go through a performance which means to them little, but absence from which forfeits their title to the respect of their neighbors.

Long ago men isolated themselves by an effort of thought before approaching God; now they thrust their faces into their hats, or spread their gloved hands out, and stare between their fingers at one another. At one time man uncovered his head before woman in joint recognition of her physical weakness and less earthy nature, and woman bent before man as her lord and master. Now man raises his hat mechanically, and regards woman with affectionate and selfish contempt. Every day the rebellion of woman against her unjust servitude becomes stronger. Her determination that all relics of the time when she was a personal possession must and shall be destroyed is over-mastering. Much has gone, much has yet to be reformed. Our lives—personal, domestic, and social—are disfigured and crippled by the fetters of that which *is not*. The poorest man is he who is owned by a title from which the meaning has fled. When it was a customary pastime to sever the heads of one's acquaintance with axes or swords, stocks were of value; upright starched linen bands are an instrument of torture. When travelling was difficult and dwellings scattered, refreshments were welcomed by visitors; now dyspepsia is often their result. Futile attempts to keep up the old cumbersome customs of the feudal ages, during which a mass of retainers were part of the furniture, cause needless labor and abundant fatigue to the white slaves of the civilised, free, and glorious West.

Liberty, personal liberty, and a free and independent life, are the constant cries of the rising race, but Liberty is impossible while the part holds us. If we move one inch beyond the beaten track its bony fingers are felt at our throats. A mass of evil, hideous, unnatural, and unwholesome, has arisen out of mankind's past selfishness, ignorance, and greed; evil which it will take years of unremitting toil and patient earnest effort to even partially remove. Instead of which, by unthinking idle acquiescence in a thousand habits no longer useful to our life or progress, we add every day to the misery and wrong which surround us. Twenty things for which we do not care are ordered by us, because others with whom we associate have them. We cannot pay for them, and so the least free class are kept in hopeless poverty to supply food for our vanity.

Independence is for those who can earn the necessaries of life without

injury to their fellows, and not for those whose ambition is, in easeful idleness, to enjoy the fruit of other's toil.

In Count Leo Tolstoi's "What to do" will be found a partial answer to the question—raised by such books as the Report of the Commissioners into the life of some "Toilers in London"—what is the real cause of so much misery? We shall become convinced that whatever riches a man lays claim to beyond the real value of his work to the community, must have been at some time the product of robbery, and that though the remedy Tolstoi proposes seems an almost impossible one to apply—both because few of us are brave enough and because few of us possess estates on which to work, and unskilled labor loses in value every day—we must never forget that this misappropriated property ought to be regarded as a trust which we hold for the people, its rightful owners, which we are to use all our wisdom in applying for their benefit; especially in order to educate them, that is, to give them all the advantages of culture which we have gained while enjoying the result of their toil. Fortunate indeed are the few who can go into the fields and cause the earth to yield those things necessary to the physical man. Most men and women have, however, duties which must be fulfilled, ties which having been contracted cannot rightly be broken, and which make a new form of life impossible, but not a renewed life. It becomes possible for each individual, though unable to produce the necessaries of human existence, to avoid consuming more than a proper share—bearing in mind that many people possess neither beds, nor food nor clothing enough for health. It is possible for every one to work, but not for most people to earn money. That we can get no work is an untrue statement of the case. We have perhaps a good education; there are many people who desire to learn, but cannot pay teachers. If all the work in our homes has been taken up by others, if there is not one overworked member whose work we can share, we can at least wait upon ourselves wherever those who serve us have scanty leisure, only remembering that if one takes away another's work, to provide him with right occupation for his leisure becomes a duty. Stepping outside our homes we reach our acquaintances. Do any of them lack time for study? Can we by sharing their labor make higher culture possible for them? I believe that many of the people now living comparatively useless lives will alter them if they realize the wrong they are doing. Here then is more work, for someone must collect facts—and then?—write books? Books are for the most part left unread, except by the few; what then? Collect from these books all that is worth knowing and tell it to others in words and in actions. When no member of our households, no one of our acquaintances is overworked, ignorant, oppressed, or too poor to purchase the help from books or teachers which we could give them, we may then, if we still have unoccupied time, go into the town or village which shelters us. And when there is neither man, woman, or child in our country who needs anything done for the supply of his necessities; when all are fed, clothed, industrious, cultured, good; it will be time enough to say, "I can find nothing to do". Only, every fault that we recognize around us has to be sought in ourselves first, and there attacked; because it is impossible to reprove another for not working, while we ourselves are living in idleness; or for untruthfulness, if we lightly break our pledges the minute they become wearisome through our selfishness.

An ideal nation is one in which each man and woman does his or her own duty. One person is under our control; his habits can be reformed, his faults corrected.

It may not have been a thoughtless proceeding on the part of the Asiatic to cover his head with silk or linen, instead of the shady straw or palm leaf hat. The loss of magnetism which in damp weather becomes excessive, is checked at once by this slight protection. After the baths taken night and

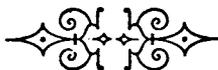
morning, by the unfastening of the thoughts from worldly affairs, the clearing the mind so that the day was closed as though death were to replace sleep, the soul would be prepared and set free to take up a new form of life; should death linger, the morning's duties could be faced with serenity, and evil tendencies better kept in check, for having had the light of the "*supreme*" poured in on them during the period of devotion or meditation.

Almost the first feeling, a feeling which gradually grows stronger and more lasting, which one receives on studying different forms of life, different modes of nature's working, is one of sadness and responsibility. This is caused by the fear which becomes certainty—that life costs life. In the lowest kingdoms we study, the little lives are preying on their fellows or are being destroyed by those in some higher order; and this continues, through more and more complex forms, until we reach humanity. Then this living at the expense of others ceases?—It is a thousand-fold increased. Before, we seemed to have monera, plants, and animals following the law of their nature; destroying, indeed, but only to sustain life. Except amongst the higher animals wanton destruction was rare. Man destroys life more carelessly the more civilised he becomes, and in greater abundance as his ideas and wants grow more complex, until his intelligence becomes one of the factors of evolution, a means of displacing lower forms. Life cannot be taken with impunity, nor destroyed hap-hazard; but it is destroyed only to be transformed into higher organisms. But man has thrown law into disorder by his senseless slaughter of animals and men, whose life he has no right to take, and for which he has no lawful use. He retards progress, for the mouldering carcasses can only be changed into lower forms of life, and their putrefaction causes many hideous diseases to spring into existence. Man has no right to destroy life, which he has not given and cannot restore, for his selfish amusement. Nor has he a right to throw away his own life in idle dissipation, or in idleness which seems to him harmless. For his life as a whole has cost the lives of plants, insects, birds, and beasts innumerable; and the lives of many human beings have been lost or worn out in the endeavor to supply his whims, as well as his vital needs. Man, the crown of nature as we know her, costs much life essence; he becomes a dead loss when he throws away his magnificent powers, and degrades himself by completing the devastation he made while endeavoring to gratify his lower instincts, by sacrificing his own soul, and the souls of others, in his useless reckless pursuit of excitement in some form.

And this loss, this failure of man to fulfil his duty, has retarded progress upwards; it sees us to-day face to face with problems so vast as to seem almost impossible of solution, of waste so wide-spread as to threaten natural bankruptcy, and of a mass of crime and misery which millions of vicarious atonements would not blot out.

There are two commandments in the decalogue which almost every man and woman has broken repeatedly, who lives in the 19th century. "Thou shalt not steal"; yet we take and keep food, clothing, and labor for which we give the race no fair equivalent. "Thou shalt not kill"; but our mines, ships, trains, factories, and wars, cost the lives of tens of thousands of men, women, and children, for whom we offer no compensation, and by reason of whom cities become dens of vice and lands lie desolate.

G. A. H. JOHNSTON, F.T.S.



Pistis-Sophia.

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

(Continued.)

“**A**FTER this, I came into the Height, to the Veils of the Thirteenth Æon.* And its Veils were drawn together of their own accord, and opened for me. And having entered the Thirteenth of the Æons, I found PISTIS-SOPHIA (1) below the Thirteenth Æon, alone, none of them turning near her. But she was sitting in that Region grieving and mourning, because they had not brought her to the Thirteenth Æon, her proper Region in the Height. She was grieving also because of the vexations, which the Self-willed One caused her, which is one of those Three Triple-Powers,† [43] whose Mystery I will tell you, if I shall come to speak of their Emanation.‡

“And when PISTIS-SOPHIA saw me, changed into the most brilliant Light, she was in great perturbation; and gazing into the Light of my Vesture, she saw the Mystery of her own Name (2) therein, and the whole Splendour of her Mystery, in as much as she had been in the Beginning in the Region of the Height, in the Thirteenth Æon. So she began to sing to the Light, which is in the Height, which she saw in the Veil of the Treasure of Light. And it came to pass that, when she continued singing to the Light, which is in the Height, that all the Rulers looked on, being in the presence of the Two Great Triple-Powers and of her *Invisible, paired with her*, and of the Two-and-Twenty Invisible Projections,§ since PISTIS-SOPHIA, and her Syzygy, and the Two-and-Twenty other Projections made up the Four-and-Twenty Projections which the Great Invisible Forefather,|| and the Two Great Triple-Powers emanated.”

And when Jesus had said these things to his Disciples, Mary came forward and said: “Master, I have heard thee say that PISTIS-SOPHIA also was among the Four-and-Twenty Projections. How then was she not in their Region? For thou hast said: [44] ‘I found her below the Thirteenth Æon.’”

And Jesus answered, and said unto his Disciples: “When PISTIS-SOPHIA was in the Thirteenth of the Æons, in the Region of all her Sisters, the

* See Table, *Lucifer* VI, 34, p. 319.

† See *Lucifer* VI, 32, p. 109, note 6; and 34, p. 323, note 6.

‡ Or, “And if I shall tell you the Emanation of these, I will tell you a Mystery, how they were made.”

§ Notice the reflection of these as the Four-and-Twenty Hylic Projections, *pag.* 45, *infra*.

|| See *Lucifer*, VI, 35, p. 398, note 1.

Invisibles, which are themselves the Four-and-Twenty Projections of the Great Invisible—by the command of the First Mystery, she looked into the Height and saw the Light of the Veil of the Treasure of Light. And she *desired* to go into that Region, but could not come into it. (Nevertheless) she ceased doing the Mystery of the Thirteenth Æon, and began to sing to the Light of the Height, which she saw in the Light of the Veil of the Treasure of Light. And when she began to sing, the Rulers, which are in the Twelve Æons, to wit, *all those which are in the lower part*, held her in detestation, because she ceased in their Mysteries, and wished to go into the Height, to be above them. And the Great Triple Power, the Self-willed One, which is the third Triple-Power, and turns itself in the Thirteenth Æon, the disobedient one, which refused to project the whole Purity of its Power, and to present a pure Light, at the time when the Rulers gave their Purity, [45] wishing to be Lord over all the Thirteenth Æon, and the Æons below it—this Great Self-willed Triple-Power followed the Twelve Æons in their rage and hate, and projected from itself a great Power with the appearance of a Lion,* and emitted also from its Hyle another multitude of Hylic Projections, very violent, and sent them into the Lower Regions, to the Parts of Chaos, that they might lay in wait for PISTIS-SOPHIA there, and take away her Power, for that owing to her desire to go to the Height, she was held in detestation by the Rulers, which stand, or remain, in their Mystery, which they do, and also by all the Guardians who are at the Gate of the Æons.

“After this, by the Statute of the First Statute,† the Great Self-willed Triple Power kept persecuting PISTIS-SOPHIA in the Thirteenth Æon, that she might gaze upon the Lower Parts, and so see its Power of Light in that Region, which has the appearance of a Lion, and desire it, and come into that Region, so that they might take away her Light. So it came to pass that, after this, she looked from above, and saw the Power of Light in the Lower Parts, and knew not that it pertained to the Triple-Power, the Self-willed One, but imagined that it was from the Light, which she saw in the Beginning in the Height, which is from the Veil of the Treasure of Light; and she thought within herself: ‘I will come into that Region without my Syzygy,‡ to take the Light, which the Æons of Light§ have procreated for me, that I may come to the Light of Lights, which is in the Height of Heights.’

“Thus pondering, she went forth from her own Region of the

* See Commentary, “Ildabaoth”, *infra*.

† See *Lucifer*, VI, 34, p. 320, note 8.

‡ Compare this with the Valentinian System (*Lucifer* vi, 33, p. 232), where Sophia generates “without a Syzygy”, and also with the Commentary on Ildabaoth *infra*, where Ildabaoth generates without a female, just as Sophia generated without a male, *Demon est Deus inversus*.

§ Called also the “High Æons” (*pag.* 56), which are opposed to the “Æons of the Rulers.”

Thirteenth Æon, and entered* into the Twelve Æons. And the Rulers of the Æons kept pursuing her, and were enraged against her, for that she thought to enter into the Greatness. And issuing from the Twelve Æons, she came into the Regions of Chaos, and drew near to the Power of Light with the appearance of a Lion, in order that it might devour her. [47] And all the Hylic Projections of the Self-willed One surrounded her. And the great Power of Light with the appearance of a Lion devoured the Powers of Light in Sophia; and (also) purified (or expelled) her Light and Hyle and devoured them. (Thus then) they cast her forth into Chaos. And in Chaos was the Ruler with the appearance of a Lion, of which the one-half is Flame, and the other half Mist, which is Ialdabaôth (3), of which I have spoken to you many times. Now when this was done SOPHIA was most exceedingly weakened. And the Power of Light with the appearance of a Lion endeavoured further to remove utterly the remaining Powers of Light in SOPHIA as well. And all the Hylic Powers of the Self-willed One surrounded her at the same time, and cast her down. But she, crying out exceedingly, called to the Light of Lights, which she saw in the Beginning, trusting in it, and recited this Repentance† as follows:—

“ Preserve me, O Light, for evil thoughts have come upon me. I have gazed, O Light, into the Lower Parts. I have seen the Light in that Region, [48] thinking that I should come thither to take that Light. And having issued forth, I am turned about in the Mist‡ of the Lower Chaos. Nor have I been able to soar forth, to come into my own Region, because that I am cast down in all the Projections of the Self-willed One, and the Power with the appearance of a Lion has taken away my Light. I have cried for help, but my voice has not ascended in the Mist. And I have looked into the Height, that the Light, in which I have trusted, might aid me. And when I had looked into the Height, I saw all the Rulers of the many Æons. And gazing on me, they rejoice over me, although I do them no ill. But they hated me without a cause. And the Projections of the Self-willed One, which were afflicting me unjustly, when they saw the Rulers of the Æons rejoicing over me, understood that they would not bring me any help, and had confidence. And the Light, which I had not received from them, they took from me. Now, therefore, O Light of Truth,§ thou knowest that I did these things in my Foolishness,|| thinking that the Light with the appearance of a Lion pertained to thee. The sin which I have committed is clear before thee. Let me no more be

* *Ascended* (S.) [! ?].

† *Metanoia*: compare *Lucifer* vi, 33 p. 233, and notes 1 and 2, where the Stauros is said to be incapable of change, or *without repentance* (*ametanoëtlós*). Compare also *Dict. of Christ, Biog.* Vol. i, p. 38, art. “Adam”.

‡ The “Outer Darkness” of Table I., *Caligo Externa*.

§ The Treasure of Light is called the Region of Truth.

|| Compare *Lucifer* vi, 33, p. 235. “Now foolishness is the power of the Demiurge”.

in want, for I have trusted in thy Light, even from the Beginning. Suffer me no more, O Lord, Light of Powers, to lack my Light. For it is because of thy inducement and Light, that I am thus cast down. And shame has covered me. [49] And because of thy Light, I am a stranger to my Brethren,* the Invisibles, and also to the Great Projections of Barbelo.† These things have happened to me, O Light, because I have envied thy Dwelling. And the wrath of the Self-willed One, which did not listen to thy command, to cast its own Power out of its Projection, has come upon me, because I was in its Æon, not doing its Mystery. And all the Rulers of the Æons were making sport at me. And I am in that Region, lamenting, seeking thy Light, which I saw in the Height. And all the Guardians of the Gate of the Æons, which hold to their (the Æons') Mystery, kept seeking me and mocking at me. But I kept gazing into the Height, upwards, to thee, O Light, and trusted in thee. Now, therefore, O Light of Lights, *Thou art* cast down; in the Mist of Chaos. If, therefore, thou wilt come to preserve me, great is thy mercy; hear me in truth, and preserve me. Free me from the Hyle of this Mist, that I may not be immersed therein, that I may be freed from the Projections of the Self-willed Deity, which cast me down, and from their evils; let not this Mist devour me, nor this Power with the appearance of a Lion. Let it not devour the whole of my Power entirely, nor let this Chaos hide it. [50] Hear me, O Light, for thy mercy is good, and look upon me, according to the abundance of the mercy of thy Light. Turn not now thy face from me, for I am exceedingly tormented. Haste thee, hear me, and preserve my Power. Preserve me because of the Rulers, which hate me; for thou knowest my affliction, and my torment, and my broken Power, which they have taken away from me. They who have set me in all these evils, are in thy presence. Deal with them according to thy will. My Power looks forth from the midst of Chaos and Darkness. I have waited for my Syzygy, that it might come and fight for me, and it came not. And I had waited that it might come and give me strength, and I found it not. And when I sought for Light, they gave me Mist: and when I sought for my Power, they gave me Hyle. Now, therefore, Light of Lights, the Projections of the Self-willed One have brought Mist and Hyle upon me. Let snares be set for them, and let them be ensnared. Recompense them, and let them stumble,‡ that they may not come into the Region of their own Self-willed One. Let them remain in Darkness, so that they may not see the Light. Let them behold Chaos for all time, and look not into the Height. Bring upon them their punishment, and let thy judgment seize upon them. [51] Let them not come into their own Region, to their Self-willed Deity henceforth from this

* In *pag. 44*, they are called Sisters.

† See *Lucifer* vi, 34, p. 317, note 2.

‡ *Affigere*, "Thou art cast down" (S.); *affigor*, "I am cast down" (P.).

§ Or, "may they give offence."

hour. For their Deity is impious, and thought that it had done these evils itself, not knowing that had I had not been humbled by thy Statute, it would not have prevailed against me; but when thou hadst humbled me, it pursued me the more and its Projections added grief to my humiliation, and took away the Power of my Light, and began again to be hostile to me, and afflicted me exceedingly to take away all my Light. On account of these things, therefore, in which they have set me, let them not ascend into the Thirteenth Æon, the Region of Righteousness. And let them not be counted in the Lot of those, who purify themselves and their Light, nor of those who will repent quickly, that they may quickly receive the Mystery in the Light. Now, therefore, O Light, *that which is in thee, is with me*; I sing thy name in glory. May my Hymn please thee, even as the excellent Mystery, which pertains to the Gates of Light,* which they, who have repented, will tell of, and will purify its Light. Now, therefore, let all Hyle (*pl.*) rejoice. [52] Seek ye all the Light. The Power of your Soul shall live, for the Light has heard the Hyle (*pl.*), nor will it leave any, without purging them. Let all Souls and Hyle (*pl.*), the Æons and Hyle (*pl.*) of all therein, praise the Lord, for the Deity will free their Soul from all Hyle, and they shall prepare a City in the Light. And all Souls, which it shall free, shall dwell in that City, that they may have a Lot therein. And the Souls of them, who shall undertake the Mystery, shall be in that Region. And they, who have undertaken the Mystery in his Name, shall be in the City'."

And when Jesus had spoken these words, he said: "He that hath ears to hear, let him hear." And Mary coming forward again, said: "Master, my Dweller in the Light† hath ears, and I hear in my Power of Light, and thy Spirit, which is with me, is sober (or free from passion) for me. [53] Hear, therefore, I will speak concerning the Repentance, which PISTIS-SOPHIA made, and all that befell her, which thy Power of Light prophesied concerning her, at that time, through the Prophet David, in the sixty-ninth Psalm, 'Save me, O God, for the waters are come in unto my soul.' [54, 55] This is the solution of the Mystery of the Repentance of PISTIS-SOPHIA. [56, 57] [And Jesus commended Mary for her interpretation, and narrates the *Second* Repentance of SOPHIA. [58] And Peter starting forward, cried out:] "Master, we will not suffer this woman to thus take our place from us, and allow none of us to speak." And Jesus answered and said to his Disciples: "Let him, in whom the Power of his Spirit is in ebullition, to understand what I say, come forward to speak. (Speak), then, Peter: I see thy Power in thee, understanding the solution of the Mystery of the Repentance, which PISTIS-SOPHIA uttered". [And Peter gave the interpretation thereof by reciting the seventy-first Psalm of

* Compare *supra*, *pagg.* 45 and 49, the "Gate of the Æons." There are Nine Guardian of the Three Gates of the Treasure of Light.

† Buddhi.

David, (*v.v.* 1-13), 'O God, my God, I have trusted in thee; let me not be afflicted with shame for ever.' [59, 60] And Jesus commended Peter and said:] "AMÊN, AMÊN, I say unto you, I will perfect you in all Completion, from the Mysteries of the Exterior to the Mysteries of the Interior, and I will fill you with the Spirit: for they shall call you Pneumatics,* perfected in all Completion. AMÊN, AMÊN, I say unto you, I will give you all the Mysteries of all the Regions of my Father,† and of all the Regions of the First Mystery, that what ye receive on Earth, may be taken to the Light of the Height, and what ye reject on Earth, may be rejected in the Kingdom of my Father in the Heavens."

[61, 62] [Jesus then declares the *Third* Repentance of SOPHIA, which is explained by Martha, who is of a "perceptive Spirit", from the seventieth Psalm. And Jesus commended Martha and said:] "Moreover PISTIS-SOPHIA proceeded to utter her *Fourth* Repentance, before the Power with the appearance of a Lion, and all the Hylic Projections which are with it, which the Self-willed One sent into Chaos, compressed her again. [63] She recited, therefore, this Repentance as follows: 'O Light, in whom I have trusted, hear my Repentance, and let my voice come into thy Dwelling-place. Turn not thy *Image of Light* from me, but regard me for they are oppressing me. Haste thee, preserve me, at the time, when I shall cry to thee, for my time vanishes as vapour, and I am become as Hyle. They have taken away my Light, and my Power is dried up. I have forgotten my Mystery, which I performed in the Beginning. Because of the uproar of the fear and power of the Self-willed One, my Power has failed me. I am become like a separated Dæmon (*idios daimôn*) dwelling in Hyle, in which there is no Light, and I am become like the Counterfeit of the Spirit, (5) which is in the Hylic Body, in which there is no Power of Light; and I am become like as a Decan alone in the Air. (6) The Projections of the Self-willed One compressed me mightily. And my Syzygy said to itself: "Instead of the Light, which was in her, they have filled her with Chaos". I have devoured the Sweat of my own Hyle, and the Anguish of the Tears of the Hyle of my Eyes (7), that they, who afflict me, might not take what remains. [64] All these things, O Light, have been done to me by thy Statute and Order; and it is thy Statute that I am therein. Thy Statute brought me to the Lower Region, and I am come thither, like as a Power of Chaos. And my Power has waxed cold in me. But thou, O Lord, thou art Light for ever, and thou dost visit the afflicted *at all times. Now, therefore, O Light, arise, seek my Power and Soul. Thy Statute is accomplished, which thou didst decree for me in my afflictions. My Time is such that thou mayest seek my Power and Soul. This is the Time, which thou didst decree for seeking me, in that thy Preservers † have sought

* See Table I, *Lucifer*, vi, 34, p. 319.

† See *Lucifer*, vi, 35, p. 399, note 6, for the three Fathers of Jesus, and for the First Mystery, note 5, *ibid.*

‡ They who fulfill thy decrees.

the Power in my Soul, because my Number is perfected, and that they may keep its Hyle also. Then, indeed, shall all the Rulers of the Hylie Æons fear the Mystery of thy Light, so that others shall put on the Purity of their own Light, because the Lord shall seek the Power of *your** Soul. He has revealed his own Mystery, because he is about to regard the Repentance of those, who turn in the Lower Regions, nor has he disregarded *their* Repentance. This, then, is that Mystery, which is made *the Type of the Race, which has to be generated*, and the Race, which has to be generated, will hymn to the Height, because the Light has gazed upon it, from the Height of its Light : [65] it will gaze into every Hyle, that it may hear the groaning of the bound, and free the Power of the Souls, whose Power they have bound, and place its Name in the Soul, and its Mystery in the Power."

[66] And John came forward and having adored the Breast† of Jesus, asked and received permission to speak ; and explained the Repentance by the one hundred and first Psalm.

COMMENTARY.

(1) *Pistis-Sophia*. The reader should carefully study the recital of the "Fall" of Sophia, as told in *Philosophumena* (*Lucifer* vi. 33, p. 231, *et seqq.*), and compare it with the allegorical drama of the text which follows. It will be noticed, in the note on page 231, that the *first* and *last* of the female Æons of the Dodecad, are respectively PISTIS and SOPHIA. The Soul was the one subject, and the knowledge of the Soul the one object of all the ancient Mysteries. In the "Fall" of PISTIS-SOPHIA, and her rescue by her Syzygy, JESUS, we see the ever-enacted drama of the suffering and ignorant Personality, which can only be saved by the immortal Individuality, or rather by its own yearning towards IT. In reading this portion of the *Pistis-Sophia*, the mysterious *Duality* of the *Manas* should always be remembered, and this key applied to every line.

As Wisdom was the end of the Gnosis, so the pivot of the whole Gnostic teaching was the so-called "Sophia-Mythus." For whether we interpret the allegory from the macro- or from the micro-cosmic standpoint, it is always the evolution of MIND, that the Initiates of old have sought to teach us. The emanation and evolution of *Mahat* in cosmogenesis, and of *Manas* in anthropogenesis, was ever the study of the One Science. The dwelling of Sophia was in the Midst, between the Upper and Lower Worlds, in the Ogdoad. Below was the Hebdomad or Seven Spheres, governed by seven Hierarchies of Rulers. Truly hath "Wisdom built for herself a House, and rested it on Seven Pillars" (*Proverbs*, ix, 1.); and again: "She is on the lofty Heights; she stands *in the midst of the Paths*, for she taketh her seat by the Gates of the Powerful Ones (the Rulers), she tarrieth at the Entrances" (*Ibid.* viii, 2). Moreover, Sophia was the Mediatrix between the Upper and Lower Region, and at the same time projected the Types or Ideas of the Pleroma into the Universe. Now, why should Sophia, who was originally of a Pneumatic or Spiritual Essence, be in the Middle Space, an exile from her true Dwelling? Such was the great mystery which the Gnosis endeavoured to solve. Seeing again that this "Fall of the Soul" from its original purity involved it in suffering

* Notice the sudden bringing home to the hearers of the teaching; this sudden change of person occurs several times, and is one of the most powerful means for forcing the comprehension of the ideas of the Gnosis on the reader.

† The other disciples adored the feet of Jesus.

and misery, the object that the Gnostic teachers had ever before them, was identical with the problem of "Sorrow," which Gautama Sakyamuni set himself to resolve. Moreover, the solution of the two systems was identical in that they traced the Cause of Sorrow to Ignorance, and to remove this, pointed out the Path to Self-Knowledge. The Mind was to instruct the Mind: "self-analysing reflection" was to be the Way. The Material Mind (*Kama-Manas*) was to be purified, and so become one with the Spiritual Mind (*Buddhi-Manas*). In the nomenclature of the Gnosis, this was expressed by the Redemption of Sophia by the Christos, who delivered her from her ignorance (*agnōia*) and sufferings. It is not then surprising that we should find Sophia, whether regarded as a unity, or as a duality, or again as cosmic mind, possessed of many names. Among these may be mentioned the Mother, or All-Mother, Mother of the Living or Shining Mother; The Power Above; The Holy Spirit (all from the macrocosmic standpoint); and again She of the Left-hand, as opposed to Christos, He of the Right-hand; The Man-woman; Prouneikos or the Lustful-one; Matrix; Paradise; Eden; Achamōth; the Virgin; Barbelo; Daughter of Light: Merciful Mother; Consort of the Masculine One; Revelant of the Perfect Mysteries; Perfect Mercy; Revelant of the Mysteries of the whole Magnitude; Hidden Mother; She who knows the Mysteries of the Elect; The Holy Dove, *which has given birth to the two Twins*; Ennoia; Ruler; and The Lost or Wandering Sheep, Helena. In the Valentinian System, Sophia gives birth to the Christos "*with a Shadow*." The above terms are taken from Smith and Wace's *Dictionary of Christian Biography*, art., "Sophia," where we read: "In the Syriac text of the Acts published by Dr. Wright (*Apocryphal Acts of Apostles*, pp. 238-245) we find the beautiful *Hymn of the Soul*, which has been sent down from her heavenly home to fetch the pearl *guarded by the serpent*, but has forgotten here below her heavenly mission till she is reminded of it by a letter from '*the father, the mother and the brother*,' performs her task, receives back again *her glorious dress*, and returns to her old home."

(2) *Name*. The Name, *which is no name*, but a *Sound*, or rather *Motion*. The mystery of the Logos, Verbum and Vāch has ever been concealed in the mystery *Names*. These Names, in whatever tongue, or among whatever people, all represent perinutations of the "Ineffable Name."

In this connection, the following passage from the Pistis-Sophia (*pagg.* 378, 379) is of great interest. Jesus, in explaining the Mystery of the Light of his Father, the Baptisms of Smoke and of the Spirit of the Holy Light, and the Spiritual Anointing, to his Disciples continues: "Nothing, then, is more excellent than these Mysteries, into which ye inquire, unless it be the Mystery of the Seven Voices, and their Nine-and-forty Powers and Numberings (*psephōn*), nor is any name more excellent than all of them, the Name, in which are all Names, and all Lights and all Powers. He, therefore, who shall depart out of the Body of Hyle* knowing that Name, no Smoke,† nor Authority, nor Ruler of the Sphere of Fate, nor Angel, nor Archangel, nor Power, shall be able to prevent that Soul; nay, if on quitting the World, a man shall speak that Name to the Fire, it shall be extinguished, and the Mist shall withdraw. And if he shall speak it to the Dæmons and the Receivers of the Outer Mist (Darkness), and to its Rulers, Authorities, and Powers, all shall perish, so that their Flame is consumed, and they cry out, 'Thou are hallowed, the sanctified one, thou blessed one, of all them who are holy.' And if they shall speak that Name to the Receivers of Evil Condemnations, and their Authorities and all their powers, and also to Barbelo and the Invisible Deity, and the Three Triple-Powers, forthwith all will collapse in those regions, so that they

* Not necessarily at death only, but during *Samadhi*, or mystic trance.

† *i.e.*, no theological delusion.

shall be compelled to dissolve and perish, and cry out: 'O Light of every Light, which is in the infinite Lights, remember us also, and cleanse us.'

With regard to this passage, it is remarked in the *Secret Doctrine* (II, 570): "It is easy to see what this Light and Name are: the Light of Initiation and the name of the "Fire-Self," which is no name, no action, but a Spiritual, ever-living Power, higher even than the "Invisible God," as this Power is ITSELF.

Compare also the *Secret Doctrine*, *sub. voc.*, *Oeahoo*, I, 68, 71, 72, 93 (*Oi-Ha-Hoo*); *Mantrika-Sakti*, I, 293; *Kwan-Yin*, I, 136; *Kwan-Yin-Tien*, I, 137, 138; *Logos*, II, 25; *Hermes*, II, 541, 542; *Mystic names and attributes*, I, 352; *Aditi-Vâch*, I, 431; *Vâch, Savitri, the mother of the gods and of all living*, II, 128; *Vâch, Devasena*, II, 199; and *The melodious cow*, II, 418.

(3) *Ildabaôth* or *Ialdabaôth* is identical with the Fetahil of the *Codex Nazaratus*, the Demiurge of the Valentinian system (*Lucifer*, vi, 33), the Proarchos of the Barbelitæ (Irenæus, I, xxix, 4), the Great Archôn of Basilides and the Elohim of Justinus, &c. *Ildabaoth* (the Child of Chaos) was the son of Sophia (Achamôth) in Gnostic Cosmogony, in other words, the Chief of the Creative Forces and the representative of one of the classes of Pitris. If we regard the Sophia-Above (*Lucifer*, vi, 33, pp. 231, *et seqq.*) as the *Akâsa*, and the Sophia-Below (Achamôth) as its lower or material planes, we shall be able to understand why *Ildabaoth*, the material creator, was identified with Jehovah and Saturn, and so follow out the following allegory from Irenæus (I, xxiii-xxviii). *Ildabaoth* the child of the Mother, Sophia, generates a son of himself, without the assistance of any mother, and his son a son in his turn, and he another, and so on until there are six sons generated, one from another. Now these immediately commenced to strive with their father for the mastery; and he in despair and rage gazed into the "purgations of matter" below; and through them begot another son, Ophiomorphos, the serpent-formed, the spirit of all that is basest in matter. Then being puffed up with pride, he stretched himself over his highest sphere, and proclaimed aloud: "I am Father and God, and there is none above me." On this, his mother cried out: "Lie not, *Ildabaoth*, for the Father of All, the First Anthrôpos (*man*), is above thee, and so is Anthropôs, the Son of Athrôpos." And *Ildabaoth* to prevent his sons attending to the voice, proposed that they should fashion a *man*. So the six of them made a gigantic man, who lay on the earth and writhed like a worm (the man of the first rounds and races). And they brought him to his father *Ildabaoth*, who breathed into him the "Breath of Life", and thus emptied himself of his creative power. And Sophia aided the design, so that she might regain the Light-powers of *Ildabaoth*. Forthwith the man, having the divine spark, aspired to the Heavenly Man, from whom it came. At this *Ildabaoth* grew jealous, and generated Eve (Lilith) to deprive Adam of his Light-powers. And the six "Stellars", empassioned of her beauty, begot sons through her. Thereupon Sophia sent the serpent (intelligence) to make Adam and Eve transgress the precepts of *Ildabaoth*, who in rage, cast them down out of Paradise into the World, together with the serpent (fourth round and fourth race). At the same time, she deprived them of their Light-power, that it might not come under the "curse" as well. And the serpent reduced the world-powers under its sway, and generated six sons, who continually oppose the human race, through which their father (the serpent) was cast down. Now Adam and Eve in the beginning, had pure spiritual bodies, which gradually became grosser and grosser. Their spirit too became languid, for they had naught but the breath of the lower world, which *Ildabaoth* had breathed into them. In the end, however, Sophia gave them back their Light-power and they awoke to the knowledge that they were naked.

This suggestive allegory, wherein the creature became higher than the creator, can only be understood by remembering the identity of essence of that which is

evolved, with that from which it is evolved. Compare: "I have clothed myself in thee, and thou art my Vahan to the Day 'Be with us', when thou shalt rebecome myself and others, thyself and me" (*Secret Doctrine*, I, Stanza vii, Sloka 7). In this cycle of emanation that which is above becomes that which is below, so that we find in Pistis-Sophia that Ildabaoth is finally spoken of as residing in the "Great Chaos which is the Outer Mist", where, with his *Forty-nine* Dæmons, he tortures wicked souls (*pag.* 382). Moreover, the resemblance between Ildabaoth and Sabaoth Adamas (*Lucifer*, vi, 35, p. 398, note 4) is so close, that they are evidently to be regarded as aspects of the same power; the peculiar richness of the terminology of the Pistis-Sophia renders such correspondences a necessity.

In the Chart of the Ophites of which Origen speaks in his *Contra Celsum*, there are two septenates of Planetary Rulers, a superior and inferior Hebdomad. Ildabaoth is the first of the Superior Group, and Michael-Ophiomorphos at the head of the inferior. Now this Michael is called the "*Lion-like*", and is the son of Ildabaoth who is also represented as lion-headed. In the formulæ of prayers for the "Defunct", the Soul, after having crossed the Rampart of Wickedness (*phragmon kakias*), the dominion of Ophiomorphos, or our terrestrial plane, arrives at the Gates of Ildabaoth and utters the following adulatory address, which in truth seems little applicable to the nature of Ildabaoth. "O thou, who art born to rule with boldness, Ialdabaoth, *first and seventh*, O ruler, subsistent Logos of a pure mind, perfect work for Son and Father, bringing to thee the token of Life (marked) with the stamp of the type, I open the gate, which thou hast closed to thy Æon, the world, and pass by thy authority again in freedom. May grace be with me; Yea, may it be, father."

(4) Each of the Thirteen Repentances of Sophia is explained by a portion of Scripture, which though bearing a family likeness to the authorized texts, still differs essentially in spirit and frequently in terms. As, however, the reproduction of these Psalms would be too long a labour, we can only refer the student to them, hoping that the comparison of the orthodox text with the Elegies of Sophia will give him a clue to the right understanding of the mystery hymns, known and misunderstood as the Psalms of David. Moreover, seeing that the elegies, prayers, hymns, songs or repentances of Pistis-Sophia are mostly reiterated repetitions, some of them will be omitted and others shortened.

(5) *The Counterfeit of the Spirit* (*Antimimon pneumatos*) is one of the principles in the formation of the Soul, in which fabrication, each of the five Planetary Rulers has his share. This work is completed by administering to the Soul the Drought of Forgetfulness, or Lethe-potion, which is brewed from the Sperm of Evil, and incites men to all material lusts; this is the evil genius of man, a sort of spiritual substance surrounding the Soul.

(6) *Decan alone in the Air*. Compare *pag.* 107, "I am like as Hyle, which is sunken; they have driven me hither and thither, like as a Dæmon in the Air." The Middle Region of the Air is spoken of as in the Paths of the Way of the Midst, which is below the Sphere. For the term Decan, see *Lucifer*, vi, 34, p. 320, note 7.

(7) *The Tears . . . of my Eyes*. M. E. Amélineau in his *Essai sur le Gnosticisme Egyptien*, p. 303, in tracing this idea through Egyptian imagery, writes as follows.

"Among the invocations addressed to the sun, or rather in the enumeration of his various transformations, we read the following: 'He who creates the water, which issues from his interior, the *image of the body* of Remi, the weeper'. 'Tears play an important part in the Egyptian religion', says M. Naville, in explaining this text, 'and especially in that which concerns creation'. He then quotes several examples taken from unpublished texts from the tomb of Rameses IV, which we borrow from him. In one of these the God is prayed to as the 'weeper', and

asked to give life to the 'king': 'O weeper, thou powerful one, high in the realms of Aukert, give life to the King'. . . . He also receives this invocation: 'O thou, he who forms himself by his tears, who hears himself his own words, who reanimates his soul, reanimate the soul of the King'. Finally in a famous text known as the text of the four races, men are thus addressed: 'Ye are a tear of my eye in your name of Retu, that is to say in your name of men'. . . . This doctrine is still more clearly affirmed in a magic papyrus translated by Dr. Birch, where the tears of different Gods are represented as the matter from which issue flowers, incense, bees, water, salt, &c. 'When Horus weeps', says the papyrus, 'the water which falls from his eyes, grows into plants, which produce a sweet perfume. When Su and Tefnut weep greatly, and water falls from their eyes, it changes into plants which produce incense. . . . When the sun weeps a second time, and lets water fall from his eyes, it changes into bees, which work. . . . When the sun Ra becomes feeble, the perspiration falls from his limbs, and changes into a liquid . . . his blood changes to salt. When the sun becomes feeble, he sweats, water falls from his mouth and changes into plants'."

Compare also the "Sweat-born" of the *Secret Doctrine*.

(To be continued.)



Theosophical Gleanings,

OR

NOTES ON THE "SECRET DOCTRINE".

VI.

THE THIRD RACE (*Continued*).

WE have taken a bird's-eye view of the life-cycle of the Third Race: we must now study its evolution in fuller detail.

The Third Race divides itself naturally into three main groups, under which are classified the seven sub-races and their innumerable divisions. The first of these groups takes its rise in those spoken of last month as those into whom the "Lords of the Flame" "entered", ere yet the differentiation into sexes had come about. These, with the progeny produced by Kriyasakti—the "Sons of the Fire-Mist", or the "Sons of Will and Yoga"—make up the first and highest group. It is the men of this group who are alluded to in the traditions of every nation as "demigods", "heroes", and "rishis", &c. To this group belong "the seven Rishis" of the Hindu allegory (vol. ii, p. 78), the sons of Vasishtha-Daksha. It includes Nirmanakayas from other Manvantaras, whom we see, "in all the Puranas, reappearing on this globe, in the *third Manvantara*, as Kings, Rishis, and heroes" (vol. ii, p. 94). "They sacrificed themselves for the good and salvation of the Monads which were waiting for their turn, and which otherwise would have had to linger for countless ages in irresponsible, animal-like, though in appearance human, forms" (vol. ii, p. 94). These

are "that third and holy race", consisting of those men who are spoken of as at the zenith of the race, who were "towering giants of godly strength and beauty, and the depositaries of all the mysteries of heaven and earth". . . . "The chief gods and heroes of the Fourth and Fifth Races, as of later antiquity, are the deified images of these men of the Third" (vol. ii, pp. 171, 172). This group is said to have inhabited "an island, which for its unparalleled beauty had no rival in the world. . . . This word, which is no word, has travelled once round the globe, and still lingers as a far-off dying echo in the hearts of some privileged men. The hierophants of all the Sacerdotal Colleges were aware of the existence of this island; but 'the word' was known only to the *Java Aleim* (Maha Chohan in another tongue), or chief lord of every college, and was passed to his successor only at the moment of death. . . . There was no communication with the fair island by sea, but subterranean passages, known only to the chiefs, communicated with it in all directions" (vol. ii, p. 220).

Over against this loftiest group of the Third Race comes the lowest group, that of the "mindless", sometimes spoken of as "the eighth race", because it went so far astray from the field of humanity, "the animal man" (vol. i, p. 650). We spoke of these on p. 411 of last month's *Lucifer*, and we need only note in this connexion that the semi-human group was reinforced by later crossings of Lemurians and Atlanteans with these semi-human tribes, and that Esoteric Ethnology ascribes this origin for Tasmanians, Australians, Andaman Islanders, a hair-covered mountain tribe in China, the wild men of Borneo, the Veddahs of Ceylon, the Bushmen, Negritos, and some others (see vol. ii, pp. 195, 196, with the footnotes).

It is to this group, in some of its lowest ramifications, that the Secret Doctrine ascribes the origin of the anthropoids. "It is in the suddenly arrested evolution of certain sub-races, and their forced and violent diversion into the purely animal line by artificial cross-breeding, truly analogous to the hybridization which we have now learned to utilise in the vegetable and animal kingdoms, that we have to look for the origin of the anthropoids. In these red-haired and hair-covered monsters, the fruit of the unnatural connexion between men and animals, the 'Lords of Wisdom' did not incarnate, as we see. Thus by a long series of transformations due to unnatural cross-breeding (unnatural 'sexual selection'), originated in due course of time the lowest specimens of humanity; while further bestiality and the fruit of their first animal efforts of reproduction begat a species which developed into mammalian apes ages later. The Commentary explains that the apes are the only species, among the animals, which has gradually and with every generation and variety tended more and more to return to the original type of its male forefather—the dark gigantic Lemurian and Atlantean" (vol. ii. pp. 200, 201, and footnote). As this question of relationship between man and the ape is one on which Esoteric and Exoteric Science seem to come sharply into conflict, it may be well to

delay on it for a moment. And first we must point out that no scientist speaks of man as "descended from the ape". That is a popular misconception. Darwin and his followers allege that "man" and the apes are descended from a *common ancestor*, that man "is the co-descendant with other mammals of a common progenitor" ("Descent of Man," p. 607, ed. 1875). Against this general statement Esoteric Science has nothing to say, but—different as he was from the "man" of the present—Esoteric Science speaks of that common progenitor as "man", having in view the chief product evolved from him (see *Lucifer*, p. 409). Speaking of man in the Third Round, "almost exactly repeated in the third Root-Race of the Fourth Round", a Mahatma describes him as in "the form of a giant-ape, and now more intelligent, or rather cunning, than spiritual". In the last half "his gigantic stature decreases and his body improves in texture, and he becomes a more rational being, though still more an ape than a Deva" (vol. i. pp. 188, 189). This "giant-ape" is the "common progenitor". Further, the Mahatma says: "The human fœtus follows now in its transformations all the forms that the physical frame of man had assumed throughout the three Kalpas (Rounds), during the tentative efforts at plastic formation around the Monad by senseless, because imperfect matter, in her blind wanderings. In the present age the physical embryo is a plant, a reptile, an animal, before it finally becomes man" (vol. i, p. 184). On the details of the evolution there is clashing enough between the Eastern and the Western teachings; but as all the details are confessedly matter of hypothesis in the West, as the leading evolutionists are at issue about them, and as new theories are being constantly put forward, the West cannot claim to dogmatise here over the East. All that Western Science lays down as essential, in order to explain undeniable facts, is *the unity of origin of all mammals*: all else is admittedly doubtful. The Eastern Science lays down the same postulate, and also traces, as it alleges with full knowledge, the details of the further evolution. And those who note how in point after point Western Science is approaching doctrines long taught by the Esoteric, will be content to possess their souls in patience amid the clash of warring tongues, waiting until fuller knowledge has brought about greater harmony. The fundamental difference between the Esoteric and the Exoteric Science is not on the physical but on the mental evolution of man. They may join hands on the giant-ape form, and the cunning of the common progenitor: but to the Esotericist the mind is an informing principle; to the Scientist it is but a product of the brain. "Man is certainly *no* special creation, and he is the product of Nature's gradual perfective work, like any other living unit on this earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution, is the 'Eternal Pilgrim', the Protean differentiation in space and time of the One Absolute 'Unknowable'" (vol. ii, p. 728).

The remaining group, consisting of "the last sub-races of the Third

Root-Race" (vol. ii, p. 765), is midway between the highest and the lowest, and, as the stock of our humanity, is of special interest to us. They were the "ancestors of the Atlanteans, . . . ape-like, intellectually senseless giants" (vol. i, p. 191), whose very senselessness made possible such an off-shoot as the third group, and who were rescued from general degradation by their endowment with Manas. These were the first sexual, physical men, the date of whose appearance on our globe is put by the Esoteric Chronology 18,000,000 years ago. They are the root of our physical Humanity, of which the Fourth Race, the Atlantean, may be regarded as the trunk. Physical changes in the globe accompanied the changes in man, and the period of warfare began. Differentiation into sex meant struggle in lieu of harmony, and all physical nature sympathised in the altered conditions.

"The eternal spring became constant change and seasons succeeded. Cold forced men to build shelters and devise clothing. Then man appealed to the superior Fathers. The Nirmanakayas of the Nagas, the wise Serpents and Dragons of Light came, and the precursors of the Enlightened. Divine kings descended and taught men sciences and arts, for men could live no longer in the first land, which had become a white frozen corpse" (vol. ii, p. 201).

It was under the guidance of this Highest Group of the Third Race that the later Third, or Lemurians, developed their civilization. They, "under the guidance of their *divine* Rulers, built large cities, cultivated arts and sciences, and knew astronomy, architecture, and mathematics to perfection. This primeval civilization did not, as one may think, immediately follow their physiological transformation. Between the final evolution and the first city built many hundred thousands of years had passed. Yet, we find the Lemurians in their sixth sub-race building their first rock-cities out of stone and lava. One of such great cities of primitive structure was built entirely of lava, some thirty miles west from where Easter Island now stretches its narrow piece of sterile ground, and was entirely destroyed by a series of volcanic eruptions. The oldest remains of Cyclopean buildings were all the handiwork of the Lemurians of the last sub-races; and an occultist shows therefore no wonder on learning that the stone relics, found on the small piece of land called Eastern Island by Captain Cook, are 'very much like the walls of the Temple of Pachacamac or the Ruins of Tia-Kuanuco in Peru', and that they are in the Cyclopean style" (vol. ii, p. 317). Thus civilization slowly grew up among the Lemurians; some, we are told, led a "nomadic and patriarchal life", some builded cities and progressed in the arts and sciences; Easter Island belonged to the earliest civilisation of the Third Race", and the strange statues there felt the touch of Lemurian hands. It is interesting to note that, approaching the subject from an entirely distinct point of view, Haeckel places primitive man in Lemuria: "Probably Southern Asia itself was not the earliest cradle of the human race; but Lemuria, a continent that lay to the south of Asia, and sank later on beneath the

surface of the Indian Ocean" ("The Pedigree of Man," p. 73, Eng. Trans., 1883).

It is to the Lemurians that must be referred the many traditions of the "one-eyed Cyclopes"; the "one eye" is the Wisdom Eye, the Third Eye, the Eye of Siva, which was in full activity at that period of human history, the two front eyes being fully developed only at the beginning of the Fourth Race (see vol. ii, p. 769). The mythological three Cyclopes, sons of Heaven and Earth, are the last three sub-races of the Third Race.

As the centuries rolled slowly on, the Lemurians gradually drifted apart into two well-defined and marked classes, the Sons of Darkness and the Sons of Light, between whom bitter antagonism was developed. As the decay of the race proceeded, the division became more and more marked, and simultaneously with the decay of the Third appeared the rising of the Fourth Race. Emerging from the ocean westwards and northwards were the beginnings of a new continent, the Atlantis of the coming Race, and as the Northern Lemurians spread westwards the first sub-race of the Fourth, the Lemuro-Atlanteans, were gradually evolved and spread from the Atlantic portion of Lemuria over the new land; losing, as time went on the characteristics of the parent stock, and developing the pure Atlantean type. "The Atlantic portion of Lemuria was the geological basis of what is generally known as Atlantis. The latter, indeed, must be regarded rather as a development of the Atlantic prolongation of Lemuria, than as an entirely new mass of land upheaved to meet the special requirements of the Fourth Root-Race. Just as in the case of Race-evolution, so in that of the shifting and re-shifting of continental masses, no hard and fast line can be drawn where a new order ends and another begins. Continuity in natural processes is never broken. Thus the Fourth Race Atlanteans were developed from a nucleus of Northern Lemurian Third Race men, centred, roughly speaking, toward a point of land in what is now the mid-Atlantic Ocean. Their continent was formed by the coalescence of many islands and peninsulas which were upheaved in the ordinary course of time and became ultimately the true home of the great Race known as the Atlantean" (vol. ii, pp. 333, 334).

Some of these Lemuro-Atlanteans, we are told, intermarried with the mindless race, and so entered on a path of rapid physical and psychical degeneration. Meanwhile vast seismic changes were in progress: the continent of Lemuria had broken up into smaller continents, and its immense extent "which once had reigned supreme over the Indian, Atlantic and Pacific Oceans now consisted of huge islands which were gradually disappearing one after the other, until the final convulsion engulfed the last remains of it" (vol. ii, p. 327). Volcanic action was the chief feature in this destruction, volcanic fires breaking up the continent and causing vast chasms, into which rushed the sea, submerging the scathed and ruined land. There can be no doubt that the traditions of a universal deluge found in the islands of Polynesia—the mountain tops of the highest Lemurian ranges—

have their origin in these gigantic cataclysms, which separated these islands from the rest of the habitable world.* “The sinking and transformation of Lemuria beginning nearly at the Arctic Circle (Norway), the Third Race ended its career in Lanka, or rather on that which became Lanka with the Atlanteans. The small remnant now known as Ceylon is the Northern highland of ancient Lanka” (vol. ii, p. 332). Of this race there remained only the “animal men”, a few scattered remnants that had escaped here and there, the Lemuro-Atlantean stock, and the Highest Group, that the earth-convulsions could not touch. The human stock, or seed, in the Hindu allegory, is saved by Vaivasvata Manu; “Lemuria is said to have perished about 700,000 years before the commencement of what is now called the Tertiary Age (the Eocene), and it is during this deluge also—an actual geological deluge this time—that Vaivasvata Manu is again shewn as saving mankind (allegorically it is mankind, or a portion of it, the Fourth Race, which is saved); so also he saves the Fifth. Race during the destruction of the last Atlanteans” (vol. ii, p. 313).

This Vaivasvata Manu “figures as a generic character, under various circumstances and events” (vol. ii, p. 145), for he is “the primitive Root-Manu of our fourth human wave (the reader must always remember that Manu is not a man, but collective humanity)”; further, the name is applied as a racial term to the Root-Manu of the Fourth Root-Race, thus denoting one of the Minor Manus (vol. ii, p. 309). His varied appearances on the scene in Exoteric traditions and allegories need not therefore disturb the student.

TWO STUDENTS OF THE E. S.

QUESTIONS AND ANSWERS.

Q. Are our Monads an emanation of the Holy Spirit? By that I mean the totality of Gods, who form the Absolute, the One.

A. We should avoid the term “Holy Spirit”, because it conveys the idea of a Personal God. The Monads are sparks from the one Fire, the Universal Life (see *Lucifer*, p. 138).

Q. The entities that collectively form Atma, Buddhi, Mahat, are they these Monads? are our Higher Selves spiritual hierarchies, of whom we are only the reflection, the emanation?

A. The Monad is Atma-Buddhi (see *Lucifer*, p. 138). Mahat is Kosmic Ideation (see *Lucifer*, pp. 56, 57). If you mean Manas, Manas is not the Monad, as you must surely see if you have read the “Gleanings” with any attention (note specially pp. 311 and 410). Certainly our Higher Selves are a Spiritual Hierarchy, but you cannot call the lower quaternary an emanation from them. The building up of this has been very carefully described step by step.

* The more widely spread traditions found elsewhere—as in Mexico, India, Asia Minor, &c.—are traceable to the floods which destroyed Atlantis.

3. Ought any difference to be made between the Divine Ego and the Monad? May we not say that the Divine Ego is the resultant of the friction of our lives and of our experiences, and that this Ego is the real individual, since the Monad is given us from the universal reservoir and is therefore impersonal?

4. The Ego is the Manas, and as our lives give it experience it is *partly* their resultant; but note that it is an independent entity, existing before incarnation. Do not confuse the Ego with the "Higher Self", which is Buddhi. The Ego is the individual, and you rightly say that the Monad is impersonal.



Notes on Theosophy and Education.

(The opening speech of a discussion at the Blavatsky Lodge, on July 17th.)

THEOSOPHY claims to be the Science of Life, and must therefore have a direct bearing upon all those great problems which are agitating men's minds in these closing years of the 19th century. Among such problems, one of the most important, in its bearing upon the whole future of our race, as well as upon the next generation—to which will fall the task of carrying on the Theosophical movement till the last quarter of the coming century—is certainly that of Education. Hence it may not be amiss to call the attention of the readers of *Lucifer*, especially of those belonging to the Theosophical Society, to the bearing of Theosophical teaching upon this question. One fact alone need be pointed to in order to show how intimate and vital is the connexion between Theosophy as embodied in the present Theosophical movement and the whole subject of Education. In every phase of human history, it is the ideal current among the people of any race as to the purpose and meaning of human life on earth, which is the most potent factor in determining the character and guiding spirit of the education given to the young generations of that nation. The education received by the young exercises an influence in moulding their conceptions of life and duty, and thus reacts upon the ideals of their mature years, and so upon future generations.

A passing glance along the galleries of human history may serve to illustrate this statement.

The earliest educational system of which we have any record is that of ancient India, embodied in the caste system. Under this *régime* the nation was divided into four main classes engaged, respectively: the Brahmans, in spiritual, religious, and scientific studies and pursuits; the Kshatriya, or warrior caste, in the pursuit of arms, politics, administration, in short the conduct and management of the outer national life generally; the Vaisya, or merchant caste, in commercial pursuits; while the Sudra, or "out caste" class, embraced all not included in one or other of these three.

This system, in one aspect, was an educational one, based upon a knowledge of the laws of Karma and Reincarnation. In accordance with these, it provided for the reincarnating Ego a determinate sphere of duties in accord with the Karmic affinities it had engendered in past incarnations. In each caste, the children were educated in accordance with the duties they would have to perform in adult life; the ideal expressing itself through the entire system being that each human being has his own specific sphere of duty to fill, a duty as necessary for the welfare of the nation as that of

any other unit. The supreme ideal was that of duty, of national welfare on *all* planes, spiritual and intellectual as well as material. This, of course, applies strictly only to India in the days when it was still ruled by the occult hierarchy; though how deeply this ideal was impressed on the national mind may be judged from the language of the Bhagavat-gita.*

Leaving India for Egypt, we know only that its educational system was very complete and played a most important part in the national life.

In Greece, the division of education under the two heads of Music and Gymnastics, corresponded to, and expressed the nation's ideal of human life when that ideal existed in its purity. Perfect harmony and balance, whence result grace, beauty and truth, physical, intellectual and moral, was the goal of their striving, and this was the ideal which moulded the life of the race at its noblest and best.

For the Roman, Rome, her power and greatness, was the ideal to which life was to be devoted. Educated in the Forum and the Senate House, the palmy days of Roman history show us a series of heroic figures expressing the national ideal in the life of the camp, the conduct of the state, and the sterner virtues of private life.

Carried away by the torrent of reaction, against the corruption and materialism of the decaying Roman Empire, Christianity stamped upon the early centuries of our era the ideal of a *selfish* other-worldliness. A narrow, individualistic, *unhuman* ideal, exhibiting itself in the utter want of any true education characterising that period.

But even such an ideal, purely individual and tainted by selfishness as it was, was surely after all preferable to the baseness of the Mammon-worship, the making of Gold-getting the end, aim and object of life, which is so rapidly becoming the ruling spirit of our own age. It is this ideal, this utterly selfish and material conception of the purpose of life, this regarding of our existence here as having for its sole object pleasure and self-gratification, for the attainment of which money is the means—it is this spirit which is rapidly permeating the whole educational system of Europe, and especially of England.

But Theosophy holds up before the men and women of this generation a new ideal, to impress which upon the spirit of our time is the real task of the Theosophical Society, the true object for which the Theosophical movement was set in motion. This ideal is the Universal Brotherhood of Mankind, conceived not as an arbitrary assertion, not on any one plane of nature alone, but realised as a basic, fundamental fact in nature, on each and every plane, realised as implying the actual, real, solidarity of each human unit with all others, the inextricable interweaving of the pain and pleasure, the success and failure, the happiness and misery of each with all. It is to stamp this ideal in lines of radiant light on the consciousness of men that the Theosophical movement was called into existence, not to teach occult anthropology or to gratify curiosity concerning the hidden forces of nature.

With such a mission before it, Theosophy must obviously have a direct and most important bearing upon education, some thoughts upon which may be of interest as suggesting lines of effort and of practical work to the earnest student, who desires to put his Theosophy into practice.

First, then, the basic idea itself of Theosophy—the solidarity of the human race—demands with no uncertain accent universal education for *all*, men and women, rich and poor, alike. It requires that every human

* The above statements and remarks must be understood to apply *only* to the India of the earliest times, when the nation was still ruled by the occult hierarchy, and the caste system, instead of being a burden and an evil, as it is at present, was a sound and useful institution. To-day, it is needless to say, the caste system is an almost unmix'd evil, having degenerated into a matter of pure superstition and lost all its real, inner significance. But the good that, even in decay, it has wrought may be seen in the fact that the higher castes in India represent, even now, almost the finest and highest types of Aryan humanity in point of intellect and spirituality.

being shall have the fullest opportunity, the largest measure of assistance that can be given, in developing himself, in actualising the potentialities latent in him as completely and harmoniously as possible. To secure such help and opportunity to all, should be the task of the nation, as representing its component units in their collectivity. Surely when Theosophy teaches so forcibly the vastly greater importance of the Mind over the Body, there can be no shadow of doubt for any Theosophist, that it is our bounden duty, individually and collectively, to work for the bringing about of a state of things wherein every human being shall have the fullest opportunity for *harmonious* mental unfoldment—harmonious, not only in and with himself, but even more in and with that Humanity of which he forms a part.

Here we find at once a most vital practical lesson that Theosophy has to teach with regard to our present-day mode of education. It is the *ideals* which are stamped on the minds of the young, not only by the *words* of their teachers, but far more by the methods of education, by the living influence of the life at school, by the conversation and example of their elders at home—it is the ideals thus formed which practically mould and determine the character of our entire after-lives. From story-books, from fiction, still more from the biographies of those held up to us as “great” and “noble” men and women, our minds receive the impressions that later will color all our thought and action. But the whole spirit of modern education, of modern life, is deep dyed, through and through, with individualistic ideals. The principle of “competition”, of the “struggle for existence”, pervades every branch of education. With every year “competitive examinations”, and the preparations for them, become more and more the dominant idea in our educational institutions. The plan of “taking places” in class brings the same principle into the daily and hourly life of every boy and girl. The same ideal is held up before their eyes in the biographies of those whom they are incited to imitate. To be successful above one’s fellows, to hold the *first* place, to succeed oneself, to conquer, surpass, out-do others in every department of human activity, is the goal for which each is urged to strive. This is not true emulation, for the object set before us is not to do one’s uttermost that *all* may be benefited; but on the contrary that all others may stand on a lower step, beaten and conquered. Selfishness and individualism are thus inculcated by the strongest of all means, constant object-lessons, from our earliest days, till we learn to forget all about men in general, to think and work only for ourselves and those who directly form a part of our personal interests. Thus, in its leading ideal, its fundamental principle, its constant practice, modern education is distinctly *anti*-theosophical, and the tendency at present is to render it, with every day, more completely so. Against these false ideals, it is the duty of every Theosophist to strive with hand and voice. If we believe in Universal Brotherhood, then we should bring up all those, with whose education we have any concern, to work their best, to strive unceasingly after attainment, in order that not themselves only, but ALL MEN may be benefited.

It would be easy to bring this home to children, to make human solidarity a *living* fact in their consciousness, by rewarding the successful *individual* by some pleasure—a holiday or what not—given to *all* his school-mates. A child would thus feel and experience the fact that the real reward of his efforts and exertions comes to him *through* his fellows—not *apart from them*, as is now the case with our system of prize-giving.

In brief; the leading idea of education from the Theosophical standpoint, should be to teach men to use their *personalities*—*i.e.*, their physical “selves”—*as tools* for the benefit of all, instead of, as now, teaching them to consider their personalities, their own selfish enjoyment and success, as the end and object of exertion, of study, of life itself.

It is on this subject of the ideals inculcated upon children, theoretically

and practically, that Theosophy has the most direct bearing. For upon the ideal held up as the highest goal of attainment depend, obviously, the whole tone and spirit of education. But this is not all; and the Theosophist has at least a word to say upon the general character of the methods adopted in our schools and colleges at present.

The tendency of the day is to overload the memory with facts and details. Education is understood to be the cramming of the mind with facts, with other people's thoughts and theories—to be, in short, the cultivation of the memory rather than of the mind proper. Such a method is contrary, one would think, to the plainest common sense, let alone to Theosophical teaching. Holding, as the latter does, that you cannot teach anything the germ of which does not already exist in the pupil's mind, a Theosophical educator would seek rather to draw out, than to put in; to foster and develop such germs of aptitudes and abilities as were present in the pupil, and above all to strengthen and assist him in learning to think for himself. The machine-made knowledge of our present schools, the endless and meaningless array of facts, historical, political, scientific, &c., which our children have to commit to memory, Theosophy regards as not only useless, but as positively injurious. To begin with, of all this memory-knowledge there remains but an infinitesimal portion two or three years after the examinations are passed and done with. Then this overtaxing of the memory with idle and needless details and facts, lacking totally organic connexion, stunts the general mental growth and wastes the mental power which should have been used to promote the growth of the thinking faculty itself. Theosophy regards a harmonious, well-balanced development of the mental faculties, the growth and strengthening of the power of original thought, above all, the realisation of the actual, living, organic, unity of the human race, as the true ideal of education. "Knowledge", *i.e.*, an acquaintance with *facts*, is necessary indeed, but should be subordinated strictly to the power of assimilating those facts and understanding them.

If we believe in Re-incarnation, it is obvious that what remains to us as the permanent acquisition distilled from each personal life, is—not a knowledge of *facts*—but the developed mental growth and power of understanding and dealing with them. Here again we see how the materialistic spirit of our age is at work in the enforcement of false conceptions of education, and another instance is before us of the crying need which pervades the world for the spread and teaching of Theosophical truth.

BERTRAM KEIGHTLEY.



RIGHT AND WRONG.

"Do not misunderstand me. It is not the function of the artist to preach morality, to inculcate virtue. The laws of art are proper to itself. And they are the laws of beauty. But the beautiful is of the intellect, not of the senses, which merely supply the artist with his raw material. The eyes are only instruments of vision through which the soul looks. Æsthetic enjoyment is the reflection of an inner light or splendor from our reason upon material objects. The end of the intellect, let me repeat, is truth. And in words which, though not Plato's, to whom they are often attributed, are as admirable as hackneyed, the 'beautiful is the splendor of the true'. Banish the ideal from the life of men, and by the operation of the inexorable law, *Corruptio optimi pessima*, men will sink below the level of the lower animals, and will love the abnormal, the monstrous, the deformed, for its own sake. Such is the natural fruit of that philosophy which rejects the only rational conceptions of Right and Wrong, and degrades to the region of molecular physics, conceptions properly appertaining to the domain of the organic and spiritual. Examples are not far to seek. And they are the sure signs of a decadent and effete civilization."

WILLIAM SAMUEL LILLY.

DEATH OF SUBBA ROW.

It is with the deepest possible regret and sorrow that we have to announce the "death" of our learned and gifted brother, T. Subba Row, B.A., B.L., on June 24th, at the early age of 33 years. There are few members of the Theosophical Society who have not heard of Subba Row, the great Vedantin scholar; few readers of the *Secret Doctrine* who are not familiar with his name, as the talented author of the *Lectures on the Bhagavad Gita*. And yet, with the exception of these lectures and his contributions to the pages of the *Theosophist*, as remarked in the latter journal, he has left scarcely any literary monument of his extraordinary ability.

"Our great Vedantin," writes Colonel Olcott, "was of the Niyogi caste of the Smartha (Advaita) Brahmins", and practised as a Vakil (Pleaser) of the High Court. Strangely enough he showed little promise in early years of his extraordinary philosophical ability, and it was not until he made the acquaintance of H.P.B., H.S.O., and Damodar, in 1882, that he began to devote himself to metaphysics and Occultism. "It was then as though a store house of occult experience, long forgotten, had suddenly opened to him . . . his stored-up knowledge of Sanskrit literature came back to him . . . and if you would recite any verse of Gita, Brahma-Sutras, or Upanishads, he could at once tell you whence it was taken, and in what connection employed."

The cause of his death was a mysterious cutaneous disease which resulted in a terrible outbreak of boils, of so painful a nature that all sleep was denied to the sufferer. Karma has mysterious ways of working out its ends, which to the profane must remain for ever unfathomable. We can only feel profound regret that such Karma has reached one by whose death Madras has been deprived of a giant-intellect, and India has lost one of her best scholars.

May his next rebirth be speedy and his life-span longer, and, above all, may he be reborn in Aryavarta still.

"*Sit tibi terra levis.*"



"Marriage, Morality, and Christianity".

* Extracts from an Article by COUNT LEON TOLSTOI, published in the "Universal Review" for June 1890.

" . . . Many people condone in young men a course of conduct with regard to the other sex which is incompatible with strict morality. . . . This dissoluteness is pardoned principally because of supposed physical

* The article from which these extracts are taken was written by Tolstoi in reply to innumerable letters he

necessities. . . . It is not possible that the health of one class should necessitate the ruin of another, and in consequence it is our first duty to turn a deaf ear to such an essentially immoral doctrine, no matter how strongly society may have established or law protected it. . . . It is the duty of unmarried men who do not wish to live a life of infamy to practice such continence in respect to all women as they would were the female society in which they moved made up exclusively of their own mothers and sisters."

"A more rational mode of life should be adopted, which would include abstinence from alcoholic drinks, from excess in eating, and from flesh meat, on the one hand, and recourse to physical labor on the other. I am not speaking of gymnastics, or any of those occupations which may be fitly described as playing at work; I mean the genuine toil that fatigues."

". . . Conjugal infidelity has become more common and is considered less reprehensible" (than in former years). . . . "The origin of this evil is twofold: It is due, in the first place, to a natural instinct; and in the second, to the elevation of this instinct to a place to which it does not rightly belong. . . . The evil can only be remedied . . . by educating men and women . . . to see in their animal passions foes to be conquered rather than friends to be encouraged."

"Fashionable dress to-day, the course of reading, plays, music, dances, luscious food, all the elements of our modern life, in a word, from the pictures on the little boxes of sweet-meats up to the novel, the tale, and the poem, contribute to fan (this) sensuality into a strong consuming flame, with the result that sexual vices and diseases have come to be the normal conditions of the period of tender youth, and often continue into the riper age of full-blown manhood". . . . "The truth is that the whole affair has been exalted by poets and romancers to an undue importance. . . . People set it before them and strive after them, because their idea of life is as vulgar and brutish as that other conception frequently met with in the lower stages of development, which sees in luscious and abundant food an end worthy of man's best efforts. Now this is not right and should not be done. And in order to avoid doing it, it is only needful to realise the fact that whatever truly deserves to be held up as a worthy object of man's striving and working . . . is far above and beyond the sphere of personal enjoyment."

"It is a most extraordinary thing, when you come to think of it: Malthusian theories can be breached and propagated; prostitution may be fostered and thrive (I cannot call by any other name such unions of the sexes as have not the birth of children for their object and justification); millions of children may be allowed to die every year of hunger and want; millions upon millions of human beings may be butchered in war; the State may strain every nerve to increase and perfect the means of killing the people, and look upon this as the main aim and object of its existence; all these things may be done under our eyes without striking us as in any way dangerous to humanity; but let some one hint at the necessity of our curbing our passions, and immediately the cry is raised that the human race is in danger. . . . Chastity and celibacy, it is urged, cannot constitute the ideal of humanity, because chastity would annihilate the race which strove to realise it, and humanity cannot set up as its ideal its own annihilation. It may be pointed out in reply that only that is a true ideal which, being unattainable, admits of infinite gradation in degrees of proximity. . . . Our conception of life is inseparably bound up with the conception of a continual striving after an unattainable ideal". . . .

has received, as he says, from total strangers, requesting him to give *his own* views on the subject handled in "The Kreuzer Sonata", and this said article is translated from the unpublished MS., with Count T.'s permission.

The Letters of Johann Caspar Lavater.

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

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

(Continued from the June number.)

LETTER THE FIFTH.

To which is appended a letter from the Spirit about his first contemplation of God.

Highly Revered Empress!

One letter more from the unseen world. Henceforth, God permitting, such communications will be more frequent.

This letter contains an infinitesimal fraction of that which might be said by a mortal of God, manifesting to, and being contemplated by him.*

God manifests simultaneously to billions of creatures and in millions of various forms.

He wills and He multiplies for the benefit of His numberless creatures and embodies simultaneously for each of these separately.

To you, O Sovereign, to your glorified spirit He will appear as he did to Mary Magdalene in the Garden of Gethsemane. When you feel for it the utmost need, and when you expect it least, then shall you hear coming from His divine lips your name "Maria"; and penetrated by the same feeling of the highest bliss as the Magdalene, you will answer His call, by saying as she did, "Rabbi!" Or else, filled with adoration as was the apostle Thomas, you will exclaim "My Lord and my God!"

We hasten to penetrate the darkness of the night in order to reach light. We travel along thorny paths that lead to paradise and we have to cross the wilderness before we enter the promised land; we must bear the pains of birth before we can be regenerated and born into the one real life.

May the Lord and the Holy Ghost be with you!

JOHANN CASPAR LAVATER.

Zürich, 13 ○ xi, 1798.

LETTER II OF THE BLESSED SPIRIT TO HIS FRIEND ON EARTH, Concerning his first contemplation of God.

I.

Dear friend, out of a thousand things I would if I could tell thee, I will speak only of that one which must interest thee most: I have received for this special permission. Spirits do nothing without first receiving permission to do so. They live bereft of their free will, subject to the will alone of the Almighty.† They transmit His commands to billions of beings as they would to one, and give instantaneous and most varied answers to millions of His questioning creatures.

* . . . "for there shall no man see me (God) and live" (Exod. xxxiii, 20)—[Ed.]

† Surely such a state of irresponsibility is nothing to be envied nor desired. What kind of "liberated" Spirits are these!—[Ed.]

II.

Shall I be able to make you comprehend how I saw the Lord? Oh, it was by means entirely distinct from those which you mortals can imagine. After a number of visions, rules for guidance, explanations and hours of bliss accorded me by the Lord, I was once crossing a paradisaical land in the company of twelve other Spirits, who had passed almost as many degrees of perfection as I had. Like unto an ethereal cloud we glided hither and thither in profound silence, united in an enchanting sympathy, and, as it seemed, unanimously filled with the same aspirations and soaring towards the highest goal. With every moment we felt ourselves uniting more and more with each other. As we moved on we felt sincerer, happier, freer, more capable of realizing our bliss. "Oh, how great and merciful He who created us! Glory to the Creator! We are the creation of Love! Glory to the Loving One!"*

It was under the influence of such feelings that we continued our flying until we stopped close by a fountain. Here we felt as it were a feeble breath blowing on us. It was not in the similitude of man or Angel, yet *that* which was approaching us bore an image so closely human that it attracted our joint attention. A radiant light, like unto the light of pure Spirits, but not surpassing it, overshadowed us. . . . "It is one of our own", we thought simultaneously. *It* vanished, and we suddenly felt as if we had lost something or someone. "What an enchanting Being", we said to each other; "what a royal bearing and withal what a child-like charm, what beauty and what a grandeur".

As we were still under the influence of these thoughts a most ravishing form suddenly appeared, greeting us in a most friendly way.

It did not resemble the preceding vision, but, like the latter, had likewise in itself something infinitely majestic and at the same time inexpressibly simple.

"Peace be with you, brethren and sisters!" it said; and we answered in unison, "Peace be with thee, thou blessed of the Lord. Heaven reflects itself in thy face and the love of God shines in thine eyes."

"Who are ye?" † enquired the stranger.

"We are the happy worshippers of Almighty Love", we answered.

"And who is that Almighty Love?" he asked with an incomparable charm.

"Art thou ignorant of the Omnipotent Love?" we exclaimed, or rather I did, for all my companions.

"*I know it*", quoth the stranger in still more enchanting tones.

"Oh could we but be found worthy to see Him and hear His voice; but we do not feel ourselves yet sufficiently purified for a direct contemplation of the holiest purity!"

In answer to this we heard behind us a voice saying:—

"Ye shall not call impure that which was cleansed by God! Ye are washed of every impurity! Ye are purified! Ye are justified by Jesus Christ and the Spirit of the living God!"

An inexpressible bliss penetrated us through and through, when, upon turning in the direction whence came the voice, we felt impressed to fall on our knees and worship the invisible interpreter. What happened further? Each of us heard simultaneously a name which he had never heard before, but which every one of us comprehended and recognised as being his own *new* name. Instantaneously, with the rapidity of lightning, and like one

* One would hardly recognize the genius and remarkable intellect of Lavater in the above gush. It might be more appropriate to sign this letter with the name of one of General Booth's "Army"—[Ed.]

† Was such a question necessary, when coming from a Spirit and that, moreover, of the "God-man?"—[Ed.]

man, we turned towards the adored interpreter, who, with the same eternally unfathomable charm, explained to us the above.

"Ye have found that which ye have sought. He who sees me sees Omnipotent Love. I know all mine, and mine know me. I give my sheep life eternal and they will perish nevermore, and none will wrench them from My hand nor from My Father's hand: I and the Father are one."

How describe the sweetness of that highest bliss in which we were plunged, when He who became with every second more radiant, beautiful, and enchanting, opening to us His arms, pronounced the following words, a sentence to ring for us in the eternity and which henceforth no power can obliterate from our hearts:

"Come, ye blessed of my Father; and receive in heirloom the kingdom prepared for you since the world's creation"; and, having embraced us in one simultaneous, sweeping embrace, He disappeared. We stood in silence, feeling ourselves bound for ever by the closest ties. We merged into each other, motionless, and experiencing the highest ravishment.

The eternally inexplicable Being confounding itself with us, became our heaven, the essence of our existence, in its full signification. It seemed to us as if a thousand new lives had penetrated into us. Our preceding existence vanished from our memory, and we felt created anew, and realized a new existence. We tasted immortality, *i.e.*, experienced the feeling of an infinite abundance of life and strength, bearing on them the seal of indestructibility.

At last speech returned to us.* Oh, could I only impart to thee one sound of our blissful adoration!

He *is*, and we exist through Him, and Him alone! He *is*, and His existence is—life and love; and he who has seen this lives and loves after seeing them emanating from His divine face and eyes, full of the loftiest bliss.

We have seen Thee, all-powerful Love. Thou hast appeared before us in a human form. Thou art our Lord, our God. And yet thou wert neither man nor God, but God-man. Thou wert the One Love and art omnipotent by that love alone.

Thou supportest us through thine omnipotence, that thy power, even softened by Thy love, should not crush us. Is it Thou, Thou glorified in Heaven? Thou art a sea of bliss, Thou art Omnipotence, Thou art the personification of love, Thou, who having incarnated once upon a time in a human frame, took upon Thyself the burden of the World, and bleeding to death wert nailed upon a cross and becamest a corpse.

Yes, it is Thou—O glory of all beings! A Being before whom bows the whole Universe,† vanishing before Thee, O loftiest Love!

In a single ray of thy light centres the life of all the worlds!

And from a single breath of thine ignites the Universal Love.

This, my friend, is only the smallest of the crumbs fallen to earth from the table abounding in the bliss which feeds me. Profit thereby, and more shall be given thee.

Love, and thou shalt be loved.

Love alone can be loved, love alone can aspire to the highest felicities.

Love alone can give happiness, but only to those who also love themselves.

What an eternity of bliss is contained in a single instant of the contemplation of Love, but again, only to those who can themselves love.

O my beloved, it is only because thou lovest that I am permitted to

* What kind of conception of *Spirit* and *Spirits* had the great Lavater, if he could accept all this *physiological* description of *post mortem* emotions, as a *bond fide* narrative of a disembodied soul? A queer "Spirit" this! (Ed.)

† This, we fear, is a slight exaggeration of facts. The Spirit seems to forget the millions of the "heathen".

approach thee, to enter into communion with thee, in order to lead thee the more quickly toward the fountain of love.

Love! God and Heaven live in thee, as they live in the image and heart of Jesus Christ.*

This was written according to your terrestrial chronology in 13 (O) xi, 1798.

MAKARIOZENAGATH.



Correspondence.



THEOSOPHY AND THE PROBLEMS OF MODERN LIFE.

On the 3rd July was inaugurated the new meeting room of the Blavatsky Lodge; and on that occasion were set forth its use and purpose:—for the spread of Esoteric wisdom, and as the platform from whence H. P. B. can uninterruptedly give that instruction which she alone is qualified to do.

The following week a syllabus was announced, partaking more of the nature of a debating society's programme than the fulfilment of the above objects, and calculated moreover to give to enquirers an inaccurate impression of the truths contained in Theosophy.

It is against this syllabus we would remonstrate, humbly, but with the utmost sincerity, and in the hope that this letter may, be it ever in so slight a degree, advance the cause we mutually have at heart.

R. E. S.

A. R.

[Our Correspondents forget that Right Living is as important a part of Theosophy as Right Thinking. The first object of the Theosophical Society becomes a sham if it is not practically carried out, and it is necessary that the attempts to carry it out should be very carefully considered, so that mistakes may be avoided. "The Relation of Theosophy to the Problems of Modern Life" is surely a suitable subject for discussion in a Lodge of the Theosophical Society. The subjects are not dealt with from the point of view of a debating society, at which they are debated generally on their merits: they are dealt with entirely from the Theosophical standpoint, and it is the application of Theosophical principles to the solution of pressing questions which is now being discussed by the Lodge. So far, the discussions have been most interesting and most useful, and the full attendances show the approval of the Lodge. As already announced, a philosophical course will follow the present.—Eds.]

THEOSOPHY AND EDUCATION.

The golden phrase in Mr. Bertram Keightley's admirable address on the above subject on Thursday, July 17th, was that in which he expressed what is or should be the true formula of all education, viz: to prepare children, *by the presentation of high ideals*, for the life they will be hereafter expected to lead. Is it possible to do this under the present system of school-life? The tendency of the discussion which followed Mr. Keightley's address was to show that it is not, especially so far

* We are, indeed, forced to suspect the venerable Spirit Makariozenagath of being the disincarnated Spirit of a Methodist preacher.—[Ed.]

as boys are concerned. The important question now is: Are we Theosophists prepared to do anything to better this state of things? All those who know anything of education practically, know also that the only way to effect much good, is to catch the children young. "Save the boy" must be the motto of the educational reformer, but the difficulty is to rescue him before further mischief is done, in the present state of public opinion and in face of the *prestige* of our great public schools. The Kindergarten has already begun the work, girls and boys being there taught together on true principles of education. But the Kindergarten training is over when the children are seven or eight years of age, when they pass into the Intermediate Classes, and the separation of sexes begins. The boys go to their preparatory schools under a master, and the girls pass into the High Schools or some private establishment. Both lose the benefit of the influence of the opposite sex, whether it be of their companions or their teachers. Now I should like to know why the plan of "mixed" education cannot be tried in England? Girls and boys associate together in their homes and in the holidays, when brothers and sisters often have their school-friends staying with them. The whole of their after life is to be passed, in the majority of cases, in the society of the opposite sex; what then is the reason that during those few years of school-life, they should be deemed unfit companions? Boys, when they go away to school, become quickly brutalised and demoralised, and learn to despise their sisters and to rebel against "petticoat government"! Girls, especially in boarding-schools, become frivolous, deceitful, fond of gossip and tale-telling, and when they leave school, are either painfully shy or absurdly infatuated with young men. Surely a more healthy and natural feeling would grow up were they educated together; the girls would acquire more robustness of character, the boys more gentleness and true chivalry. Of course some of their sports and studies would be separate, but each would soon gravitate to his or her right place. For my own part, when mistress of a day-school, I always kept the little boys as long as possible, and was never happier than when I had two or three children of both sexes boarding with me. There was never any difficulty either in their games or their studies; how should there be, since it was Dame Nature's own arrangement?

If Theosophists would be bold enough to make this new departure, I think much good might come of it. And if any response should be made to this suggestion, it might be possible to try something. There are many practical educators amongst us, and no nobler work could possibly be undertaken, for such a school would be a seed-bed for the young Theosophic Shoots, whose early inculcated principles would be swamped in schools where "chapel" is a daily routine and soon becomes a mockery.

E. KISLINGBURY, F.T.S.

ASTHMA AND BLOOD FUMES.

Could either of our able editors afford me the information whether there is an occult explanation or otherwise of the fact that people suffering from asthma obtain almost immediate relief by the inhalation of the fumes arising from freshly spilled blood. The instances that have been brought under my notice have been with reference to the blood of animals, so that I do not know whether other blood would have a similar effect. But I was so much surprised to learn of this peculiar effect of freshly spilled blood upon asthma, that I thought it might prove of interest to the readers of *Lucifer* if the subject was ventilated through its columns.

F. L. GARDNER.

NEPTUNE.

I. In the "Secret Doctrine" it is said that *Neptune does not* belong to the solar system, but is "mayavic". What is meant by this? Neptune was discovered

independently by two mathematicians, and not by the telescope directly. It obeys the law of gravity, and produced perturbations upon Uranus, which led to its discovery.

II. It is said somewhere in the "Secret Doctrine" that the solar system is unique, and that throughout the universe there is nothing like it. Is this really so? As our sun is a star, it is reasonable to suppose that some of the other stars are centres of other solar systems. SIRIUS.

I. The passage in the "Secret Doctrine" so loosely referred to will be found in vol. i, p. 102. It runs as follows: "Neptune does not belong to it (our solar system), his apparent connexion with the sun and the influence of the latter upon Neptune notwithstanding. This connexion is *mayavic*, imaginary, they say." Notice that the supposed *connexion* is said to be *mayavic*, and not the fact of the existence of the planet.

II. Every system is *sui generis*, as every planet.—[Eds.]



OUR BUDGET.

"LUCIFER."

The last statement under this head was in March, and carried the account up to January. The last entry was wrong, in consequence of £5 being entered in error to the credit of *Lucifer* in the office accounts. The loss on the January number should have been £7 1s.

	£	s.	d.
Loss on February issue	9	3	9
„ March issue*	10	0	3
„ April issue	8	7	0
„ May issue*	13	8	4
„ June issue	7	9	1

Further, payments have been made: under an advertising contract which has nearly expired, of £5 13s. 4d.; for the Lavater letters from St. Petersburg, £5; and £4 for some literary work done by a Theosophist.

Lastly, *Lucifer* has still to receive payment from America for copies sent there on sale, and has the sixmonthly volumes to sell, after the issue of the present number. Received: R. S. Benson, £1. The balance sheet for the year will be published next month.

BUILDING FUND.

	£	s.	d.
Already acknowledged	931	3	3
H. T. Edge	5	0	0
	£936	3	3

Deeds have been drawn up vesting the Headquarters in the hands of Trustees, for the service of the Theosophical cause under the direction of H. P. B. The full particulars, with names of Trustees, etc., will be published in our next issue. It is hoped that friends will now quickly complete the sum necessary to discharge all accounts.

LECTURE FUND.

A. J. W.	£0	5	0
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* In these issues the cost was increased by the insertion of diagrams, which cost in March 18s. 6d., and in May £5 17s. 9d.

Reviews.

A PROTEST AGAINST AGNOSTICISM :

THE RATIONALE OR PHILOSOPHY OF BELIEF.*

THIS volume contains many striking and suggestive thoughts; but regarded as a contribution to philosophical literature can hardly be considered as satisfactory. The writer seems to hover between the extreme of ultra-idealistic metaphysic on the one hand, and the realism of the modern school of "modified materialism" on the other. Claiming objective validity for the laws of thought, even the formal rules of logic, we yet find the authoress speaking of "neurotic diagrams", and granting the *real* existence of the physical world. Combined with some display of philosophical *learning*, we yet find her reasoning and writing on the assumption of the actual existence of a personal, anthropomorphic deity, "in whose image man was made". Coupled with this, we find a theory of "spiritual attractions" between the sexes, somewhat after the style of the late Lawrence Oliphant, and the work concludes with the strange argument that there *must* be a personal, self-conscious, infinite and omnipotent deity, because otherwise the human instinct of prayer would be "logically out of court". An argument this, which could be applied with equal validity to *prove* the logically impossible, seeing that our *feelings* are very often contrary to logic.

Whether such a work will do any one good is a question; but it does contain, as already remarked, suggestive "points" and valuable thoughts.

ESSAIS DE PHILOSOPHIE ET DE LITTÉRATURE.†

THIS little work, written in bright and charming style, with true French clearness of expression and lucidity of treatment, consists of essays on Education; the Experimental Method; the True Functions of the State; the Genius of the French and English nations; the Philosophy of Fashion; the Literature of the Future; William Pitt and Fox; concluding with Thoughts and Aphorisms.

Concerning the first three nothing more need be said than they are superficial *aperçus* of great subjects, which are dismissed in a manner too light and airy for things so serious. As the characteristic of the French genius M. Sigogne seizes upon irony, as forming the basis, the substance, of a Frenchman's character, while to the Englishman he assigns humor, selecting Swift as its typical expression. Philosophising gravely and seriously about Fashion, utilising the historical and comparative method with a fine point of irony, he makes us smile, with a tinge of bitterness; sigh, half with contempt half with sorrow; at the folly and vanity of human life as we all see it around us. Juxtaposed to serious topics in true French, that is Voltairean style, we may learn from, as well as smile at, the emptiness of a life devoted to Fashion. In strong contrast stands the essay on the Literature of the Future, destined, says the author, under the reflex action of Wagner's genius in music, to surpass all the past and to embody itself, most probably, in dramatic form. His study of the character of William Pitt is marked by a fairness and appreciative understanding of a national opponent worthy of

* By P. F. Fitzgerald. London: Kegan Paul, Trench and Co. 1890.

† Par Emile Sigogne. Paris: Georges Carré. 1890.

imitation; but his sympathies are naturally and rightly far more with Fox than his rival.

The character of the concluding chapter may be judged from the following specimens:

“The fear of death arises from our not knowing how to live.”

“Each man is only a more or less obscured and incomplete manifestation of the human mind, which expresses itself completely in humanity; and the human mind is but an infinitesimal spark of the divine, the primitive cause, of which the universe is the effect.”

“Far from fearing death, we should be curious to die.”

“Every epoch has its dominant illusion; once it was glory, honor; to-day it is wealth.”

“I think, therefore I suffer.”

IN THE PRONAOS OF THE TEMPLE.*

WE are glad to announce a fresh work from the prolific pen of Dr. F. Hartmann, already so well known by his previous works to all Theosophists. Dr. Hartmann has always taken a great interest in the writings of the Rosicrucians, and his present work he gives as the result of his studies in this most interesting field of research. The full title of the work shows the scope of the doctor's enquiry. It is “In the Pronaos of the Temple of Wisdom, containing the History of the True and False Rosicrucians: with an Introduction into the Mysteries of the Hermetic Philosophy”. The first five chapters of the eight contained in the book, are devoted to the teachings of the Neoplatonists, Mediæval Philosophers, “Adepts” and Rosicrucian “Orders”. These difficult matters are treated in a simple and straightforward manner, and there is always something “to take away” with one. In dealing with the “Rosicrucians”, Dr. Hartmann puts himself outside the wearisome controversies with which we are so familiar, and declares that “the true Rosicrucians, whether they still walk upon the earth in a visible form, or whether they inhabit the astral plane, are spiritual powers, such as are beyond the reach of examination of the externally reasoning historian or scientist”. The two concluding chapters are in the form of an appendix and “were originally intended to form the basis of a separate work entitled *A Key to the Secret Symbols of the Rosicrucians*”. From them we learn about the Rosicrucian rules, jewels, symbols, duties, and secret signs. The interpretations, we are glad to see, are from the ethical stand point. A copy of the Smaragdine Table, a treatise on Alchemy and some Hermetic Axioms complete a very readable and interesting volume.

LA THÉOSOPHIE.†

THE above work is by a writer, well known in France, the fact of whose membership in the Theosophical Society is sufficient to show that his treatment of the subject will be both able and fair. The dearth of works upon Theosophy proper in France is so great that even a production lacking in literary merit would be welcome; much more so than a volume like the present. It has two main divisions, the first containing a general sketch of the positions of modern science on the fundamental questions of the origins of the world, life, mind, etc. This part of the work is cleverly and brightly written, with more claim to accuracy than most popular presentations of such topics can boast. In six chapters

* By Franz Hartmann, M.D., Theosophical Publishing Society, 7 Duke Street, Adelphi, W.C., Occult Publishing Co., Boston, Mass., U.S.A.

† Par Saint Patrice (Baron Harden Hickey). Paris: L. Sauvaire, 72 Boulevard Haussmann.

the author shows the application of the great conception of Evolution to the Kosmos and man, sketching under the latter head, the evolution of religion, language, social institution and philosophy. Some hasty generalisations and one or two graver errors diminish the value of these chapters, but on the whole they form what to many of the pseudo-scientists of to-day will be an appropriate introduction to those which follow them. These last six chapters are devoted to the subject of Theosophy, which is very clearly and concisely dealt with, following strictly the lines of Mr. Sinnett's "Esoteric Buddhism". Indeed, the first five chapters are virtually lucid summaries of that work, while the concluding chapter gives an outline of the history and organisation of the Theosophical Society, disfigured by very inferior reproductions of portraits of Colonel Olcott and Madame Blavatsky.

On the whole this work, in spite of its preserving and indeed exaggerating the too materialistic bias of "Esoteric Buddhism", is a valuable addition to Theosophical literature in French, and will be of service to the cause it is designed to aid.



Theosophical Activities.

THE EAST.

CEYLON.

OUR brother Dr. J. Bowles Daly is setting the example of admirable work in Ceylon, one of the latest proofs of his practical enthusiasm being the championing of the cause of the lepers at Colombo. We cut the following from the *Ceylon Times* of June 28th. It is prefaced by a note of the Doctor asking, in the face of the well-known Churchianity of the Ceylon Press, simply for fair play. The *Times*, thus challenged, prints our brother's appeal, at the same time protecting its orthodoxy with the declaration: "We have no sympathy with and cannot undertake to listen to the chimerical and Will-of-the-wisp gospel of Theosophy". We wonder what "Christianity" would have said of Father Damien had he been a Theosophist! However, we are very content with the industry with which orthodoxy is hammering the nails into her own coffin.

The Doctor's appeal runs as follows:—

"Some weeks ago, I visited the Leper Asylum near Colombo. Several of the invalids came down to the beach to receive me, and I was conducted to their Hall. At first I noticed nothing offensive in the large group of men, women and children who surrounded me, numbering about 200; on closer inspection I perceived that the feet and hands of nearly all were closely swathed in cotton bandages. They were pleased to see me; none, however, offered to shake hands. The Doctor took me over the wards, which were all clean and well kept. I noticed one case of black leprosy; the fingers and toes had dropped off, and all the body was covered with black scales that even showed on his brown skin. For the most part they lose feeling in the extremities, will hold a hot object in their hands till a blister is raised; this immediately becomes ulcerated, and finally assumes a loathsome appearance. On entering the Hall, I requested them to sit round while I spoke to them. In doing so, I perceived a fine elderly man with a noble appearance, notwithstanding he was totally blind and had to hold a handkerchief constantly to his mouth to hide a terrible flow of saliva. This man was chief of the Lepers, for twenty-six years he has been a victim, during all that time he has led his afflicted brethren in all good deeds, constituting himself their friend, father and religious adviser. I spoke to them of the precepts of Lord Buddha and exhorted them on the tenets dear to the heart of every true Buddhist. A solemn cry of Sadu! Sadu! uttered with clasped, uplifted hands was frequently interjected. There ran through this expression of encouragement a minor chord which touched me like the notes of

a violin. It spoke of sorrow bravely borne, so sad and yet so beautiful: the grim isolation of their disease did not make them forget the balm of their beautiful faith, doubly dear coming from the lips of a European. I never addressed a more earnest audience. Suffering of every kind I have witnessed, both on the battle field and in the London slum, but never did my heart go out more warmly in sympathy than it did to those poor brothers and sisters, who are in the world but not of it. The Doctor assured me that no restriction was practised, they were free to come and go as they pleased. Some availed themselves of this liberty and went for a while, some returning on finding they were not wanted. Practically, those who came remained till a higher summons recalled the spirit from its loathsome shell. Can any condition be more desolate, than to find that wife, sister, brother, child, 'no one wants me'?

"I asked them to tell me how I could help them. They assured me that all their material wants were supplied by a beneficent Government and their good Doctor. There was only one thing they needed, and this they could only solicit at the hands of those who loved their religion and honored their great Teacher. Their little shrine was old and tottering; they wanted to restore it. Then they took me round and showed me the poor little place, which they built themselves lovingly and laboriously, picking the nicest stones from the shore and the bed of the river. The simplicity and piety of their devotion touched my heart. I promised to acquaint my friends in England with their request, and assured them that they should have a new shrine to make their offerings, and keep their hearts pure though their bodies were soiled with disease. Great credit is also due to the excellent medical officer, Dr. Meier. He is both largehearted and sympathetic, and his services ought to be substantially recognized by the Government.

"Since that visit, business called me to India. On my return, I find a petition reminding me of my promise. As the cause is urgent, I shall open a list for subscriptions and appeal to the kind-hearted in the Island to help me to brighten the remaining days or months of those poor brethren so terribly blighted."

THE THEOSOPHICAL SOCIETY IN EUROPE.

The PRESIDENT FOUNDER, Colonel H. S. Olcott, has sent the following order:—

Theosophical Society, Executive Offices.

Adyar, Madras, July 9th, 1890.

TO SECURE A BETTER MANAGEMENT OF THE SOCIETY'S AFFAIRS THROUGHOUT EUROPE, THAN I CAN GIVE FROM THIS DISTANCE, I DO HEREBY DEPUTE TO MY CO-FOUNDER, H. P. BLAVATSKY, FULL AUTHORITY TO COME TO AN AGREEMENT WITH THE BRANCHES OF THE UNITED KINGDOM, GREECE, FRANCE, AUSTRIA, AND HOLLAND, AND THE NON-OFFICIAL GROUPS IN SPAIN, RUSSIA, AND OTHER CONTINENTAL COUNTRIES, FOR THE CONSOLIDATION OF THE WHOLE INTO ONE SECTION OF THE THEOSOPHICAL SOCIETY; AND TO TAKE THE GENERAL SUPERVISION OVER AND HAVE AS FULL MANAGEMENT OF THE SAME AS I COULD MYSELF. PROVIDED

- (1.) THAT THE FORMATION OF THE SAID SECTION SHALL BE AGREED TO BY THREE-FOURTHS OF THE WHOLE NUMBER OF BRANCHES AND NON-OFFICIAL GROUPS.
- (2.) THAT THE CONSTITUTION OF THE SAID SECTION SHALL FULLY RECOGNIZE THE THREE DECLARED OBJECTS OF THE THEOSOPHICAL SOCIETY AND NO BYE-LAWS BE ENACTED IN VIOLATION OF THE SAME.
- (3.) THAT THE SAID EUROPEAN SECTION SHALL HAVE COMPLETE AUTONOMY TO THE SAME EXTENT AS THE AMERICAN SECTION. BRANCHES RECEIVING COPIES OF THIS ORDER ARE REQUESTED TO PUT THEMSELVES IN OFFICIAL CORRESPONDENCE WITH MADAME BLAVATSKY.

H. S. OLCOTT, P. T. S.

This prompt acquiescence in the wish expressed by the Theosophists in Europe will bind them yet more closely to the President Founder.

ENGLAND.

London.—The Lodge meetings at Headquarters during the last month have been very fully attended, and the discussions on the questions set down for study have been exceptionally interesting and instructive. The Lodge meets at 19 Avenue Road, Regent's Park, every Thursday evening, at 8.30, and cards of admittance can be obtained from any member.

Madame Blavatsky receives on Monday and Friday evenings only. During the day she is too closely occupied to see visitors, and the other evenings are given to Theosophical work.

Any member of the Theosophical Society can share the common meals at Headquarters on payment of 1s. for breakfast, lunch, or tea, and of 1s. 6d. for dinner. Notice should, if possible, be sent to the Housekeeper beforehand. Resident Visitors can be admitted, if there is a room vacant, on payment of 30s. a week into the Headquarters Maintenance Fund.

A meeting for enquirers is held every Monday evening at the rooms of the British Section, 7 Duke Street, Strand, at 7.30 p.m. On Tuesdays, at 8.30 p.m., there is a meeting at 345 Mile End Road, E. On Fridays, at 8.30 p.m., the Brixton Lodge meets at the Ferndale Liberal Club, Bedford Road (close to Clapham Road Station, L.C.D.R.).

A Lending Library has just been formed at Battersea under the charge of Mr. J. P. Dowling, 11 York Road, Battersea. A Lodge is also in process of formation in this district, and a class for study, meeting on Sunday evenings, has been commenced.

The Countess Wachtmeister begs to acknowledge the gift of £5 towards her Library Fund from an unknown friend. The system she has hitherto carried out, and will hope to continue in the future, is the following; as soon as a nucleus of people interested in Theosophy is formed in any part of England, she at once forwards books to lay the foundation of a Lending Library, and she finds that the charging of the small sum of 2d. a week for the perusal of each book enables the purchase of more books, and the Library grows apace. From the same kind friend the Countess has received some rare and interesting books which will be added to the T. P. S. Lending Library, 7 Duke Street, and she begs to add the thanks of all the readers to her own to the unknown benefactor.

The Press Department of the British Section, Theosophical Society is not as well served by the Fellows as it should be. Every Theosophist who sees, in any paper, any reference to matters Theosophical, is requested to immediately send a *marked* copy of the paper to Mrs. Cleather, 19 Gayton Road, Harrow-on-the-Hill. Each Fellow is asked to regard this as a personal duty, to be rigidly discharged.

Many of our readers may have seen a scandalous libel, which appeared in several English newspapers, on Mr. Bertram Keightley, then absent in America. Mr. Keightley returned home to prosecute the libellers, and writs were issued against Captain Pfoundes and the papers that had inserted the libel. All of these papers, save two, have apologized, and have paid small damages to avoid further proceedings. These sums, amounting to between £250 and £300 will, after all legal costs have been deducted, be paid over into one of the Theosophical funds.

It has also been decided to prosecute Professor Elliot Coues and the *New York Sun* for making and publishing the statement that Madame Blavatsky has been guilty of gross immorality. This falsehood is one among a mass of cruel and injurious statements, most of which are of a nature which admits of neither proof nor disproof, and many of which turn on questions of psychical experience on which no jury could be trusted to decide. This one lie, however, is entirely "on the exoteric plane", and is not a matter of opinion but a question of fact. For the sake of the Society, which would be prejudiced by the slander, it has been decided to prosecute, and writs have been issued. As Madame Blavatsky is editor

of this journal, and as she is seeking legal remedy, nothing can be said here beyond this dry statement of facts.

Manchester.—Persons who are interested in the special teachings of Theosophy are invited to communicate with the President of the Liverpool Lodge, Sydney G. P. Coryn, Halewood Mount, Southport Road, Freshfield, Liverpool, with the view of establishing a centre in Manchester for the reading and discussion of Theosophical literature and tenets. To such as have found theology as now taught, or religion as at present practised, to be inconsistent in themselves; to such as are filled with a sense of the great importance of solving the problem of human existence; and to such as have failed to square their conceptions of Divine Providence and Justice, with the misery and suffering by which they are daily surrounded, we make a special appeal. It is to be hoped that such will not deny themselves, nor evade, the impartial examination of a philosophy which offers a solution of the most pressing questions which can beset the human mind.

IRELAND.

Dublin.—We are glad to announce that the habitat of the Dublin Lodge has been changed from Lower Leeson Street to more commodious premises at No. 105 Stephen Street, South. We have to compliment the members of the Lodge upon the activity which has accentuated the need for further accommodation, and in expressing the hope that it will lead to a proportionate increase of active workers for Theosophy, we feel that we are only representing the intentions of those of our Fellows in Dublin who have not already had the fullest opportunity for united work. All official letters should in future be directed to the Secretary, at the above address. The office of secretary is now held by Mr. Fred. J. Dick, who has been appointed to fill this position, which had become vacant upon the return of Mr. C. F. Wright to the Head Quarters of the Society in London.

AMERICA.

Baltimore, Md.—A charter has been issued for a new Branch entitled *Hermes Council, Theosophical Society*, President, Mr. Chas. F. Silliman; Secretary, Mr. Wm. H. Numsen, 18 Light Street.

New Orleans, La.—A new Branch has been organised, to be known as the *Vyasa Theosophical Society*, chiefly owing to the energy of Mr. Carl. F. Redwitz, formerly President of the Krishna Theosophical Society, Philadelphia.

Kearney, Neb.—A Branch charter has been issued to the Theosophists of this city.

THEOSOPHY FOR CHILDREN.—“The most severely felt want of Theosophy at this epoch is unquestionably a literature for children. We have absolutely nothing. This is in part because any fresh intellectual movement must of necessity address itself in the first place to adults, but in part, also, because the power to interest the young is of extreme rarity. It is incomparably easier to give a scientific lecture than to address a Sunday school. And yet Theosophy must have its comprehensible side to a child, or else childhood must be handed over to either the orthodox or the nothingarians, Truth having later to make its way through careless indifference or over the *débris* of collapsed creeds. He who makes the content of Theosophy intelligible and winsome to a child does a service which it is hard to match and impossible to overrate.

“The editor of the *Path* has the great satisfaction of being able to announce to American Theosophists that his honored co-laborer, Mrs. J. Campbell Ver Planck, has promised to add four more children's stories to the three with which she has already favored them. Those heretofore published in the *Path* are ‘How the Christ-Child was born’, (January, 1889); ‘Fohat's Playground’, (January, 1890); and ‘Carlo's Game’, (May 1890). The four in contemplation are upon the

topics of Karma, Re-incarnation, 'The Wonder Light', and (probably) Universal Brotherhood. It is intended that these seven shall be published in book form at as early a date as practicable, the work being done upon the Aryan Press, and the price being thereby made as low as is compatible with neatness and durability. Full particulars will hereafter appear. If Theosophists make a point of buying and circulating this little volume to such an extent that its cost shall be covered, it is further purposed to issue a second book by Mrs. Ver Planck, the subject to be 'The Adventures of an Atom', and the design an epitome of Theosophical teaching adapted to childhood in form and expression. Nor is this all. The same author has in view a Theosophical catechism for children, intended for home use and for the Sunday schools which will be the sooner established if they have something to work with. If the *Path* exhibits signs of elation at this prospect, no one need smile. They will be entirely justified when the books appear."

[*Lucifer* has also the great satisfaction and pleasure of announcing the above to his readers, and his feelings of elation are no whit less than those of the *Path*.]

THEOSOPHICAL SOCIETY CORRESPONDENCE STAFF.

PREAMBLE; The great number of inquiries received by the General Secretary have shown the necessity for more attention being paid to this class of letters, whether from members of the Society or otherwise, than he or his immediate assistants have been able to give. To meet this, and at the same time to give to earnest, capable Theosophists the chance to do good work, it has been determined:

- 1st.—To organise a Correspondence Staff.
- 2nd.—That the headquarters of the Staff shall be the address of the General Secretary, and that he shall keep a record of the Staff, and of the work.
- 3rd.—That the General Secretary will give to the Staff-members from time to time, the names of persons who desire to enter on Theosophical correspondence.
- 4th.—That the members of the Staff will correspond with such inquirers on Theosophical topics and no others, except in cases of private correspondence, and that postage will be paid by the inquirers and Staff-members themselves.
- 5th.—That the paper used in this work shall be dated from the office of the General Secretary, and may or may not be furnished by him, as shall seem best.
- 6th.—That the Staff-members may use, if they see fit, a *nom de plume*, in which case their names shall not be given to correspondents.
- 7th.—That the staff in beginning any correspondence shall disclaim any authoritative utterances.

If you wish to enter into this please inform the General Secretary.

WILLIAM Q. JUDGE,

General Secretary T. S.

[A similar scheme is being set on foot in England.—Eds.]

LIBEL BY DR. COUES AND "NEW YORK SUN".

In the *New York Sun* of Sunday, July 19th, appeared an article by Dr. Elliott Coues of Washington, D. C., purporting to be an interview with a reporter, and consisting of voluminous and minute attacks upon the Theosophical Society, Col. Olcott, Madame Blavatsky, and myself. The language is coarse and violent and the animus of the writer is so plainly disclosed, that it might as well serve as an ample answer to the attack. Inasmuch, however, as certain moral charges cannot be permitted utterance with impunity, I have brought suit for libel against both Dr. Coues and the *Sun*, and am awaiting instructions from Madame Blavatsky as to her own course. In the meantime it is proper to recall to members of the Theosophical Society, and not less so to others interested, the following facts:—

- 1st. That Dr. Coues repeatedly threatened me in the time past that, unless made President of the American Section of the Theosophical Society, he would withdraw his own followers from the Section and break it up.

2nd. That in letters to Madame Blavatsky of Dec. 25th, 1888, April 16th, 1889, and April 17th, 1889, he assures her of his devotion and friendship, but in that of April 16th repeats the threat that unless made President he will withdraw his followers and break up the Society.

3rd. That until June 22nd, 1889, Dr. Coues continued as a member of the Theosophical Society and as Acting-President of the local Branch in Washington.

4th. That on that date he was, by a unanimous vote of the Executive Committee of the American section, expelled from the Theosophical Society for defamation of character and untheosophical conduct.

His correspondence with Madame Blavatsky, together with other letters of like kind, was printed in a pamphlet on June 14th, 1889, and a copy of this pamphlet will now be sent to any one enclosing a stamp to my address.

WILLIAM Q. JUDGE

P. O. Box 2659,

New York.

[The Path.]



“Going To and Fro in the Earth.”

THE rapid growth of interest in Hypnotism and the constant fresh discoveries made in this, the newest province of modern science, is evidenced by the appearance of the second part of Dr. Luys' article on the subject in the current *Fortnightly*. Dr. Luys gives a lucid sketch of “Suggestion” illustrated with some very striking instances; but the most remarkable novelty would seem to be his discovery that in 35 per cent. of people on the average a peculiar state called “fascination” can be induced *mechanically* by the use of a revolving mirror. This state of fascination seems to be a juxtaposition of the basic hypnotic states of catalepsy and somnambulism. In the state of fascination, the patient is peculiarly receptive to “suggestion” which may be made to operate automatically, subsequent to his restoration to normal consciousness.

The possibility of inducing such a state by purely mechanical means in so large a proportion of people, opens up new and alarming dangers in our present condition of social and moral disintegration—dangers even more terrible than those already frequently pointed out in *Lucifer*.

Special interest also attaches to Dr. Luys' repeated and emphatic confirmation of Reichenbach's observation that persons in the “mesmeric” or hypnotic condition could perceive what he terms an “odic light” radiating from the poles of a magnet. Thus modern science at last condescends “tentatively” to confirm one of the best known teachings of occult science—*en attendant* the time when it will be obliged to accept its fundamental doctrines as a whole.

Attention must also be called to Dr. Luys' account of the transfer of such abnormal nervous conditions as hemiplegia, partial paralysis, hysterical contraction, etc. from the afflicted person to a “sensitive”, who on being re-awakened *appears* none the worse for the operation, while the sufferer is at least temporarily and often permanently benefited by it. But whether the non-appearance of bad symptoms in the sensitive can be taken to show that he is in reality none the worse for the operation, is a point upon which Occultism would have something to say.

At the British Medical Association Meeting at Birmingham, Dr. Norman Kerr

read a paper on Hypnotism to the Psychological Section. He accepted the phenomena as facts and then, in considering the question, "Is hypnotism a desirable and justifiable remedy?" he took up the following positions:—

"1. Only a limited number of persons were susceptible. 2. The after effect was a disturbance of mental balance, a dissipation of nerve energy, and nerve exhaustion. Frequent repetition was apt to cause deterioration of brain and nerve function, intellectual decadence, and moral perversion. 3. Hypnosis was a departure from health, a diseased state. 4. Hypnosis was a true neurosis, embracing the lethargic, cataleptic, and somnambulistic states. Thus, if a disease were cured by hypnotism, this would be only by substituting another disease. The suffering was sometimes temporarily assuaged by hypnotic suggestion, but the underlying disease was not necessarily cured by hypnotic anæsthesia, though evanescent oblivion might be secured. 5. The lethal power of the morbid disorder, of which the pain was a merciful, if unwelcome, messenger, was in most cases increased. 6. The dangers of hypnotism were very great. Each séance might bring the hypnotee more under the control of the hypnotist, ending often in the complete submission of the former to the will of the latter. A jelly-fish slavery, without mental or moral backbone, was infinitely worse than days of pain and nights of agony. There were many wrecked lives through mesmerism. 7. An elective and subtle activity, ending in disaster, might develop between operator and operated upon. 8. In the lethargic and cataleptic states criminal assaults had been committed by medical men, who had been convicted and punished. In the somnambulistic state subjects had been compelled by the operator's behest to commit crime. So serious were these evils that French surgeons had been prohibited from practising hypnotism in the army and navy. 9. It is not desirable that the control of any one's thoughts and actions should be in the keeping of a fallible fellow mortal."

We cut the following from the *Globe* of July 29th, 1890:—

"COLORED SOUNDS.

"Théophile Gautier, describing the effects of hashish, wrote, "My hearing was prodigiously clear. I could distinguish the color of sound. Green, red, yellow, and blue sounds reached me in perfectly distinct undulations". Gautier was a poet, and those words of his may have appeared to many as the result of an overwrought imagination. He was, however, laboring under no delusion; colored sound is by no means a metaphor. It is, according to certain German *savants*, an absolutely true physiological fact. The proportion of persons, they say, having the faculty of coloring sound is 10 per cent.—which seems to us to be an exaggerated number—and herein consists the phenomenon. For all who possess that faculty every audative sensation, noise, spoken word, or melody is represented by a distinct color. An indefinite sound produces only an ill-defined, grey, sombre image, as in the instance of a cannon, which fired from afar causes only an unsatisfied sensation, devoid of color; but when the report is sharp, clear, and near, the color evolved becomes distinct. According to Dr. Baratoux, speech is represented by a uniform color for each person having the faculty of coloring sound, blue being the prevailing one, and then yellow and red-green voices are scarce. The voice of a young girl conveys the impression of an azure blue, and that of a grown woman is of a violet tint. The speech of women with masculine voices produces a sensation akin in color to indigo. The tenor's voice is light chestnut, the baritone's is dark blue, and the basso's is quite black. The soprano's is bright red, and the contralto's is dark chestnut. As a rule, low deep voices have a darker coloring than clear sharp voices. These are usually pale blue, while medium ordinary voices are yellow tinted. The color evolved by vowels is not uniformly the same. According to some German *savants* the *a* is black, the *i* is red, and the *o* is white. Others say that the *e* is yellow, and that the *u* is either blue or green, according to circumstances of pronunciation,

"Musical instruments produce colored sensations of a particular kind. The sound of brass instruments is red: that of the clarinette is yellow: that of the violin and piano is blue; and that of the big drum is dark brown. The color evolved by the notes of the gamut played on any instrument is proportionately brilliant or dull, according to the more or less high or low tones produced. In singing, the color evolved depends occasionally on the particular vowel used, as in *do, re, mi, fa, sol, la, si*; and it is said that a distinguished

contralto always realised an azure-blue from *do*, a rose-color from *re*, a bright yellow from *mi*, a deep blue from *fa*, a red from *sol*, a violet from *la*, and a coffee-brown from *si*.

"It is assumed that the color evolved by the sight and sound of figures would enable certain persons to solve arithmetical problems by a combination of colors. It would be scarcely safe to entrust one's accounts to calculators of that kind. A specimen of the genus admits that zero conveys no distinct color to his mind, and that 2, to 2,000 produces in him the self same luminous colored sensation. The figure 1 suggests a black color, 2 a pearl-grey, 3 a yellow, 4 a decided grey, 5 a deep chocolate, 6 a pink, 7 a blue, 8 a red, and 9 a white.

"There are other peculiarities in connexion with the theory of color in sound still more singular than the foregoing. For example, it is contended that every language can be characterized by a combination of colors pertinent to itself. French is silver-grey, English is dark-grey, and German is mouse-grey. Languages spoken in the South of Europe are of brighter colors. Spanish is a mixture of carmine and yellow, with coruscating tints and 'metallic sparkle', whatever that may be, and Italian is a mixture of yellow, carmine, and black, with soft tints of other colors to harmonize. Another believer in this theory assimilates Christian names to colors. John suggests a pale red, Joseph a dark blue, Louise a pale blue. Lucy suggests a yellow, and Marius, and all names ending in *us*, a green.

"Now, how shall we explain these phenomena? It is certain there is a close relationship between the senses which admits of their exercising an influence over each other. Color-hearing is evidently the result of a special condition of sensuous excitability. It should not, however, be considered a morbid symptom, although it may be considered as closely akin to psychical irregularity. A case is cited of a person on whom the sound of the letter *o* produced at one and the same time a sensation of suffocating heat, and of fear as of being thrown down a precipice. However it may be, there is no doubt that science justifies, up to a certain point, one of the pretensions of the school of 'impressionists', which maintains the association, under certain physical conditions, of sounds with light and color. But these too suggestive impressionists should bear in mind that those colored sounds are really exceptional effects, which the majority of people certainly fail to notice."

The above facts corroborate the experiments of Mr. Francis Galton, who, however, carried his observations upon the interchangeability of the senses a stage further. For in his "Inquiry into Human Faculty", he gives a number of cases in which individuals associated not only sounds, but also *numbers* and *geometrical* forms with definite and invariable shades of color. Such observations are of interest from the Theosophical standpoint, as confirming the teaching concerning the senses, given by Madame Blavatsky in the *Transactions of the Blavatsky Lodge*, Part 1, pp. 37 and 38. They go even farther and distinctly suggest the real existence of a "sixth sense" which is the root of our present five, and which unites and synthesizes them all in one. For to this sixth sense, the deliverances of the lower five would naturally be interchangeable, and its own deliverances would of course tend to translate themselves into terms of one or more of the lower five.

S O L I D A R I T Y .

We are all members of one body, and the man who endeavors to supplant and destroy another man is like the right hand seeking to cut off the left through jealousy. He who kills another slays himself; he who steals from another defrauds himself; he who wounds another maims himself; for others exist in us and we in them.

The rich weary themselves, detest each other, and turn in disgust from life, their wealth itself tortures and burns them, because there are poor in want of bread. The weariness of the rich is the distress of the poor.

ELIPHAS LÉVI.

THEOSOPHICAL AND MYSTIC PUBLICATIONS

THE THEOSOPHIST for July opens with an introduction to the series of lectures which E. D. Fawcett is giving at Adyar. The title is "Rationalized Mysticism" and the objects proposed are—(a) to revive independence of thinking, neglect of which means a self-inflicted injury, and (b) the tentative *laying of the rational or inductive basis of mysticism*". The latter object is qualified by the writer, who adds: "I say 'mysticism', but mysticism if rationalised becomes in actual truth a spiritual *philosophy* or metaphysic". Mr. Fawcett proposes to establish a philosophy of mysticism by the inductive method, which will be useful as supplementing the work of Du Prel. We should, however, have been better pleased if the attempt had been initiated with less pretention, and with greater respect for methods of which Mr. Fawcett has had no experience. We therefore take exception to the tone of some of the writer's observations. As humanity must stand or fall together, too great an accentuation of "independence" is, to say the least of it, unwise. Experience, however, will inevitably correct this attitude. In fact the writer seems to have a premonition of the "no man's land" to which he would thus propose to journey, when he says: "It is not every mind which can resolutely set before itself 'truth for its own sake', and then proceed to strive cheerlessly against the tornado of sceptical misgivings, or possibly eke out its spiritual life in the desert of a metaphysical agnosticism". Rationalised physical sensation will not discover "truth for its own sake"; there is a third factor by which alone the "Heart Doctrine" can be learned, and which can change self-reliance for SELF-reliance. Nevertheless we look forward with interest to the forthcoming lectures and hope that they will, at least, succeed in "defining the problem".

"The Snake-Charmer's Song" is an interesting paper by "H. S. O.", on the *mantrams* and rites used by *Pambottis*, or snake-charmers. Most of the information as to these *mantrams* is derived

through Mr. K. Narayanswami Aiyer, F.T.S., of Kumbakonam, from an old Tamil work called "Pambotti Siddha Padal". This work is capable of a dual interpretation. Taken literally it applies to the charming of snakes, while from a higher interpretation, as our President says, "it may be read as one series of practical instructions to a neophyte entering the higher paths of Occultism".

The excellent translation of the "Varaha-Upanishad of the Krishna-Yajur Veda", by the Kumbakonam T. S. is continued. Mrs. Cotton contributes a paper on Cheirosophy or Palmistry. "Personal Experience of Scottish Second Light" is an interesting paper by J. W. Brodie-Innes. The translation of the "Vedantavartikam" by B. P. Narasimhiah, is continued, and deserves very careful study, which will amply repay the serious student. Brother Dhunjibhoy Jamsetjee Medhora contributes a very learned paper on the "First Day of the Parsee Year", which will be of great interest to astrological or astronomical students. The most striking feature of this number of the *Theosophist* is an excellently executed photograph of the founders by the Monochrome Company.

THE PATH for July introduces us to a very powerful paper by Edward Maitland against the horrors of vivisection. Under the title of "The Modern Inquisition" the writer continues with great earnestness the campaign which he and his late colleague, the lamented Dr. Anna Kingsford, sustained against this legalised inhumanity. The article entitled "True Progress; Is it aided by watching the Astral Light?" is very opportune. The following questions and answers are worth repeating:

"Has the Astral Light no power to teach, and, if not, why is it thus? And are there other dangers than what I have discovered?"

"No power has the astral plane, in itself, to teach you. It contains the impressions made by men in their ignorance and folly. Unable to arouse the true thoughts, they continue to infect that light with the voice of their unguided lives. And you, or any

other seer, looking therein, will warp and distort all that you find there. It will present to you pictures that partake largely of your own constitutional habits, weaknesses, and peculiarities. Thus you only see a distorted or exaggerated copy of yourself. It will never teach you the reason of things, for it knows them not.

"But stranger dangers than any you have met are there when one goes further on. The dweller of the threshold is there, made up of all the evil that man has done. None can escape its approach, and he who is not prepared is in danger of death, of despair, or of moral ruin. Devote yourself, therefore, to spiritual aspiration and to true devotion, which will be a means for you to learn the causes that operate in nature, how they work, and what each one works upon."

"The Kali Yuga in Hindu Chronology", is a carefully written and studious paper. A short contribution on "Practical Theosophy" is sensible and to the point. "Of Propounding Theosophy" is a paper dealing with the fact that the mind of every man differs from that of every other, and that, therefore, the methods of propounding Theosophy must be as varied as the minds of those to whom it has to be presented.

Le Lotus Bleu, in addition to the continued translations, contains some extracts from *Isis Unveiled*, dealing with some of the phenomena of so-called spiritualism, an article entitled "Le Maillet du Maître" by J. L., and also some interesting notes by Guymiot.

The *Buddhist* for June continues its programme, and manfully defends the ancestral faith of the followers of Gautama against all comers, and its membership from missionary exploitation. The contributions are decidedly interesting, especially the "Excursion Notes" of Dr. J. Bowles Daly, who is making a useful tour round the island.

Theosofie en de Theosofische Vereeniging is the title of a pamphlet published in Amsterdam by one of our real members,

containing a translation of part of the T. P. S. pamphlet, entitled: "Bertram Keightley's lectures in America", together with some other matter.

The Theosophical Forum, No. 13, continues its useful work in answering questions from all comers. So far sixty-four questions have been answered, and let us hope sixty-four misconceptions cleared away from the minds of the querists.

Department of Branch Work, papers 1 and 2. This is a new departure inaugurated by brother William Q. Judge, and consists of the publication of papers read at Branch meetings, copies of which are sent to every branch in the American section. The first two papers are respectively entitled, "The Second and Third objects of the Theosophical Society as Related to the First", by B. Keightley, and "Soul and Spirit", by Miss Kate Hillard, both papers being read before the Aryan T. S. of New York. With the second paper is also published the substance of an address delivered by B. Keightley to the same branch on "The Evolution of the Soul". Both papers are of great interest. It is rumored that attempts are being made to import some of the loaves and fishes of our American brothers into Europe.

Theosophical Tract Series, No. 4. Our Bombay Fellows continue their good work by publishing "The Philosophy of Happiness" as their fourth pamphlet; its object being "to show from an examination of the nature of happiness, that true happiness lies in the practice of virtue and in that alone, and that the idea of being happy without being virtuous is a delusion and a snare".

We are glad to notice that Col. Olcott is printing and distributing what *Le Lotus Bleu* would call *tirages à part* of articles in the *Theosophist*.

REALITIES.

Life's more than breath, and the quick round of blood;
'Tis a great spirit and a busy heart:
We live in deeds, not years; in thoughts, not breaths,
In feelings, not in figures on a dial;
We should count time by heart-throbs—he most lives
Who thinks most, feels the noblest, acts the best.

"FESTUS."