

LUCIFER.

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The Theosophical Society is in no way responsible for any opinions, in signed or unsigned articles, that appear in this Magazine. Nor does the Editor necessarily agree with the opinions expressed in signed articles.

On the Watch-Tower.

THIS number of LUCIFER contains the text of the Enquiry into the charges made against Mr. W. Q. Judge. The statement appended to it, read by myself at the evening meeting of the Convention on July 12th, gives succinctly my own position in the matter, and contains all that I need say on the past. The future lies before us, and the Society will go forward unbroken; it has surmounted imminent danger of disruption, which threatened it. Had Mr. Judge succeeded to the Presidency, according to the election of 1892, with these charges hanging over him, India would have rejected him and the Society would have been rent in twain; but in the course of these proceedings, that election has been declared null and void, and the choice of the Society of its future President remains unfettered. A further gain is the putting an end to the exaggerated attacks made on Mr. Judge, and their reduction to a definite form. Yet another is the clear reminder that the precipitation of a letter does not give it any authoritative character, and that no particular script should be accepted as evidence of the Mahâtmic origin of a message. The Society will be in a healthier state for this clearing of the air, and will be in less danger from credulity and superstition, two of the deadliest foes of a true spiritual movement.

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TRUTH BEFORE AND IN ALL THINGS.

The following declaration is aimed at an opinion too often finding expression among would-be Occultists of an untrained type, that what is falsehood on the material plane may in some "Occult" way be truth on a higher plane, and that the plea of "Occultism" excuses conduct inconsistent with a high standard of righteous living. The spread of such views would demoralize the Society, and would tend to degrade the lofty ideal of Truth and Purity which it has been the effort of every great religious teacher to uphold and to enforce by example. Some of us, feeling this strongly, drew up the circular printed below, and the seven signatories represent a large body of opinion in different sections of the Theosophical Society.

To Students of Occultism.

OCCULTISM AND TRUTH.

"There is no Religion higher than Truth."

(Motto of the Theosophical Society.)

THE inevitable mystery which surrounds Occultism and the Occultist has given rise in the minds of many to a strange confusion between the duty of silence and the error of untruthfulness. There are many things that the Occultist may not divulge; but equally binding is the law that he may never speak untruth. And this obligation to Truth is not confined to speech; he may never think untruth, nor act untruth. A spurious Occultism dallies with truth and falsehood, and argues that deception on the illusory physical plane is consistent with purity on the loftier planes on which the Occultist has his true life; it speaks contemptuously of "mere worldly morality"—a contempt that might be justified if it raised a higher standard, but which is out of place when the phrase is used to condone acts which the "mere worldly morality" would disdain to practise. The doctrine that the end justifies the means has proved in the past fruitful of all evil; no means that are impure can bring about an end that is good, else were the Good Law a dream and Karma a mere delusion. From these errors flows an influence mischievous to the whole Theosophical Society, undermining the stern and rigid morality necessary as a foundation for Occultism of the Right Hand Path.

Finding that this false view of Occultism is spreading in the Theosophical Society, we desire to place on record our profound aversion to it, and our conviction that morality of the loftiest type must be striven after by everyone who would tread in safety the difficult ways of the Occult World. Only by rigid truthfulness in thought, speech and act on the planes on which works our waking consciousness, can the student hope to evolve the intuition which unerringly discerns between the true and the false in the super-sensuous worlds, which recognizes truth at sight and so preserves him from fatal risks in those at first confusing regions. To cloud the delicate sense of truth here, is to keep it blind there; hence every Teacher of Occultism has laid stress on truthfulness as the most necessary equipment of the would-be Disciple. To quote a weighty utterance of a wise Indian Disciple:

"Next in importance, or perhaps equal in value, to Devotion is TRUTH. It is simply impossible to over-estimate the efficacy of Truth in all its phases and bearings in helping the onward evolution of the human Soul. We must love truth, seek truth, and live truth; and thus alone can the Divine Light which is Truth Sublime be seen by the student of Occultism. When there is the slightest leaning towards falsehood in any shape, there is shadow and ignorance and their child, pain. This leaning towards falsehood belongs to the lower personality

without doubt. It is here that our interests clash, it is here the struggle for existence is in full swing, and it is therefore here that cowardice and dishonesty and fraud find any scope. The 'signs and symptoms' of the operations of this lower self can never remain concealed from one who sincerely loves truth and seeks truth."

To understand oneself, and so escape self-deception, Truth must be practised; thus only can be avoided the dangers of the "conscious and unconscious deception" against which a MASTER warned His pupils in 1885.

Virtue is the foundation of White Occultism; the Pâramitâs, six and ten, the transcendental virtues, must be mastered, and each of the Seven Portals on the Path is a virtue, which the Disciple must make his own. Out of the soil of pure morality alone can grow the sacred flower which blossoms at length into Arhatship, and those who aspire to the blooming of the flower must begin by preparing the soil.

H. S. OLCOTT,
A. P. SINNETT,
ANNIE BESANT,
BERTRAM KEIGHTLEY,
W. WYNN WESTCOTT,
E. T. STURDY,
C. W. LEADBEATER.

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PARIAHS AND CHRISTIANITY.

The question of the Pariahs in Southern India is one of very grave importance, both socially and religiously, and one of the points that I ventured to press on my Brâhman brothers, when I was in India, was their duty towards this neglected class, and the danger to Hindûism that followed on the heels of their neglect of this duty. It is from the Pariahs that the Christian missionaries draw their converts, and now the Secretary of the Society for the Emancipation and Elevation of the Pariahs writes to *The Daily Chronicle*, urging that efforts should be made to evangelize this class and so to strengthen the missionaries. He says:

"We desire to push on the work of Pariah emancipation upon strictly undenominational lines, and with *Indian* agents, who will evangelize the Pariahs and kindred races, and be able to present the Gospel in the way most congenial for its spread among their countrymen. We commence our work in India about the middle of September next, with Rev. T. B. Pandian as our agent, who by that time, under the good hand of God, will have, we trust, safely arrived at Madras. Our society is started in no spirit of opposition, but through a deep conviction that something is needed to uplift the oppressed classes of India, that they, through the power of God, may become the strength of the different missionary societies."

The Pariahs are increasing rapidly in numbers, and are outside the pale of Hindûism. A profession of Christianity lifts them in the social scale, and unless some effort is made by Hindûs to open to them the door of the religion to which they naturally lean, we must expect to see them strengthen the ranks of the opponents of the ancient Âryan faith. The President-Founder of the Theosophical Society has just opened for them a school in Madras, but it is idle to hope that they will turn to Hindûism if Hindûism can make for them no place within her pale.

* * *

BUDDHISM IN INDIA.

Considerable feeling has been aroused in the Buddhist world by the refusal of the Mahant at Buddha Gaya to permit H. Dharmapala to place in the Temple there a famous image of the Buddha, carved by a great Japanese artist seven centuries ago. The predecessor of the present Mahant was very friendly to the Buddhists, and always recognized and respected their feelings of attachment to the spot rendered sacred by the gaining of illumination by their great Teacher and Lord. But the present Mahant has shown much hostility towards Buddhist pilgrims and devotees; and this has culminated in his refusing to allow the image to be placed in the Temple, and locking the doors against the Buddhist pilgrims who had travelled from Japan and Ceylon to be present at the installation of the image. H. Dharmapala, our dear brother Theosophist—who is an ardent Buddhist—has appealed to the English magistrate for the protection of the rights of his fellow-religionists to worship freely in the Temple with their own ceremonies, and to place in the Temple the gift of the Japanese nation—the image now refused entrance. *The Hindû* protests earnestly against the Mahant's bigotry, and claims respect for the Buddhists' religious feelings. It says:

“Most people will readily sympathize with Mr. Dharmapala in his indignant remonstrance against the selfishness of one man being permitted to put to pain several millions of Buddhists, and we quite agree with our contemporary of *The Indian Mirror* in thinking that the clear duty of the Hindûs is to repudiate both the Mahant and his utterly unjustifiable attitude towards the Buddhists of late. Buddhism is a religion of which the people of India have good reasons to be proud. It was in India that Buddhism was born. Some of the greatest kings of India were Buddhists. When Buddhism spread to other countries, it carried with it a reverence for India, its place of origin. When it comes back now to us after its conquests of millions of human beings, it is not proper that we should give it a slap on the cheek. We ought to welcome it back and accord to its votaries our sympathy and help. . . . We are perfectly convinced that the reëstablishment of this ancient

religion in India is not at all inconsistent with or inimical to the existence of Hindûism. On the other hand, we look forward to an elimination of the prevailing corruptions in both, by their being once again brought into contact. We have no doubt that all educated Hindûs will deplore the selfishness of the Mahant, which has been the cause of the regrettable incident that has taken place at Buddha-Gya. We trust better counsels will prevail with the Mahant, and that at an early day our Buddhist brethren will have their cherished desire gratified of acquiring the sacred shrine where the light dawned on the Great Teacher."

This is the right spirit for Hindûs to show towards a religion that is the offspring of their own.

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LIVERPOOL CITY FATHERS.

I am glad to say that the Liverpool City Council paid £5 to the Theosophical Lodge of that city, to reimburse the Lodge for the expenses to which it had been put in consequence of the breach of faith on the part of the Council in refusing the use of a hall after it had been duly let. It is well that they should not allow the Lodge to suffer pecuniary loss as well as all the annoyance caused by their action.

ANNIE BESANT.

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MAGICAL CEREMONIES OF THE HINDÛS.

Here are two scraps from a Hindû notebook, that were crowded out of the May number.

The very first thing necessary is that the Sâdhaka or worshipper must be specially qualified for the ceremony. He must be of dauntless heart, trained will, able to concentrate his mind, and his psychic nature must be developed. All these are common to white magic as well as black; if for black magic he must be in addition to the above, fierce, passionate and revengeful; if for white, the reverse. These ceremonies are for invoking certain Devas or inhabitants of Bhuvārloka (psychic plane) or Svarloka (Deva plane), as the case may be. In all such ceremonies the following are necessary—(1) propitiating the elementals and elementaries and commanding them not to obstruct the ceremony; (2) bringing the inner nature of the Sâdhaka *en rapport* with the Deva; (3) Mantras; (4) Yantras; (5) propitiating the Avaranas or angels surrounding the Deva; (6) invoking and propitiating the Deva; (7) Stuti or hymns in praise of the Deva invoked.

The word Mantra is derived from *man*, to mind, and *tra*, to liberate. The most important Mantras are those that are called Seed-Mantras; they are word-symbols of certain ideas; each Deva having a Seed-Mantra peculiar to him or her. No Sâdhaka should pronounce a Seed-Mantra without a full knowledge of its meaning. They are something

like the proper name of a Deva. A Yantra is a geometrical figure described by powders of different colours. There are different Yantras for different Devas, no two being exactly alike.

No Mantra can be effective without a previous Mantra Chaitanya (awakening the Mantras) and pronouncing it in a certain prescribed way, and no Yantra can be effective unless drawn correctly, using the coloured powders in the proper places and writing the Mantras as prescribed in different parts of the figure. In some cases death may result to the Sâdhaka if a Yantra be injured even by accident. The Dhyânam of a Deva describes his or her Rûpa, limbs, colour, ornaments, weapons and Vâhana; all these are necessary in concentration and Japam or repeating the Mantras. There are different places, different days of the week, different phases of the moon, and different parts of a day favourable to the ceremony of different Devas; evening or midnight, Saturday or Tuesday, a new moon and a burning ghât being the most favourable for the ceremonies of Black Magic.

Some Devas can only be invoked successfully for White Magic; some are invoked in both White and Black (the ceremonies being different); while a few are invoked for Black Magic alone.

The objects of performing such ceremonies are various—to serve one's country, to counteract the effects of Black Magic, to have personal benefits from the Devas and to injure others, being most commonly mentioned. Injuring others by such ceremonies is done by either causing death (to himself, his friend or relative), by distracting his mind (or that of his friend or relative), or by overpowering his will (or that of his friend, well-wisher or relative). In one case that came to my notice, it was by overpowering the will of a judge that a person was injured.

Such ceremonies are always dangerous to the Sâdhaka, particularly those of Black Magic; he has to deal with powers who delight, as it were, in doing injury, and who always resent such control. I have heard of many cases of beginners coming to grief; misfortunes came to them thick and fast; they still kept their Occult works or Sâdhana a profound secret until all on a sudden another more experienced Sâdhaka divined the cause and revealed to his friends how such dire misfortunes could happen. It was the sad story of a Brâhman secretly performing such ceremonies for selfish purposes, and within a short time he lost all he had—wealth, wife, children, home, everything. All due to chance, the Western would say. Very well. "Where ignorance is bliss, 'tis folly to be wise."

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THE SYMBOLOGY AND COLOURS OF IMAGES.

The image Shrî Krishna is the symbol of Pranava (Om), he is Tribhanga (having three curves or bends), with Râdhikâ at his side; he is indigo coloured with a yellow cloth, while Râdhikâ is golden yellow

with a blue robe on. The feathers of the peacock are bent towards Râdhikâ, while Râdhikâ's eyes are turned towards Shrî Krishna and fixed lovingly on him.

Image-worship is but a means of concentrating one's mind; besides which images are most of them symbols of deep esoteric signification. Take for instance the colours of:

Brâhmâ	Vishnu	Rudra
Red	Indigo	Violet
Creative	Preservative	Destructive
Morning	Noon	Evening
Kâma	Love	Vairâga
Kriyâ	Ichchhâ	Jñâna
Prakriti	Purusha	Kâla
Original Substance	Universal Ideation	Wisdom
Rajas	Sattva	Tamas

and so on.

I can cite shlokas for each of these correlatives, but they are hardly needed.

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TRÈS FIN-DE-SIÈCLE.

An advertisement is appearing in the papers from time to time, which gives a severe shock to a conservative in matters of religion. We omit the address, which is prefixed by the name of the Rev. —.

“Persons in spiritual difficulty and trouble may see by appointment matured Christian ladies and gentlemen, in camerâ and confidence at There need be no reference to Church or creed, and certainly will not be any attempt to obtain money or to proselytize.

“Everything possible will be done to lead such enquirers to the living Christ.

“Those who are sick and need spiritual help will be visited by arrangement.”

The advertisement fiend is gripping the Church by the throat, and betting even is not beneath the dignity of *The Christian Commonwealth*, which for some weeks offered “£1,000 for a Mahâtma.” It is doubtful whether *The Christian Commonwealth* is seriously angry or only means to be funny; in either case it is its own enemy.

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“BUT WE GO ON FOR EVER.”

Would it be contrary to good sense if there were a recognized vacation-time in the European Section? Most of the Continental Lodges close for part of the summer months, and one or two of the Lodges in the United Kingdom also suspend operations. But whatever Lodges pass into temporary obscurity and enjoy a rest from their labours, the Staff at Headquarters has to continue functioning,

for there is always work which *must* be done. The consequence is that the members of the ever-functioning staff—secretaries, editors, publishers and printers—get steadily broken in health, and when at last forced to take a holiday have not enough energy to appreciate it, and return as “done” as when they started. This might to some extent be obviated by the general understanding throughout the Section that from, say, the middle of July to the middle of September, nothing but the absolutely necessary curriculum of issuing diplomas, getting out the *Vāhan*, and LUCIFER, etc., and of course the transaction of such important and urgent business as may arise, should be expected of the Staff. In this way the opportunity would be given for the several members to get two or three weeks’ relaxation in turn. This arrangement might also be taken advantage of by all workers, so that with the beginning of autumn all might start again with a renewed health and activity that would be a benefit both to themselves and to the movement.

Our Budget.

BOW CLUB.

Anon - - - - - £0 10 0

SANGAMITTA GIRLS' SCHOOL.

W. L. L. - - - - - £2 10 0

H. P. B. HOME.

	£	s.	d.
S. S. - - - - -	0	10	0
W. Beket Hill - - - - -	1	1	0
Miss Hooper - - - - -	0	5	0
J. C. T. - - - - -	0	5	0
A Friend - - - - -	0	1	0
E. A. B. - - - - -	5	0	0
Mrs. James - - - - -	0	10	0
Mrs. S. Bright - - - - -	1	0	0
Miss A. K. Stamp - - - - -	1	1	0
Mrs. Ralphs - - - - -	0	7	6
W. H. T. - - - - -	0	5	0
G. - - - - -	0	5	0
S. - - - - -	0	2	6
H. B. - - - - -	0	10	0
A. Moffat - - - - -	0	2	6
In Memoriam H. P. B. - - - - -	1	0	0
W. L. L. - - - - -	2	10	0

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The Neutrality of the T. S.

AN ENQUIRY INTO CERTAIN CHARGES AGAINST THE VICE-PRESIDENT, HELD IN LONDON, JULY, 1894.

MINUTES OF A JUDICIAL COMMITTEE,

HELD AT 19, AVENUE ROAD, LONDON, ON JULY 10TH, 1894.

PRESENT: Colonel Olcott, President-Founder, in the chair; the General Secretaries of the Indian and European Sections (Mr. B. Keightley and Mr. G. R. S. Mead); delegates of the Indian Section (Mr. A. P. Sinnett and Mr. Sturdy); delegates of the European Section (Mr. H. Burrows and Mr. Kingsland); delegates of the American Section (Dr. Buck and Dr. Archibald Keightley); special delegates of Mr. Judge (Mr. Oliver Firth and Mr. E. T. Hargrove).

Mrs. Besant and Mr. Judge were also present.

A letter was read by the Chairman from the General Secretary of the American Section, stating that the Executive Committee of that Section claims that one of the delegates of that Section should have an additional vote on the Committee, in view of the fact that the General Secretary himself would not vote, or that an extra delegate be appointed.

Resolved: that a substitute be admitted to sit on the Committee in the place of the General Secretary.

Mr. James M. Pryse was nominated by the other American delegates and took his seat.

The Chairman then declared the Committee to be duly constituted and read the following address:

ADDRESS OF THE PRESIDENT-FOUNDER.

GENTLEMEN AND BROTHERS,

We have met together to-day as a Judicial Committee, under the provisions of Section 3 of Article VI of the Revised Rules, to consider and dispose of certain charges of misconduct, preferred by Mrs. Besant against the Vice-President of the Society, and dated March 24th, 1894.

Section 2 of Article VI says that "the President may be deprived of office at any time, for *cause shown*, by a three-fourths vote of the Judicial Committee hereinafter provided for [in Section 3], before which he shall be given full opportunity to disprove any charges brought against him"; Section 3 provides that the Judicial Committee shall be composed of (a) members of the General Council *ex officio*, (b) two

additional members nominated by each Section of the Society, and (c) two members chosen by the accused. Under the present organization of the Society, this Committee will, therefore, comprise the President-Founder, the General Secretaries of the Indian and European Sections, two additional delegates each from the Indian, European and American Sections, and two nominees of Mr. Judge; eleven in all—the accused, of course, being debarred from sitting as a judge, either as General Secretary of the American Section or as Vice-President.

Section 4 of Article VI declares that the same procedure shall apply, *mutatis mutandis*, to the cases of the Vice-President and President; thus making the former, as well as the latter, amenable to the jurisdiction of the Judicial Committee for offences charged against him. Under this clause, the Vice-President is now arraigned.

In compliance with the Revised Rules, copies of the charges brought by the accuser have been duly supplied to the accused and the members of the General Council, and the Sections and the accused have nominated their delegates respectively. I also suspended the Vice-President from office pending the disposal of the charges by this Committee.

Upon receipt of a preliminary letter from myself, of date February 7th, 1894, from Agra, India, Mr. Judge, erroneously taking it to be the first step in the *official enquiry* into the charges, from my omission to mark the letter "Private," naturally misconceived it to be a breach of the Constitution, and vehemently protested in a public circular addressed to "the members of the Theosophical Society," and of which 5,000 copies were distributed to them, to all parts of the world. The name of the accuser not being mentioned, the wrong impression prevailed that I was the author of the charges, and at the same time intended to sit as Chairman of the tribunal that was to investigate them. I regret this circumstance as having caused bad feeling throughout the Society against its Chief Executive, who has been the personal friend of the accused for many years, has ever appreciated as they deserved his eminent services and unflagging devotion to the Society and the whole movement, and whose constant motive has been to be brotherly and act justly to all his colleagues, of every race, religion and sex.

Three very important protests have been made by the accused and submitted to me, to wit:

1. That he was never legally Vice-President of the T. S. That an election to said office of Vice-President has always been necessary, and is so yet.

That he has never been elected to the office.

That the title has been conferred on him by courtesy, and has been tacitly assumed to be legal by himself and others, in ignorance of the facts of the case.

The legitimate inference from which would be:

That not being Vice-President, *de jure*, he is not amenable to the

jurisdiction of a Judicial Committee, which can only try the two highest officers of the Society.

2. That, even if he were Vice-President, this tribunal could only try charges which imply on his part acts of misfeasance or malfeasance as such official; whereas the pending charges accuse him of acts which are not those of an official, but of a simple member; hence only triable by his own Branch or Lodge (*vide* Section 3 of Article XIII), at a special meeting called to consider the facts.

3. That the principal charge against him cannot be tried without breach of the constitutional neutrality of the Society in matters of private belief as to religious and other questions, and especially as to belief in the "existence, names, powers, functions or methods of 'Mahâtmâs' or 'Masters'": that to deliberate and decide, either *pro* or *con.*, in this matter would be to violate the law, affirm a dogma, and "offend the religious feelings" of Fellows of the Society, who, to the number of many hundreds, hold decided opinions concerning the existence of Mahâtmâs and their interest in our work.

These points will presently be considered *seriatim*.

At the recent (eighth) annual meeting of the American Section T. S., at San Francisco, in the first session of April 22nd, the following, with other resolutions, was unanimously adopted, to wit:

Resolved: that this Convention, after careful deliberation, finds that [the] suspension of the Vice-President is without the slightest warrant in the Constitution, and altogether transcends the discretionary power given the President by the Constitution, and is therefore null and void.

I now return to Mr. Judge's protests.

1. As to his legal status as Vice-President. At the Adyar Convention of the whole Society in December, 1888, exercising the full executive power I then held, I appointed Mr. Judge Vice-President in open Convention, the choice was approved by the Delegates assembled, and the name inserted in the published Official List of officers, since which time it has not been withdrawn. At the Convention of 1890, a new set of Rules having come into force and an election for Vice-President being in order, Mr. Bertram Keightley moved and I supported the nomination of Mr. Judge, and he was duly elected. It now appears that official notice was not sent him to this effect, but nevertheless his name was duly published in the Official List, as it had been previously. You all know that he attended the Chicago Parliament of Religions as Vice-President and my accredited representative and substitute; his name is so printed in his Report of the Theosophical Congress, and the Official Report of the San Francisco Convention of our American Section contains the Financial Statement of the Theosophic Congress Fund, which is signed by him as Vice-President Theosophical Society.

From the above facts it is evident that W. Q. Judge is, and since December, 1888, has continuously been, *de jure* as well as *de facto*, Vice-

President of the Theosophical Society. The facts having been laid before the General Council in its session of the 7th inst., my ruling has been ratified, and is now also concurred in by Mr. Judge. He is, therefore, triable by this tribunal for "cause shown."

2. The second point raised by the accused is more important. If the acts alleged were done by him at all—which remains as yet *sub judice*—and he did them as a private person, he cannot be tried by any other tribunal than the Âryan Lodge, T. S., of which he is a Fellow and the President. Nothing can possibly be clearer than that. Now, what are the alleged offences?

That he practised deception, in sending false messages, orders and letters, as if sent and written by "Masters"; and in statements to me about a certain Rosicrucian jewel of H. P. B.'s.

That he was untruthful in various other instances enumerated.

Are these solely acts done in his private capacity; or may they or either of them be laid against him as wrong-doing by the Vice-President? This is a grave question, both in its present bearings and as establishing a precedent for future contingencies. We must not make a mistake in coming to a decision.

In summoning Mr. Judge before this tribunal, I was moved by the thought that the alleged evil acts might be separated into (*a*) strictly private acts, viz., the alleged untruthfulness and deception, and (*b*) the alleged circulation of deceptive imitations of what are supposed to be Mahâtmic writings, with intent to deceive; which communications, owing to his high official rank among us, carried a weight they would not have had if given out by a simple member. This seemed to me a far more heinous offence than simple falsehood or any other act of an individual, and to amount to a debasement of his office, if proven. The minutes of the General Council meeting of July 7th, which will presently be read for your information, will show you how this question was discussed by us, and what conclusion was reached. To make this document complete in itself, however, I will say that, in the Council's opinion, the point raised by Mr. Judge appeared valid, and that the charges are not cognizable by this Judicial Committee. The issue is now open to your consideration, and you must decide as to your judicial competency.

3. Does our proposed enquiry into the alleged circulation of fictitious writings of those known to us as "Mahâtmas" carry with it a breach of the religious neutrality guaranteed us in the T. S. Constitution, and would a decision of the charge, in either way, hurt the feelings of members? The affirmative view has been taken and warmly advocated by the Convention of the American Section, by individual branches and groups of "Theosophical Workers," by the General Secretaries of the European and Indian Sections, in a recently issued joint circular, by many private members of the Society, and by the accused.

As I conceived it, the present issue is not at all whether Mahâtâmâs exist or the contrary, or whether they have or have not recognizable handwritings, and have or have not authorized Mr. Judge to put forth documents in their name. I believed, when issuing the call, that the question might be discussed without entering into investigations that would compromise our corporate neutrality. The charges as formulated and laid before me by Mrs. Besant could, in my opinion, have been tried without doing this. And I must refer to my official record to prove that I would have been the last to help in violating a Constitution of which I am, it may be said, the father, and which I have continually defended at all times and in all circumstances. On now meeting Mr. Judge in London, however, and being made acquainted with his intended line of defence, I find that by beginning the enquiry we should be placed in this dilemma, viz., we should either have to deny him the common justice of listening to his statements and examining his proofs (which would be monstrous in even a common court of law, much more in a Brotherhood like ours, based on lines of ideal justice), or be plunged into the very abyss we wish to escape from. Mr. Judge's defence is that he is not guilty of the acts charged; that Mahâtâmâs exist, are related to our Society, and in personal connection with himself; and he avers his readiness to bring many witnesses and documentary proofs to support his statements. You will at once see whither this would lead us. The moment we entered into these questions we should violate the most vital spirit of our federal compact, its neutrality in matters of belief. Nobody, for example, knows better than myself the fact of the existence of the Masters, yet I would resign my office unhesitatingly if the Constitution were amended so as to erect such a belief into a dogma: every one in our membership is as free to disbelieve and deny their existence as I am to believe and affirm it. For the above reason, then, I declare as my opinion that this enquiry must go no farther; we may not break our own laws for any consideration whatsoever. It is furthermore my opinion that such an enquiry, begun by whatsoever official body within our membership, cannot proceed if a similar line of defence be declared. If, perchance, a guilty person should at any time go scot-free in consequence of this ruling, we cannot help it; the Constitution is our palladium, and we must make it the symbol of justice or expect our Society to disintegrate.

Candour compels me to add that, despite what I thought some preliminary quibbling and unfair tactics, Mr. Judge has travelled hither from America to meet his accusers before this Committee, and announced his readiness to have the charges investigated and decided on their merits by any competent tribunal.

Having disposed of the several protests of Mr. Judge, I shall now briefly refer to the condemnatory Resolutions of the San Francisco Convention, and merely to say that there was no warrant for their

hasty declaration that my suspension of the Vice-President, pending the disposal of the charges, was unconstitutional, null and void. As above noted, Section 4 of Article VI of our Constitution provides that the same rules of procedure shall apply to the case of the Vice-President as to that of the President; and, inasmuch as my functions vest in the Vice-President, and I am suspended from office until any charges against my official character are disposed of, so, likewise, must the Vice-President be suspended from his official status until the charges against him are disposed of; reinstatement to follow acquittal or the abandonment of the prosecution.

It having been made evident to me that Mr. Judge cannot be tried on the present accusations without breaking through the lines of our Constitution, I have no right to keep him further suspended, and so I hereby cancel my notice of suspension, dated February 7th, 1894, and restore him to the rank of Vice-President.

In conclusion, Gentlemen and Brothers, it remains for me to express my regret for any inconvenience I may have caused you by the convocation of this Judicial Committee, and to cordially thank Mr. Sturdy, who has come from India, Dr. Buck, who has come from Cincinnati, and the rest of you who have come from distant points in the United Kingdom, to render this loyal service. I had no means of anticipating this present issue, since the line of defence was not within my knowledge. The meeting was worth holding for several reasons. In the first place, because we have come to the point of an official declaration that it is not lawful to affirm that belief in Mahâtâmâs is a dogma of the Society, or communications really, or presumably, from them, authoritative and infallible. Equally clear is it that the circulation of fictitious communications from them is not an act for which, under our rules, an officer or member can be impeached and tried. The inference, then, is that testimony as to intercourse with Mahâtâmâs, and writings alleged to come from them, must be judged upon their intrinsic merits alone; and that the witnesses are solely responsible for their statements. Thirdly, the successorship to the Presidency is again open (*vide* Gen. Council Report of July 7th, 1894), and at my death or at any time sooner, liberty of choice may be exercised in favour of the best available member of the Society.

I now bring my remarks to a close by giving voice to the sentiment which I believe to actuate the true Theosophist, viz., that the same justice should be given and the same mercy shown to every man and woman on our membership registers. There must be no distinctions of persons, no paraded self-righteousness, no seeking for revenge. We are all—as I personally believe—equally under the operation of Karma, which punishes and rewards; all equally need the loving forbearance of those who have mounted higher than ourselves in the scale of human perfectibility.

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

Mr. G. R. S. Mead reported that certain Minutes of Proceedings by the General Council of the Theosophical Society were communicated to the present Committee for its information, and they were read accordingly, as follows:

MINUTES OF THE GENERAL COUNCIL MEETING,

HELD AT 19, AVENUE ROAD, LONDON, JULY 7TH, 1894.

“Present: President Colonel H. S. Olcott, Bertram Keightley, George R. S. Mead, and William Q. Judge.

“Colonel Olcott called the meeting to order, and Bertram Keightley was appointed Secretary.

“Council was informed that the meeting was called to consider certain points brought up by William Q. Judge, and other matters, to wit:

“The President read a letter from William Q. Judge stating that in his opinion he was never elected Vice-President of the T. S., and was not, therefore, Vice-President of the T. S.; whereupon the President informed the Council that at the General Convention at Adyar, in 1888, he then, exercising the prerogatives which he then held, appointed William Q. Judge as Vice-President of the T. S., and the name was then announced in the official list of officers of that year. That subsequently, at the General Convention in 1890, the last one of such General Conventions, said nomination was unanimously confirmed by vote on motion of Bertram Keightley, supported by H. S. Olcott; hence, that although the official report of the Convention seems to be defective in that it did not record the fact and that Mr. Judge was thereby misled, the truth is as stated. The President then declared that W. Q. Judge was and is Vice-President *de facto* and *de jure* of the Theosophical Society.

“Another point then raised by Mr. Judge was then taken into consideration, to wit: That even if Vice-President, he, Mr. Judge, was not amenable to an enquiry by the Judicial Committee into certain alleged offences with respect to the misuse of the Mahâtmâs' names and handwriting, since if guilty the offence would be one by him as a private individual, and not in his official capacity; he contended that, under our Constitution, the President and Vice-President could only be tried as such by such Committee for official misconduct—that is misfeasances and malfeasances. An opinion of counsel in New York which he had taken from Mr. M. H. Phelps, F.T.S., was then read by him in support of this contention. The matter was then debated. Bertram Keightley moved and G. R. S. Mead seconded:

“That the Council, having heard the arguments on the point raised by William Q. Judge, declares that the point is well taken; that the acts alleged concern him as an individual; and that consequently the Judicial Committee has no jurisdiction in the premises to try him as Vice-President upon the charges as alleged.

"The President concurred. Mr. Judge did not vote. The motion was declared carried.

"On Mr. Mead's motion, it was then voted that above record shall be laid before the Judicial Committee. Mr. Judge did not vote.

"The President then laid before the Council another question mooted by Mr. Judge, to wit: That his election as successor to the President, which was made upon the announcement of the President's resignation, became *ipso facto* annulled upon the President's resumption of his office as President. On motion, the Council declared the point well taken, and ordered the decision to be entered on the minutes. Mr. Judge did not vote.

"The President called attention to the resolution of the American Convention of 1894, declaring that his action in suspending the Vice-President, pending the settlement of the charges against him was 'without the slightest warrant in the Constitution and altogether transcends the discretionary power given the President by the Constitution, and is therefore null and void.' Upon deliberation and consideration of Sections 3 and 4, Article VI, of the General Rules, the Council decided (Mr. Judge not voting) that the President's action was warranted under the then existing circumstances, and that the said resolutions of protest are without force.

"On motion (Mr. Judge not voting) the Council then requested the President to convene the Judicial Committee at the London Headquarters, on Tuesday, July 10th, 1894, at 10 a.m.

"The Council then adjourned at call of President."

The following Resolutions were then adopted by the Judicial Committee:

Resolved: that the President be requested to lay before the Committee the charges against Mr. Judge referred to in his address.

The charges were laid before the Committee accordingly.

After deliberation, it was

Resolved: that although it has ascertained that the member bringing the charges and Mr. Judge are both ready to go on with the enquiry, the Committee considers, nevertheless, that the charges are not such as relate to the conduct of the Vice-President in his official capacity, and therefore are not subject to its jurisdiction.

On the question whether the charges did or did not involve a declaration of the existence and powers of the Mahâtâmâs, the Committee deliberated, and it was

Resolved: that this Committee is also of opinion that a statement by them as to the truth or otherwise of at least one of the charges as formulated against Mr. Judge would involve a declaration on their part

as to the existence or non-existence of the Mahâtmâs, and it would be a violation of the spirit of neutrality and the unsectarian nature and Constitution of the Society.

Four members abstained from voting on this resolution.

It was also further

Resolved: that the President's address be adopted.

Resolved: that the General Council be requested to print and circulate the Minutes of the Proceedings.

A question being raised as to whether the charges should be included in the printed report,

Mr. Burrows moved and Mr. Sturdy seconded a resolution that if the Proceedings were printed at all the charges should be included; but on being put to the vote the resolution was not carried.

The Minutes having been read and confirmed, the Committee dissolved.

H. S. OLCOTT, P.T.S.,
President of the Council.

APPENDIX.

STATEMENT BY ANNIE BESANT.

READ FOR THE INFORMATION OF MEMBERS AT THE THIRD SESSION OF THE EUROPEAN CONVENTION OF THE T. S., JULY 12TH, 1894.

I speak to you to-night as the representatives of the T. S. in Europe, and as the matter I have to lay before you concerns the deepest interests of the Society, I pray you to lay aside all prejudice and feeling, to judge by Theosophical standards and not by the lower standards of the world, and to give your help now in one of the gravest crises in which our movement has found itself. There has been much talk of Committees and Juries of Honour. We come to you, our brothers, to tell you what is in our hearts.

I am going to put before you the exact position of affairs on the matter which has been filling our hearts all day. Mr. Judge and I have agreed to lay two statements before you, and to ask your counsel upon them.

For some years past persons inspired largely by personal hatred for Mr. Judge, and persons inspired by hatred for the Theosophical Society and for all that it represents, have circulated a mass of accusations against him, ranging from simple untruthfulness to deliberate and systematic forgery of the handwritings of Those Who to some of us are most sacred. The charges were not in a form that it was possible to meet, a general denial could not stop them, and explanation to irresponsible accusers was at once futile and undignified.

Mr. Judge's election as the future President of the Society increased the difficulties of the situation, and the charges themselves were repeated with growing definiteness and insistence, until they

found expression in an article in *The Theosophist* signed by Messrs. Old and Edge. At last, the situation became so strained that it was declared by many of the most earnest members of the Indian Section that, if Mr. Judge became President with these charges hanging over him unexplained, the Indian Section would secede from the T. S. Representation to this effect was made to me, and I was asked, as well-known in the world and the T. S., and as a close friend and colleague of Mr. Judge, to intervene in the matter.

I hold strongly that, whatever may be the faults of a private member, they are no concern of mine, and it is no part of my duty, as a humble servant of the Lords of Compassion, to drag my brother's faults into public view, nor to arraign him before any tribunal. His faults and mine will find their inevitable harvest of suffering, and I am content to leave them to the Great Law, which judges unerringly and knits to every wrong its necessary sequence of pain.

But where the honour of the Society was concerned, in the person of its now second official and (as he then was thought to be) its President-Elect, it was right to do what I could to put an end to the growing friction and suspicion, both for the sake of the Society and for that of Mr. Judge; and I agreed to intervene, privately, believing that many of the charges were false, dictated and circulated malevolently, that others were much exaggerated and were largely susceptible of explanation, and that what might remain of valid complaint might be put an end to without public controversy. Under the promise that nothing should be done further in the matter until my intervention had failed, I wrote to Mr. Judge. The promise of silence was broken by persons who knew some of the things complained of, and before any answer could be received by me from Mr. Judge, distorted versions of what had occurred were circulated far and wide. This placed Mr. Judge in a most unfair position, and he found my name used against him in connection with charges which he knew to be grossly exaggerated where not entirely untrue.

Not only so, but I found that a public Committee of Enquiry was to be insisted on, and I saw that the proceedings would be directed in a spirit of animosity, and that the aim was to inflict punishment for wrongs believed to have been done, rather than to prevent future harm to the Society. I did my utmost to prevent a public Committee of Enquiry of an official character. I failed, and the Committee was decided on. And then I made what many of Mr. Judge's friends think was a mistake. I offered to take on myself the onus of formulating the charges against him. I am not concerned to defend myself on this, nor to trouble you with my reasons for taking so painful a decision; in this decision, for which I alone am responsible, I meant to act for the best, but it is very possible I made a mistake—for I have made many mistakes in judgment in my life, and my vision is not

always clear in these matters of strife and controversy which are abhorrent to me.

In due course I formulated the charges, and drew up the written statement of evidence in support of them. They came in due course before the Judicial Committee, as you heard this morning. That Committee decided that they alleged private, not official, wrongdoing, and therefore could not be tried by a Committee that could deal only with a President or Vice-President as such. I was admitted to the General Council of the T. S. when this point was argued, and I was convinced by that argument that the point was rightly taken. I so stated when asked by the General Council, and again when asked by the Judicial Committee. And this put an end to the charges so far as that Committee was concerned.

As this left the main issue undecided, and left Mr. Judge under the stigma of unproved and un rebutted charges, it was suggested by Mr. Herbert Burrows that the charges should be laid before a Committee of Honour. At the moment this was rejected by Mr. Judge, but he wrote to me on the following day, asking me to agree with him in nominating such a Committee. I have agreed to this, but with very great reluctance, for the reason mentioned above: that I feel it no part of my duty to attack any private member of the T. S., and I think such an attack would prove a most unfortunate precedent. But as the proceedings which were commenced against Mr. Judge as an official have proved abortive, it does not seem fair that I—responsible for those proceedings by taking part in them—should refuse him the Committee he asks for.

But there is another way, which I now take, and which, if you approve it, will put an end to this matter; and as no Theosophist should desire to inflict penalty for the past—even if he thinks wrong has been done—but only to help forward right in the future, it may, I venture to hope, be accepted.

And now I must reduce these charges to their proper proportions, as they have been enormously exaggerated, and it is due to Mr. Judge that I should say publicly what from the beginning I have said privately. The President stated them very accurately in his address to the Judicial Committee: the vital charge is that Mr. Judge has issued letters and messages in the script recognizable as that adopted by a Master with whom H. P. B. was closely connected, and that these letters and messages were neither written nor precipitated directly by the Master in whose writing they appear; as leading up to this there are subsidiary charges of deception, but these would certainly never have been made the basis of any action save for their connection with the main point.

Further, I wish it to be distinctly understood that I do not charge and have not charged Mr. Judge with forgery in the ordinary sense

of the term, but with giving a misleading material form to messages received psychically from the Master in various ways, without acquainting the recipients with this fact.

I regard Mr. Judge as an Occultist, possessed of considerable knowledge and animated by a deep and unswerving devotion to the Theosophical Society. I believe that he has often received direct messages from the Masters and from Their chelas, guiding and helping him in his work. I believe that he has sometimes received messages for other people in one or other of the ways that I will mention in a moment, but not by direct writing by the Master nor by His direct precipitation; and that Mr. Judge has then believed himself to be justified in writing down in the script adopted by H. P. B. for communications from the Master, the message psychically received, and in giving it to the person for whom it was intended, leaving that person to wrongly assume that it was a direct precipitation or writing by the Master Himself—that is, that it was done *through* Mr. Judge, but done *by* the Master.

Now personally I hold that this method is illegitimate and that no one should simulate a recognized writing which is regarded as authoritative when it is authentic. And by authentic I mean directly written or precipitated by the Master Himself. If a message is consciously written it should be so stated: if automatically written, it should be so stated. At least so it seems to me. It is important that the very small part generally played by the Masters in these phenomena should be understood, so that people may not receive messages as authoritative merely on the ground of their being in a particular script. Except in the very rarest instances, the Masters do not personally write letters or directly precipitate communications. Messages may be sent by Them to those with whom They can communicate by external voice, or astral vision, or psychic word, or mental impression or in other ways. If a person gets a message which he believes to be from the Master, for communication to anyone else, he is bound in honour not to add to that message any extraneous circumstances which will add weight to it in the recipient's eyes. I believe that Mr. Judge wrote with his own hand, consciously or automatically I do not know, in the script adopted as that of the Master, messages which he received from the Master or from chelas; and I know that, in my own case, I believed that the messages he gave me in the well-known script were messages directly precipitated or directly written by the Master. When I publicly said that I had received, after H. P. Blavatsky's death, letters in the writing H. P. Blavatsky had been accused of forging, I referred to letters given to me by Mr. Judge, and as they were in the well-known script I never dreamt of challenging their source. I know now that they were not written or precipitated by the Master, and that they were done by Mr. Judge, but I also believe that the gist of these messages was psychically

received, and that Mr. Judge's error lay in giving them to me in a script written by himself and not saying that he had done so. I feel bound to refer to these letters thus explicitly, because having been myself mistaken, I in turn misled the public.

It should be generally understood inside and outside the Theosophical Society, that letters and messages may be written or may be precipitated in any script, without thereby gaining any valid authority. Scripts may be produced by automatic or deliberate writing with the hand, or by precipitation, by many agencies from the White and Black Adepts down to semi-conscious Elementals, and those who afford the necessary conditions can be thus used. The source of messages can only be decided by direct spiritual knowledge or, intellectually, by the nature of their contents, and each person must use his own powers and act on his own responsibility, in accepting or rejecting them. Thus I rejected a number of letters, real precipitations, brought me by an American, not an F.T.S., as substantiating his claim to be H. P. B.'s successor. Any good medium may be used for precipitating messages by any of the varied entities in the Occult world; and the outcome of these proceedings will be, I hope, to put an end to the craze for receiving letters and messages, which are more likely to be subhuman or human in their origin than superhuman; and to throw people back on the evolution of their own spiritual nature, by which alone they can be safely guided through the mazes of the super-physical world.

If you, representatives of the T. S., consider that the publication of this statement followed by that which Mr. Judge will make, would put an end to this distressing business, and by making a clear understanding, get rid at least of the mass of seething suspicions in which we have been living, and if you can accept it, I propose that this should take the place of the Committee of Honour, putting you, our brothers, in the place of the Committee. I have made the frankest explanation I can; I know how enwrapped in difficulty are these phenomena which are connected with forces obscure in their working to most; therefore, how few are able to judge of them accurately, while those through whom they play are not always able to control them. And I trust that these explanations may put an end to some at least of the troubles of the last two years, and leave us to go on with our work for the world, each in his own way. For any pain that I have given my brother, in trying to do a most repellent task, I ask his pardon, as also for any mistakes that I may have made.

ANNIE BESANT.

[The above statements as to precipitated, written and other communications have been long ago made by both H. P. Blavatsky and Mr. Judge, in *Lucifer*, *The Path*, and elsewhere, both publicly and privately.—A. B.]

[*Note by Col. Olcott.*—I cannot allow Mrs. Besant to take upon herself the entire responsibility for formulating the charges against Mr. Judge, since I myself requested her to do it. The tacit endorsement of the charges by persistence in a policy of silence, was an injustice to the Vice-President, since it gave him no chance to make his defence; while, at the same time, the widely-current suspicions were thereby augmented, to the injury of the Society. So, to bring the whole matter to light, I, with others, asked Mrs. Besant to assume the task of drafting and signing the charges.—H. S. O.]

STATEMENT BY MR. JUDGE.

Since March last, charges have been going round the world against me, to which the name of Annie Besant has been attached, without her consent as she now says, that I have been guilty of forging the names and handwritings of the Mahâtmâs and of misusing the said names and handwritings. The charge has also arisen that I suppressed the name of Annie Besant as mover in the matter from fear of the same. All this has been causing great trouble and working injury to all concerned, that is, to all our members. It is now time that this should be put an end to once for all if possible.

I now state as follows:

1. I left the name of Annie Besant out of my published circular by request of my friends in the T. S. then near me so as to save her and leave it to others to put her name to the charge. It now appears that if I had so put her name it would have run counter to her present statement.

2. I repeat my denial of the said rumoured charges of forging the said names and handwritings of the Mahâtmâs or of misusing the same.

3. I admit that I have received and delivered messages from the Mahâtmâs and assert their genuineness.

4. I say that I have heard and do hear from the Mahâtmâs, and that I am an agent of the Mahâtmâs; but I deny that I have ever sought to induce that belief in others, and this is the first time to my knowledge that I have ever made the claim now made. I am pressed into the place where I must make it. My desire and effort have been to distract attention from such an idea as related to me. But I have no desire to make the claim, which I repudiate, that I am the only channel for communication with Masters; and it is my opinion that such communication is open to any human being who, by endeavouring to serve mankind, affords the necessary conditions.

5. Whatever messages from the Mahâtmâs have been delivered by me as such—and they are extremely few—I now declare were and are genuine messages from the Mahâtmâs so far as my knowledge extends; they were obtained through me, but as to how they were obtained or produced I cannot state. But I can now again say, as I have said

publicly before, and as was said by H. P. Blavatsky so often that I have always thought it common knowledge among studious Theosophists, that precipitation of words or messages is of no consequence and constitutes no proof of connection with Mahâtâmâs; it is only phenomenal and not of the slightest value.

6. So far as methods are concerned for the reception and delivery of messages from the Masters, they are many. My own methods may disagree from the views of others, and I acknowledge their right to criticize them if they choose; but I deny the right of anyone to say that they know or can prove the non-genuineness of such messages to or through me unless they are able to see on that plane. I can only say that I have done my best to report—in the few instances when I have done it at all—correctly and truthfully such messages as I think I have received for transmission, and never to my knowledge have I tried therewith to deceive any person or persons whatever.

7. And I say that in 1893 the Master sent me a message in which he thanked me for all my work and exertions in the Theosophical field, and expressed satisfaction therewith, ending with sage advice to guard me against the failings and follies of my lower nature; that message Mrs. Besant unreservedly admits.

8. Lastly, and only because of absurd statements made and circulated, I willingly say that which I never denied, that I am a human being, full of error, liable to mistake, not infallible, but just the same as any other human being like to myself, or of the class of human beings to which I belong. And I freely, fully and sincerely forgive anyone who may be thought to have injured or tried to injure me.

WILLIAM Q. JUDGE.

Having heard the above statements, the following resolution was moved by Mr. Bertram Keightley, seconded by Dr. Buck, and carried *nem. con.*

Resolved: that this meeting accepts with pleasure the adjustment arrived at by Annie Besant and William Q. Judge as a final settlement of matters pending hitherto between them as prosecutor and defendant, with the hope that it may be thus buried and forgotten, and

Resolved: that we will join hands with them to further the cause of genuine Brotherhood in which we all believe.

[Colonel Olcott asks us to publish the following. We do so, omitting a passage to which we cannot give publicity.]

To the President-Founder of the Theosophical Society, London.

DEAR SIR AND BROTHER,

I have read through the official publication, entitled *The Neutrality of the Theosophical Society, etc.*, issued by the General Council of the T. S., July, 1894, and am greatly disturbed by the mention of my name

(in conjunction with that of Mr. Edge) in what appears to me, and must appear to all others, I think, as an invidious connection. I refer to the two paragraphs in the "Statement by Annie Besant," where, speaking of the charges against Mr. Judge, she says:

For some years past, persons inspired largely by personal hatred for Mr. Judge, and persons inspired by hatred for the Theosophical Society and for all that it represents, have circulated a mass of accusations against him, ranging from simple untruthfulness to deliberate and systematic forgery of the handwritings of Those Who to some of us are most sacred. The charges were not in a form that it was possible to meet, a general denial could not stop them, and explanation to irresponsible accusers was at once futile and undignified.

Annie Besant then goes on to say that after the election of Mr. Judge to the future Presidency of the Society,

The charges themselves were repeated with growing definiteness and insistence, until they found expression in an article in *The Theosophist* signed by Messrs. Old and Edge.

The circular having now gone out to the public and to members of the Society, it is too late to request that my name be withdrawn entirely from the proceedings, as I certainly should have done had I known of it earlier; but I must ask you to kindly take such steps as will set it forth clearly to all to whom this publication of the General Council may have gone, that neither Mr. Edge nor I are to be regarded as in the category of persons referred to in the paragraph immediately preceding the mention of our names. . . .

As you were associated with me in your capacity of Editor of *The Theosophist* at the time of the publication of the joint article by Mr. Edge and myself, you will be able to speak from personal knowledge as to our attitude in this connection; but it is as guardian of the rights of every member of the T. S. that I call upon you to bring this request into effect. Annie Besant would, I think, admit that the text of her statement is open to misinterpretation in this particular instance. The association of the two paragraphs referred to would certainly lead to a conclusion which, I think, she would be the last to desire.

Yours fraternally,

WALTER R. OLD.

Folkestone, July 22nd, 1894.



TALK to a blind man—he knows he wants the sense of sight, and willingly makes the proper allowances. But there are certain internal senses which a man may want, and yet be wholly ignorant that he wants them.—COLERIDGE.

The Veil of Maya.

(Continued from p. 395.)

CHAPTER VI (continued).

THE modest house of Master Anselm Barwick was barred and bolted; the leech himself had finished his very slender meal and was studying a grim-looking volume; if the volume looked grim the student was not so, he was a mild, handsome, venerable-looking old man, with very kindly blue eyes.

Master Anselm Barwick sat in his house reading, after the work of the day was over. He was a skilful leech, but viewed suspiciously by his brethren for certain heterodox beliefs. He only made enough to supply his simple wants; he attended the poor gratuitously, and he studied much. Some people said that he was a necromancer of the foulest kind, because his patients had a knack of recovering when those of his brethren died. He was a widower of long standing. His only child—a handsome, wilful boy—had adopted evil courses, and at the age of twenty-two had been involved in a robbery, and fled. He had never been heard of again, but the love, forgiveness, and prayers of the wise, gentle old leech followed him.

Master Anselm read diligently, and was so much absorbed in his book that he did not hear a knock at the door until it was repeated. He rose, laid down the book and demanded, "Who is there?"

"I beseech you, worthy sir," said a clear, boyish voice, "doth the worshipful Master Barwick dwell here?"

"Surely."

The leech opened the door; a slender, dark-faced lad stood without.

"I am Master Barwick. What seek ye?"

There was an almost imperceptible pause, then the boy said in a voice that shook slightly:

"Worshipful sir, I am your kinsman."

"Aye?" said the leech. "I think, young sir, there is some mistake. I have," he sighed, "no kinsman so young as thou."

"Alack, sir, that ye have none older than I, I know to my sorrow; indeed, I who mourn so dear a parent know it too well."

"So dear a parent! What means this?"

"My worthy father, sir—your loving son——"

"My son! My boy, Dick! He is—not—dead——"

"Alack, sir, yes."

The old man shaded his eyes with his hand.

"Gone!" he muttered. "Never again! Never to know that I loved and forgave. Alas, my boy, my dear, dear son! God rest thy soul. It is hard."

He paused.

"It is the Lord," he said steadily. "Let Him do what seemeth Him good."

He turned and looked at his visitor.

"And who art thou, my boy?" he said gently.

The new-comer's readiness of speech seemed to have forsaken him; his face was the colour of chalk.

"My name is Richard Barwick, sir."

"Art thou the son of my dead boy?"

"Y-y-yes, sir. And I bear papers."

"Come in."

The boy entered; the old man led the way into the warm, lighted room.

"Sit thee down," he said gently. "Where are thy papers?"

The boy handed them in silence. The leech took them. As he read his son's letter he did not conceal his emotion. He put it to his lips, then he rose.

"Dick," he said tenderly, "my Dick's Dick, thou art welcome for thy father's sake, as for thy own; dear wilt thou be to me, rest assured. This is a dull, poor home for one young as thou; but thou shalt find none who will love thee better than thy father's father."

The new-comer was scarlet; his eyes were full of tears, his lips trembled, his fluency was checked. The old man laid one hand gently on the lad's hair.

"God bless thee, my dear lad," he said, "and make thee, I pray God, first good, then happy."

He bent forward and kissed the boy's brow.

Richard Barwick the second suddenly burst into a fit of hysterical crying; he flung himself into the nearest chair and sobbed convulsively. Master Anselm was not surprised, the boy was but seventeen, and did not look so much. He had lately lost his father. He must have been not a little anxious as to his reception; the burst of weeping was neither unnatural nor discreditable.

"Come, come," he said kindly. "Thou art tired out, I warrant me, and hungry, too, I'll be bound—is it not so?"

Dick Barwick choked back his tears.

"Forgive me, grandfather," he said. "I did not think you would be so kind. Yes, I am very tired, but I am not hungry, thank you."

"Nevertheless, you must eat. Wait awhile."

He summoned the old woman who was his servant, and bade her prepare supper and bed. Dick was very quiet, and exceedingly polite

and grateful; he did not eat much supper, and professed himself to be very tired. The old leech showed him to his room and bade him good-night affectionately. The new arrival, left alone, sat on the bed-edge; his eyes were half-exultant, half-ashamed. At last he said to himself:

“I wish—I wish—he was not—quite—so kind——”

He rose up with a curious sound—half laugh, half groan—and undressed swiftly, then threw himself on the bed, stretched out his weary limbs with a sigh of contentment, and fell asleep. Descending betimes the next morning he found breakfast but just prepared and Master Anselm awaiting him.

“Good morning, sir,” said Dick demurely. “I trust I have not kept you waiting.”

“Nay, my dear Dick, not so. Didst rest well?”

“Yes, I thank you, grandfather.”

He remained standing; the home discipline of the age was Spartan, but Master Anselm was of too gentle a nature to exact ceremonious observance from his grandson.

“Nay,” he said, “be seated.”

Dick Barwick obeyed, and the meal began.

“Thou art unlike thy father,” said Master Anselm. “Art like thy mother, boy?”

“Yea, grandfather.”

This was strictly true.

“Ah! thou hast no portrait of thy father?”

“Nay.”

“See, yonder is his portrait, when he was young as thou.”

Dick turned his head; it was horribly like the face on the bed in the Lexminster inn.

“Good lack, lad!” said the leech. “What aileth thee? Art going to faint?”

“Nay, sir; but it—my—my father changed very little——”

“Sayst thou so. Nay, I am right glad, since I have no later portrait. Wilt tell me somewhat of him, Dick? for he was—nay, nay, my dear son—*is* very dear to me.”

“Sir,” said Dick, “my father said he was unworthy of thy love; he deemed he might have lost it.”

“Nay,” said Master Anselm gently. “Look you, that is not love that is slain, but selfishness. Say, had my boy done far more ill wherefore should that taint love?”

“Ye would not love one unworthy?”

“Wherefore not?”

Dick was silent.

“See thou, Dick,” said the leech, “what shall ensue if one drop of the ocean rebel against the other drops? Men are many, humanity is

one, and God's love bindeth all; wherefore I love all men. Then how much more my dear son, thy father? Tell me of him."

Dick had pushed away his plate; he seemed to have some little difficulty in swallowing. He gulped down something in his throat, and dashed into fluent speech. He informed the old man at length respecting his son, telling many particulars of his life and doings—all pleasing and soothing to a father's ear.

This he felt possibly to be demanded by respect for the dead besides gratitude towards the living. The old man was visibly moved. "Thou tellest me much to comfort me," he said. "Praised be God Who sent thee hither."

"Wilt let me work, sir?" said Dick, his voice shaking. "If I be set to some trade I may keep myself, and more, I might work for—for—you, sir, and then you might rest somewhat."

"Aye, so. Thinkst thou I am past my work?" said the old leech, his eyes twinkling.

"Nay, sir, but thou art old."

"Never too old to help my fellows, I pray God. But thou shalt work; aye—and thou shalt help me."

"Sir," said Dick, "I do mean to obey thee in all things. Good troth, I do! I mean to behave well."

"Dost not always behave well?" laughed the leech. "Thy father giveth thee a good character, I promise thee."

Dick coloured.

"I will try very hard to behave well," he said earnestly. "And if thou hast aught against me, sir, thou must——" He stopped and faltered.

"Aye, what then?"

"Thou must chide me; punish me if thou wilt—but—but—do not suffer me to vex thee unchecked."

Master Anselm laughed outright. "Marry," he said, "thou art a worthy youth. Art afraid of being spoilt?"

"Aye, sir! Methinks thou art—too kind."

"Mayhap thou thinkst thou hast been spoilt, and my rule may be stricter?"

Dick Barwick burst into a hysterical laugh.

"Good sooth, sir," he said, "haply I have been 'so; yet I trow not by over tenderness."

The old man looked surprised.

"Sure thy father was not strict with thee?" he said. "He was over easy, over good-humoured. My poor Dick!"

"Nay, sir, but there were others."

"Hast had schooling?"

"I can read, sir, and write."

"Books are a kingdom no man taketh from thee," said Master Anselm.

"Thou art exceedingly wise," said Dick with awe. "Are these all thine, good grandfather?"

"Aye."

"May I look?"

"In sooth, thou mayst."

Dick drew forth a book, and looked up amazed.

"Thou readest not that, eh?" said the old man. "That contains the wisdom of a sage of olden time; good troth, with all our wisdom, Dick, and our civilization, I doubt me whether we are wiser than these of old. Yet I hold that Master William Shakespeare hath not been surpassed by the ancients for subtle reading of the human heart and play of fancy."

"'Tis a poor study, the human heart, I trow," said Dick.

"Eh, thou young cynic! Thinkst thou so meanly of thy brethren?"

Dick slipped back the book and laughed. Then he coughed a little and put his hand to his chest.

"Doth thy cough hurt thee?"

"A little, sir. 'Tis nothing. I am used to it."

"Come hither; thou art not over strong—is it not so?"

"I am well enough, sir."

"Well enough! How well is that, eh? Thou shouldst be quite well at thy age. I marvel thy father spake not of thy health. How long hast had this cough?"

"I do not know."

"Thou hast no appetite; I thought thou wert tired last night; thou lookst worse this morning. Hast never more colour than that in thy face?"

"I think not."

"Headache?"

"Sometimes. Not always."

"Not always. Good lack! I should hope not. Dost sleep well?"

"Yes, sir, save when I cough. I have naught the matter, but I am tired."

"Always tired?"

"Yea—I think—almost always."

Master Anselm had turned the boy towards the light, and was looking at his hands and nails. Dick found it rather pleasant than otherwise; the old man had the soothing touch of the born physician and healer, and Dick, like most people of nervous temperament, was keenly alive to the difference that lies in touch. The leech felt his pulse; then he unloosed the throat of the youth's doublet. Dick started, and put up his hand to stop him.

"Loosen this," said the physician.

"Why?"

"I want to hear whether thy lungs are affected."

"Well?" the manner was nervous and curt.

"I cannot listen to thy breathing well through doublet and shirt, that is all."

Dick clutched the front of his doublet as though he anticipated having it torn forcibly from him.

"What in fortune's name ails thee, lad?" said the leech.

"I cannot," said Dick pettishly; "I am cold enough already."

"Why! tis warm enough here."

"No," said Dick. "I am well—I am quite well."

"Thou'rt a queer fellow! Come, let me see. That cough of thine sounds ill."

"If my lungs are amiss, I cannot help it, and I would rather not know."

He was not very far from crying, to judge from his voice.

"Good lack!" said Master Anselm, and desisted; but he thought the worse of his grandson's health, deeming him to be the victim of a sick person's hysterical fancy.

"Wilt draw a long breath and let me hear?"

"Aye," said Dick, and complied.

The leech listened.

"Hast had any illness?"

"Once—I had—fever."

"Where?"

It seemed to be an innocent question; the face of Dick Barwick turned crimson.

"It was two years ago."

"So long! I thought it must have been recent; for thy health is such as to argue either recent severe sickness, or another theory which I know to be false."

"What is that, sir?"

"Prolonged exposure, privation, and physical suffering."

Dick Barwick gasped, and wished from the bottom of his wretched guilty heart that his good grandfather had not been a doctor. Master Anselm turned away, and said no more. Dick hesitated, watched him uneasily, and finally said timidly:

"Thou art not angered with me?"

"Wherefore?"

"Because I would not—would not——"

"Speak truth to me, Dick," said the physician, turning and scanning him. "What was thy reason? Thou hadst one—what was it?"

Dick, nervous, fearful, miserable, was driven into a half, and wholly deceptive, truth.

"Grandfather," he said, bursting into tears, "I played a—a—silly prank upon one in authority. I was brought up before the magistrate; I could not pay a bribe, and—and—thou knowest the law."

Master Anselm's face grew compassionate.

"I thought so," he said. "And thou didst fear that I should learn the truth and suspect evil of thee. These laws of ours framed by Christians for Christians are barbarous, by the rood!"

"Dost thou think so?" said Dick, drawing his hand over his eyes. "Thou wouldst not do away with laws?"

"Marry, no! but I would do away with the unrighteous judges who have one law for the rich, another for the poor; I would do away with torture, the branding-iron, the stocks, the pillory, and the whipping-post. I would make the prisons fit places for human beings, not hells fit for fiends, and unhealthy ones too."

"Good sooth, sir!" said Dick. "Thou wouldst show mercy unto criminals?"

"I would show all mercy, my good boy, compatible with deterrent justice. I would do no harm that I could help, to the health of body or soul; and I would hang or behead for murder alone, if at all."

"Good Lord, be gracious!" said Dick, with which pious ejaculation he sat silently. "Then," he said at last, "did any man wrong thee, thou wouldst not send him to gaol?"

"To one of those foul dens? I trow not. Certes, to go unpunished can do no criminal the harm a sojourn in one of the prisons would do, to catch gaol-fever belike, and, certes, moral poison enow to slay a hundred souls. And look you, what affects one affects all. 'A little leaven leaveneth the whole lump.'"

"But there are other reasons for punishing folk."

"Eh, my young sage, there is one other. Let us hear thine."

"Because he has injured you."

"To revenge yourself? Out! what a devilish doctrine; if thou wert not a mere child yet——"

"Not exactly that; but folk say not to resent a wrong is weakness."

"And then profess to follow Christ. I trow, Dick, thou wouldst not think so, wert thou the one forgiven."

"What dost thou mean?" swiftly and sharply.

"Naught. What should I mean?—only that I do not deem forgiveness to be a weakness."

There was a knock at the door.

"I trow Betty will not hear. She is deaf."

"Let me go." Dick sprang up. He ran downstairs; there was a woman at the door with a wailing babe; she begged to see the leech, and Dick admitted her.

Throughout the day many people came; and towards evening a man who was very angry with the old leech, because he had, it seemed, protected a woman from his brutality, dressed her wounds, and now refused to give intelligence of her whereabouts.

The man blustered, threatened, and departed. Dick remained

attentive; truly the leniency of Master Anselm Barwick was not weakness.

"Grandfather," he said at supper; "sure these folk cannot pay much; it would be better to tend rich patients."

"If rich patients come I will tend them," said the old man, "but these poor folk I tend for naught."

"For naught! Thou hast been hours over them!"

"Was't not a day well spent?"

"For them, aye."

"Therefore for me."

"But thou art skilled and wise."

"Aye? Hast not found out yet it is the part of wisdom to serve?"

"To serve!"

"Wisdom serves ever if she be worthy. Love and pity are the foundations of wisdom. Love and compassion mean self-sacrifice—and self-sacrifice means service. I trow 'tis good to be wise; but when wisdom is greedy of gold or power, selfish or cruel, aye, even if she be attained for her own sake, she becomes devilish wisdom—not divine."

"Good lack," said Dick, "where have I heard much talk of wisdom and power before? I must have dreamed thereof."

He knitted his brows, and mused. He was growing to be at ease with the gentle old man; the peaceful safety of the house, the warmth, the food, were like heaven to the tortured frame, the racked nerves; the gentle kindness of the leech was inexpressibly soothing, the process whereby that kindness was to be converted into a torture was incipient, but not yet begun.

Master Anselm rose.

"This is dull for thee, Dick," he said, smiling.

"Nay, not so, grandfather."

"Thinkest thou, thou wilt be happy here, quiet though it be?"

"I am very happy. I—I never was so happy in my life."

"That is well. Amuse thyself as best thou canst, so thou dost no harm."

"I will not, grandfather."

"Nay! I am very sure thou wilt not."

In the weeks that ensued Master Anselm grew more and more puzzled by his grandson. He was evidently very far from well; he was always tired, he suffered from headaches, his cough was very bad, he was listless, fond of staying indoors, and had a bad appetite; but bad health did not explain all things. He was well behaved and absolutely obedient; he was curiously gentle, his manner giving an impression of incessant watchfulness lest his speech should offend. Once when the old man was ailing, his grandson waited on him with an almost girlish gentleness and quietude; his hands were deft, his voice subdued.

Master Anselm waxed fond of him, yet he was puzzled; the boy grew less demonstrative; he was attentive, but at first was far more clamorously and ostentatiously affectionate; his manner grew constrained, yet the leech felt that the boy was fonder of him than when he had been more prodigal of displays of affection. He alternated fits of silence with fits of loquacity; finally he developed a peevishness, which never led him into impertinence, but into half-hysterical recklessness; he glanced furtively at his grandfather, who felt tolerably certain on two occasions when Dick came down to breakfast that he had been crying. Two circumstances confirmed Master Anselm in a half-formed theory that his grandson's past had some shadow in it. Dick looked such a mere child—surely it could be nothing very heinous; truly he had confessed that he had incurred punishment at the hands of the law, but the penalty inflicted was a common one. The doctor knew that the most innocent prank on the part of a poor and obscure lad, and aimed at some local despot, might doom the offender to punishment which would now be deemed ferocious if inflicted on the foulest criminal; in days when women and children might be burnt alive on a charge of witchcraft and the blessing of the clergy invoked on the murder, a boyish trick might be treated with the greatest severity. It by no means followed that Dick had been specially wild and mischievous. Yet there were discrepancies in his statements, and the lad's behaviour was not that of an indulged only child. He was afraid of giving offence, and on the first occasion when he suffered from one of those paroxysms of neuralgic headache common to weakened nerves, his behaviour was remarkable; he was evidently in severe pain, but that he could possibly be treated with any consideration on that account quite as evidently never occurred to him.

One night the leech entered his grandson's room. Dick lay on his back; he was sleeping very heavily; the old man looked at him for a second, and then shook him gently.

"Dick!" he said, "wake!"

The sleeper sprang up with a cry.

"Let me go!" he gasped. "Hands off! I'm doing no harm. God's mercy! man, I must sleep somewhere; wilt harry me to death? I'm worn out, I say; I ache from head to——"

He stopped with a gasp; he was fully awake now.

"Thou ravest," said the leech. "What! thou'rt asleep, Dick, and dreaming."

"Grandfather! Yes—I—dreamed."

"A very unpleasant dream, I should say."

"Y-yes."

"I scarce had the heart to wake thee. I was called up to a sick woman, and coming home I found a girl fainting on the doorstep. I want thy help."

Dick rose at once and descended. He lit the fire and helped to restore the half-frozen girl to consciousness.

"She's a painted trollop of the streets," he said.

"I trow King Frost will not respect her on that account."

Dick was silent; he listened to the old man's kindly questioning of the girl, noted the delicate respect for her womanhood illuminating every phrase; he made her eat and drink, and gave her into the care of old Betty.

"There, Dick," he said, "begone to bed; 'twas a shame to rouse thee. Good-night, and pleasanter dreams."

Dick crept upstairs, shut his door, and flung himself face downwards on the bed; after a while words stole forth, half stifled, and broken by sobs. He repeated them again and again in an agonized whisper.

"I cannot bear it! Oh, I cannot! I never dreamed it would be like this; if he would be less kind—if I did not care for him—I must tell him! I dare not! Oh, I cannot bear it."

He gasped out the words again and again, and slept no more that night. When he descended the girl was gone.

"She should be grateful," said Dick.

"Good troth! I could scarcely have done less. Poor soul! Alas! my heart acheth for such."

Dick sat down.

"And how is it with thee, Dick? Any more dreams?"

"Nay, sir."

"What wert dreaming about, my lad?"

"Nay, some folly. What did I say?"

"I scarce recall the words; but thou mightest well have been some homeless vagrant, to judge from their drift."

"I trow I dreamed somewhat of the kind."

"Thou lookst tired; didst sleep afterwards?"

"Nay."

"Wherefore?"

"I was lying awake thinking."

He coloured, and seemed to be so nervous and uneasy that Master Anselm dropped the subject. The following day the leech referred to the portrait of the elder Richard Barwick.

"Thou sayst he was but little changed," he said. "Now I have a friend, an artist who limneth marvellous well from mere description; thinkest thou, thou couldst describe to him the changes——"

He never finished the sentence; the wistful yearning in the old man's voice struck home to the awakened heart and conscience; the cry that broke from him was pitiful.

"Oh, no, no! I cannot! I—I—— O my God! I cannot."

"Dick!"

"I cannot help it! I cannot! Oh, what shall I do—what shall I do?"

Master Anselm rose.

"Lo then, how selfish I have been," he said. "And how kind and patient thou. I never knew it pained thee so much to speak of thy father; yet how should it be otherwise? And I, in my selfish yearning to hear of my boy, have grieved thee. Forgive me, Dick."

The speech apparently redoubled Dick's excitement and distress. He really seemed to be frantic with grief. He finally sprang up and dashed out of the room.

That night he made up his mind to confess. When he had thoroughly decided he broke down completely and cried bitterly. Consider that in this young impostor were all the longing for comfort and an assured position, all the love of luxury and softness bred of the experience of Gallia the patrician beauty, backed by the fact that he was very delicate and knew what suffering was; and judge of how potent was the alchemy of the old physician's love, in that he never swerved from his determination though it might lead him straight back to the prison, the pillory, and the beadle's whip, and assuredly would mean friendlessness, homelessness, cold and hunger. Judge moreover of how strong was the power that had re-kindled the love which had yearned in the soul of the beast, crushed back by the cold savagery of misapplied wisdom, frozen throughout the experience of Rouac the king and Amneris the priestess, and struggling in a faint warped shadow of its glory in Gallia. Judge of these things, and rede me whether there be any trivial action or any unimportant throughout creation.

He rose, went downstairs shaking from head to foot, and knocked at the door of the old man's laboratory.

"Come in! What, Dick, is it thou? What ceremony is— Good faith! What is it?"

"I have somewhat to tell you, sir," faltered the other. "Somewhat to—to—confess."

"Ah! I thought as much. Out with it, Dick, and I will shrive thee, quickly, I warrant me."

"You will never forgive me, sir."

"Never is a very long time. Faith! thou hast been here close upon six months, and this is thy first prank. Out with it."

"I—I—I *cannot* tell you."

"Come, come, what hast been doing, eh?"

"Sir," said the boy desperately, "I am—not your grandson."

"Not my— Oh, the lad's mad."

"I am not your grandson."

"Not? Then where is he? I had one, certes. I had the proofs." The old man was evidently incredulous.

"Sir—he is—dead."

Master Anselm rose.

"Dead! Great God! How did he die?"

The other gave a cry.

"No, no! Not that! He was dead when I saw him first—I swear it."

"An oath is no better than thy word; one is as good or as worthless as the other."

"I give my word—I can prove it."

"Tell me."

"Your grandson started on his journey to you; he caught fever in Lexminster and died there at the inn. I—I stole the papers, and—and—his clothes, and came here."

The old man was greatly agitated.

"How didst obtain them?"

The boy's head drooped.

"I had been punished for robbing a hen-roost; I was released from the pillory. I begged in vain; I was very hungry, and I stole; I was chased, I saw an open window, I climbed in; there I found myself with one dead; I heard voices and hid; the landlord entered and I heard the young man who was dead was a stranger. When they left I stole out; I found the papers, I came here."

He was standing up, trembling violently. Master Anselm spoke in a low voice.

"And who art thou?"

"My mother was a gipsy, banished by her tribe. She deserted me when I was seven years old."

"What is thy name?"

"Hay Merrian."

"Merrian is not a gipsy name."

"It is the name of the village where I was born."

"Thy age?"

"I think—sixteen."

"How hast thou lived?"

Silence.

"By begging?"

"Yes."

"By stealing?"

"Y-yes."

"Especially hast thou flourished of late."

Hay Merrian burst into tears.

"Hast thou been in prison?"

"Y-y-yes."

"Nay, cry not. How often?"

"Twice. Oh, what shall I do!"

"Speak the truth, I prithee. Was that where thou hadst fever?"

"Y-yes."

The voice died abruptly; Master Anselm turned and caught the swaying figure.

"Sit down," he said; "drink this water. Thou'rt fainting."

The wretched culprit obeyed.

"Art quite sure my grandson is dead?"

"Yea, sir. I saw him, and he was just like your picture."

"Ah!" the old man sighed. "Why hast thou told the truth now?"

"Because I could not bear it. I—— Oh, Master Anselm, do forgive me? If you knew——"

"If I knew what?"

Young Merrian dropped on his knees at the leech's feet, and clutched his arm.

"All my life through," he cried, "I have been cuffed and kicked, and cursed for a thief, and a beggar, and a gipsy bastard that no one wanted; I have been beaten and starved and hunted from pillar to post ever since I can remember. I had been all day in the pillory when I took those letters; I was all alone, and ill and hungry and sick and sore body and soul. I thought he was dead, and it did no harm to him. I never dreamed of anyone like you; no one in all my life had ever been kind to me before. When you kissed and blessed me here the first night, and—and—made me cry, it was the first time I ever had been kissed in my life; my mother only cursed me. I did not know—indeed I did not know."

"And now?"

"You were so kind; I grew to care for you so much that——"

"Thou couldst not bear to deceive me?"

"Yes."

"Get up, lad," said the leech. "Sit down—there. I will talk to thee presently."

He paced slowly to and fro; suddenly his eyes fell upon the culprit's face—his hands were clenched, his eyes dilated, the drops stood on his brow, every line of the figure spoke of agonized anticipation. Master Anselm sat down beside him on the settle, took one clenched hand and loosened it.

"And what shall I do to thee, eh?"

"Wilt send me to prison?"

"Out! thou silly lad! Thou hast had enow of prisons, I trow. Thou'rt very sorry?"

"Sorry!"

"I see thou art. This world of ours! How art thou called? Hay? What a heathen name! This world of ours, Hay, is a school wherein we learn and teach much. Thou hast learnt enow of pain, cruelty and injustice, is't not so? Now what shall we twain try to learn out of this business, thinkst thou?"

Hay Merrian's lip quivered; he did not speak.

"Shall I bid thee stay here?"

"If you would. Not as before, but as your servant, sir—I will work, good troth, I will. Be as hard with me as you will; do not speak to me, forbid me to speak to you. If I might stay, I would work so hard, that——"

Master Anselm laughed.

"Wilt work when thy headaches and thy cough will let thee, poor boy," he said. "Nay, stay if thou wilt, Hay, but stay as my son if thou stayest at all."

"Master Anselm!"

"Thinkst thou I do not love thee? Thinkst thou I do not love the tender grateful heart, and the conscience that would not let thee rest, aye! and the brave lip that spake the truth when it could scarce frame the words for trembling? Go to! Thou hast learnt of sorrow and pain; stay thou here and learn what is meant by—love and forgiveness."

"Thou wilt forgive me! Thou wilt not seek to punish me at all?"

"Alack, thou poor child! I trow thou hast had a goodly share of thy punishment in the last weeks, and especially in the last minutes. Moreover, thou wilt have many a pang from that conscience of thine."

The young culprit took the old man's hand and kissed it humbly.

"Wilt stay?"

"Thou knowest I will stay, Master Anselm; and—and—oh, I would die for thee."

"Where is this inn where thou didst meet——" He paused, a spasm of pain crossed his face.

"Lexminster."

"Near London—certes, not far. Then thou didst never meet—my son?"

"Oh, Master Anselm, do thou forgive me! For I shall never forgive myself."

"I have said I forgive thee, Hay. I told thee thou hadst not done with thy punishment, as thou sayst thou wilt never forgive thyself. Talk of this matter no more; this is thy home and thou art fully and freely forgiven." He turned away and took up a book.

Hay Merrian stole from the room; his manner was far more timid; he seemed to be afraid of encroaching. For a week he never entered the old man's laboratory, and then shyly announced a patient for the leech. Master Anselm looked up.

"Enter thou, Hay," he said. "Wait thou here till my return."

He was not long, and found Hay waiting obediently, looking somewhat anxious.

"Eh!" said Master Anselm. "Dost think I am about to poison thee, or bray thee in a mortar? I doubt me thou knowest not the meaning of thy native tongue."

"Wherefore, sir?"

"Some words there are I am persuaded thou understandest not—to wit, forgiveness."

Hay was silent.

"What doth it mean?"

"Nay—tell me."

"Doth it not mean—blotted out? Dost not love me?"

"In troth, I do."

"Then by the measure of thy love for thy father do thou measure thy father's love for his son. Nay, I will teach thee the meaning of both those words ere I have done with thee. Why dost avoid me?"

"I thought thou wouldst not care to have me much about thee."

"Dost not care to see me?"

"Aye, sir."

"Then if thou dost, is't not likely I care to see thee?"

"Dost really care, sir, as much as of old?"

The leech laid his hands on the boy's shoulders.

"Look at me, Hay. Now answer that question thyself."

"Aye, thou dost."

"Wherefore?"

"I know not, sir."

"Say thou: Because I am thy son, and dear to thee; and, moreover, I am a son who hath done ill, mayhap, yet am brave, loving and honest, and therefore art thou proud of me."

Hay Merrian did not repeat the speech; he made no answer in words, but his eyes spoke.

"See thou," said the leech. "Now thou understandest, is't not so?"

"Aye, sir," very low. "May I tarry with thee, and help thee in what thou doest?"

I. P. H.

(To be continued.)

Science and the Esoteric Philosophy.

MATERIALISM: ITS LOGICAL OUTCOME.

I HAVE written on this subject several times before in *LUCIFER* (xii. 314, 504, 505, 574), and in reviewing a pamphlet on vivisection (xii. 337), agreed with Edward Carpenter that vivisection is the logical outcome and last expression of the scientific materialism of the day. *The Daily Chronicle* of May 15th printed an article on "Human Vivisection," which, though very possibly exaggerated in its language, points to a real evil and was backed up by many letters which followed. The contention was that hospitals are coming to be regarded more as

experimental laboratories than as institutions for the cure of the sick, and that, consequently, operations are performed for which there is no need, merely to gratify the lust for experiment. It is perfectly consistent on the part of those who hold the theory that man is a lump of matter, to demand a field for carrying out the practical results of this theory. If diseases can only be cured by means of discoveries arrived at by cutting and probing living flesh, then there is *some* excuse for vivisection and experimentation on human subjects, though many would doubtless prefer that diseases which can only be cured on such terms should be allowed to run rampant. But it will be a long time before the mass of humanity will consent to be treated on the hypothesis that they are nought but a lump of matter, and in the interval there will always be strong opposition from those who, disloyal to the glorious cause of Science, insist upon taking their own interests, and those of their friends, into account. Are we to have the whole of modern society divided into two classes—operators and victims, or will the arrangement be mutual, so that the operators can in their turn become victims and the victims operators? Perhaps some such crisis is necessary in order to arouse us to a sense of the real import of materialism, and teach us to begin regarding man as *primarily* a soul and only *secondarily* a body, and to found a new system of therapeutics on this basis. A system of medicine which confesses its inability to relieve suffering without the most abhorrent cruelties in animals (human and otherwise), damns itself *ipso facto*, and prepares its own grave. How long will it be before the pendulum swings back, and society, having at last thoroughly found out materialism, will be straining every nerve to counteract it? How soon shall we have a system of medicine by which men's lives can be saved without killing them, and pain assuaged without the production of agony?

MENTAL DIPLOPIA.

The fact that a drunken man sees double is a very homely one, and does not at first sight suggest lofty ideas; but, if taken as symbolic of a corresponding defect in the mental vision of a civilization far advanced in the intoxication of decadence, it may suggest useful analogies. Those students of occultism who know something of correspondences will be able to see in this comparison something more than a merely fortuitous and fanciful analogy; while even less erudite persons will be able to infer important truths as to the nature of the human intellect from the analogy of the fact that perfect vision requires the coöperation of *two* eyes, whose perceptions unite to produce a blended image. The fact is that a too deep and prolonged draught of materialism and sensuality has produced in the minds of our thinkers a tendency to dualism precisely analogous to that which afflicts the vision of the drunkard. Our scientists in particular distinguish themselves by this propensity to see duality where only unity should be

discerned, and not the least striking instance of this defect is their arbitrary distinction between man and the rest of nature. While even the occultist will admit that, in order for perception to take place, two factors are essential, viz., the perceiver and the thing perceived, or, in other words, subject and object, yet there is no warrant for putting man himself into the first category and the rest of nature into the second. The scientist assumes that mind is in man, that in nature there is no mind, and that knowledge is to be gained by the action of the mind in man upon the senseless matter in nature. To the occultist, however, the whole of nature, man himself included, is mind, while what is called "matter" is merely that same mind as it appears when viewed through the smoked glasses of the physical senses. On this theory it is obvious that the better, and in fact the only true, method of obtaining a knowledge of nature is, so to say, *from the inside*. To view nature through the channels of the five senses is like viewing it through five different kinds of coloured glass, and can only give us five different illusions concerning nature. What sort of a notion as to the nature of a man should we ever get, if we were to rely for our knowledge solely upon the information of our five senses, instead of upon our own self-consciousness? Why, we should get just the same sort of idea as we now have concerning trees and rocks, and should imagine man to be a lump of "dead matter" actuated by several "forces" which, being conveyed to him by means of undulations in an "Æther," should cause him to "vibrate" in various ways. Why then should we not learn about rocks and trees in the same way as we learn about ourselves, namely, by becoming conscious of them? Is the sphere of a man's consciousness confined to his own body, or can it extend to other (human and non-human) bodies? Occultism says, Yes; and Eastern Yogis put the theory into actual practice. There is a method of attaining to knowledge of the universe by putting our mind *en rapport* with the universal mind, so as to be able to identify ourselves for the time with the object of our study, and know it by *being* it. The road to this knowledge lies through self-culture, and all our efforts have to be bent to a task new and uncongenial to the West—the study of the mind. The senses are ignored and their dictates acknowledged to be illusory; they foster the delusion that the universe is dual, consisting of mind *and* matter, and knowledge arises from the blending of the two concepts of mind and matter, as the two images in the eyes are blended into one. Only thus can we overcome the intellectual diplopia with which spiritual decadence has afflicted us.

ANALYSIS OF PART III, VOL. I, OF "THE SECRET DOCTRINE"
(continued).

SECTION VII (NEW ED.), *Life, Force, or Gravity*.

The writer here ridicules the attempt to explain the inter-relations and movements of the planetary system by "gravitation"—a theory

which, if true, can be no more than a mere statement of fact, not an explanation. If all particles of matter *do* attract each other with a force inversely proportional to the square of their distance apart, then this amounts to no more than stating the problem in a concise form, the solution remaining as recondite as before. We want to know *why* these particles so attract each other—who or what pushes or pulls them. To say that bodies tend to approach other because the particles of which they are composed attract each other, is like saying that a man walks because the law of walking acts upon him. Further, we do not even know whether it is true that all particles *do* attract each other with a force inversely proportional to the square of the distance. Our observations are limited to so small a field that we are not justified in saying what may happen on such a large scale as the solar system. There is no reason for supposing that laws which hold good within observed limits do so universally, and any small error which would be passed over on the small scale would become exaggerated on the large. Scientists are here quoted as showing that a something else is required besides mere attraction to account for the motions of the heavenly bodies, and the Occult teaching is that the Sun is the central heart of a living solar system, of which the planets are subsidiary organs; all the various movements being carried on by intelligent and living beings, of which the telescopes of modern science can discern only the movements themselves, the beings that cause them being beyond the reach of such instruments. One of the fundamental dogmas of the Esoteric Philosophy is described as follows:

(a) The Sun is the store-house of Vital Force, which is the Noumenon of Electricity; and (b) that it is from its mysterious, never-to-be-fathomed depths, that issue those life-currents which thrill through Space, as through the organisms of every living thing on Earth.

About these life-currents Paracelsus wrote:

The Spiritus Vitæ takes its origin from the Spiritus Mundi. Being an emanation of the latter, it contains the elements of all cosmic influences, and is therefore the cause by which the actions of the stars upon the invisible body of man may be explained.

Dr. B. W. Richardson's Nervous Æther theory is here extensively quoted, but, though very suggestive and near the truth in many points, it fails through its author's bias towards the materialistic theory of the senses. He cannot understand how a single Æther can produce a five-fold effect in our sensorium, and thinks there ought to be a different kind of Æther for each sense.

H. T. E.

It generally happens that when danger attends the discovery and profession of the truth, the prudent are silent, the multitude believe, and imposters triumph.—MOSHEIM.

The Rationale of Death.

(Concluded from p. 385.)

HITHERTO we have been using the terms life and death in their ordinary signification of the continuance and cessation of material existence. If we view them from the scientific standpoint, a further and clearer argument for the necessity of death can, I think, be deduced, which will show us also the inaccuracy of using the words in any other than a purely relative sense.

It is obviously the aim of Nature to evolve man into a perfect being; to extend the area of his knowledge and attainments until it approaches infinity. So long as he is in the body, he is necessarily cut off from the larger scope of life that lies outside the body. Death becomes, therefore, a means by which he is put into relation with a segment of the outer zones of life. For life, viewed as a great whole, is eternal and complete. The distinction which we erroneously draw between finite life and infinite, is due to our persistent confusion of the part with the whole, and is philosophically inaccurate. Life is not to be defined in terms of time; it is knowledge, growth, an actual becoming. Therefore eternal life abundantly transcends the idea of living for ever. Time is not; eternity is not, in the sense of an unlimited extension of years; there is only the depth, breadth, and comprehensiveness of consciousness by which we may measure life.

Some phases of Christianity have made eternal life represent an endless longevity, useless and indefinite. Jesus Christ, echoing the teachings of the Wisdom Religion, declared it to be knowledge—the knowledge of God, or the great All of Being.

Now Mr. Herbert Spencer, in speaking of life in its perfect sense, defines it thus:

Perfect correspondence would be perfect life. Were there no changes in the environment but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge.¹

If life, then, is a correspondence between the organism and the environment, we are prepared for a definition of death as the result of certain relations in the organism not being adjusted to the relations in the environment. We are thus led to the conviction that much of what passes for life in the ordinary acceptance of the term, would be

¹ *Principles of Biology*, p. 88.

more correctly written death, and inversely. Unless we can show, which we cannot, that our environment on earth is a perfect one—that it includes all that is to be known and experienced on all planes of being—we are forced to conclude that in the greater matters appertaining to the mind and soul we are dead while we live.

Now death, as well as life, when viewed from the standpoint of a perfect correspondence with a perfect environment, may be either partial or complete. At the bottom of the biological scale, we meet with organisms that have a very limited correspondence with their surroundings, and hence manifest a very limited show of life. As life mounts higher and higher in the successive kingdoms, a wider area of environment becomes accessible, until, in man, the field approaches infinity. To become a perfect being, man has to put himself in relation with every part of his environment. Says Drummond:

The question of Life or Death to him, is the question of the amount of remaining environment he is able to compass. If there be one circle, or segment of a circle, which he yet fails to reach, to correspond with, to know, to be influenced by, he is, with regard to that circle or segment, dead.¹

It is apart from our subject to dwell upon reincarnation as the only means by which to accomplish so vast a task, though the conclusion to which Herbert Spencer's masterly definition has led us may be offered as an additional argument in favour of the doctrine of rebirth. The point especially before us now is the further view of death as a means of providing that extension of environment which is necessary for the attainment of perfect instead of partial life. Now man contains in his complex nature seven points of contact with the seven circles of infinity. To be in full and perfect correspondence with each plane of the universe; to have developed completely each link of connection with the perfect environment is Adeptship, and for those who have attained it there is no further need for the alternate presentation of successive fields of environment. Motion being the result of an effort of Nature to restore a disturbed balance, the perpetual gyrations of spirit cease in the Nirvâna of perfect equilibrium. And then for the human being is attained that state which is akin to the Rest of Nature before the Great Breath reproduced Itself in Motion.

But the world is far, very far, as yet from Adeptship. It has not even yet reached the point where it takes development into its own hands, but has to be content to follow blindly Nature's slow course of progression. And Nature,

With something of a mother's mind,
And no unworthy aim;

knowing that the downward arc cuts off one half of the great whole of life, extends its circular motions alternately the other way, in order to bring into the soul's environment an aspect of those higher zones of

¹ *Natural Law in the Spiritual World*, p. 156.

being, to which, during one half of its experience, it is practically dead. In the words of *Death—and After?*

The sunlight ranges over the universe, and at incarnation we step out of it into the twilight of the body, and see but dimly during the period of our incarnation; at Death we step out of the prison again into the sunlight, and are nearer to the reality.

Short are the twilight periods, and long the periods of the sunlight; but in our blinded state we call the twilight life, while . . . we call the sunlight death, and shiver at the thought of passing into it.

Now, very briefly, to glance at the successive steps in life which men call death, and apply to them those general principles which form, as we have found, the rationale of the great mystery. Man, we have said, is bound by seven links to the perfect environment. Of these, the upper three belong to the highest zones of life. Man, therefore, quits the material portion of his environment by four exits, corresponding to the four points with which, while in the body, he was in contact with it. He thus dies—not one death, but three. Why is this? The answer is not far to seek; but to find it we must retrace a little of our previous ground.

Life we have thought of as a circular motion, bringing about the regeneration of spirit in matter, and through matter. Earth-life is the matrix in which mankind—the reflection of spirit—is doomed to perpetual rebirth; and death is the bringing to birth of the being who, through a new cycle of matter, has been reproducing himself. That man does not build himself up into a one-sided being is obvious. The links with which Nature has provided him for contact with the whole of life, afford him means for the construction of a very elaborate and complex organism. But as the main use of incarnation is to place him in relation with zones of environment with which, while in the body, he does not fully correspond, it is equally obvious that some parts of his life-work which are unfit for contact with higher phases of being, must be left behind. Therefore death is a release of spirit from those portions of himself which are incompatible with the upward arc of motion. And as, while on earth, the man was in fullest correspondence with the four lower zones of life, it is through those lowest zones that he has now first to pass in order to deposit therein the elements which each has respectively provided for his upbuilding.

That these refuse elements have, in their turn also, a spiritual side—that death for them is a rebirth rather than a dissolution is clearly taught by the Esoteric Philosophy. Our three lower principles are composed of matter in differing degrees of subtlety. Each molecule of each of these differing grades enshrines a soul—a life—which receives by long ages of affinity the impress of that individuality whose earthly tenement it helps to build. Therefore, when Reincarnation is repeated, the Karma of the soul of the physical molecules

unites with the Karma of the Ego and produces a new tenement out of the spiritual residue of the lives which composed his former body.

The gross elements of the fourth and lower fifth principles likewise reappear in the building up of the new man. During the subjective state they exist in Kâma Loka as Skandhas, and eventually as Tañhic Elementals, ready at the direction of Karma to unite with the Ego at the period of rebirth, and form his new personality. So that these "cast-off clothes" of his not only become a part of the new being, they also build the body he has to wear, impressing on every molecule the stamp of the deeds of which they are the outcome. They are not only his lower self, but his body as well; a great mystery, which conceals another still greater—the mystery of the inseparability of the vehicle from the Ego that informs it; the absolute *identity*, if you will, of what we call mind with what we miscall matter.

But to return now to the post-mortem stages, so well known that it is only necessary to review them very briefly. There is first the release from the outer sheath, the body. Then follows the brief life in the Linga Sharîra, when, in the calm that follows the first great victory over matter, the being is able to review dispassionately the separate stages of his up-building, and becomes conscious at last of the wonderful process by which he has made himself.

He is now put into touch with the lowest astral plane, with which he was previously but very imperfectly acquainted. Before him now, in startling vividness, is the perfect picture of his past life. He sees in this unerring mirror what he has been doing with himself during one stage of his past. No tinge of personal prejudice clouds the faithful record of this book of life. Loosed from the outer sheath, the soul is now able to respond more promptly to the impressions of that inner world whose existence, once so mythical, now seems the only reality.

Then slowly the visions fade, the Linga Sharîra is cast aside as no longer needed, the man is ready for his next step in life. He has now thrown off his physical garments. With the second sheath has departed the last link that bound him to his former body. He enters next the mysterious boundary state between spirit and matter, which is the last as well as the most important of the pre-Devachanic conditions. The environment extends another and still wider degree. Clothed in the Kâma Lokic body, the subjective form created through his mental and physical desires whilst on earth, the Ego lives out a short span on that fierce Kâmic plane from which he has gathered the gross elements of the lower, sentient nature. That these may be returned from whence they came, the pilgrim soul is forced to pause awhile in the boundary land and give up all that portion of himself which is unfit for pure, spiritual existence.

The exact condition of the soul in Kâma Loka is difficult to define. Manas is here brought face to face with the personified evil of the

past life. If the human soul is conscious on this plane, so antagonistic to its true nature, how terrible must be that consciousness! How intensified the strength of that animal nature, which is now released from physical bonds, and relegated to its own place! How repugnant the contact with denizens of this world of shades to the purity of the higher nature, struggling to be delivered from its last and strongest fetters!

In the case of that soul who during incarnation had brought to birth no evil, had built into its nature no polluting thing, the stay in *Kâma Loka* is a period of peaceful unconsciousness. The work of elimination is so slight as to be imperceptible to the Ego, who, after a brief and dreamy lapse, passes into the bliss of *Devachan*, there to unite himself to his God and expand his new-born energies in the wider unfoldment of the perfect environment.

But to the evil man, who generates nought but lust, animalism, and materiality, whose higher nature is stifled beneath the weight of a whole life-work of sin, *Kâma Loka* becomes a terribly different condition. Here the fierce animal soul, whose passions are now beyond the range of material satisfaction, yearns in vain for the gratifications of the life just passed, unless haply it can succeed in living a vampirizing existence in the auras of mediums or impure persons. Long and painful for such a one must be the delay in the purgatorial state, before the true man has extricated himself from his animal fetters and made himself pure enough for the succeeding condition, in which "aught that defileth shall in no wise enter."

Yet *Devachan* is eventually for the bad man, as well as for the good, provided that the former had not totally destroyed during life the link which bound him to his divine part. And so the fourth stage is reached, the third and last death is past, and the now liberated spirit is free to revel in the wider vistas of life which are presented to him in the *Devachan*.

To enter fully into all that is told us of this state is beyond the scope of my task. One thing, however, must be further said before we bring our subject to a close. I have spoken of the necessity of *Devachan* as affording an extension of environment beyond that attainable by average humanity when in the body. I have called it a segment of those higher zones of life which compose, in their entirety, the perfect environment.

But *Devachan* must not be thought of as the highest spiritual state. What constitutes its relative spirituality, and makes of it a necessary phase in human development is the clearer view it affords of that spiritual realm, in which the non-materializable portion of the soul, which we term the higher Ego, permanently abides, which it never entirely quits, and which is a condition as much higher than *Devachan* as *Devachan* is higher than the normal earth-state.

In Devachan, the soul gets what we might term the spiritual counterpart of that which it has loved and lived for whilst on earth. Evolution consists of innumerable circles within circles, and Devachan is the highest point in the upward motion of one of these, the one in which the personal Ego has continually moved, and beyond which, as a personality, it cannot go. When the Ego ceases to function in the personality, it enters, even on earth, another and higher circle of being, whose highest point is far beyond the Devachan of the ordinary human being; for we get, after death, exactly what we have fitted ourselves for during life.

So, having gathered our store from life's experiences, we must retire for a space into a condition where we can examine, sort and arrange them. All through earth-life we have been travelling downward into matter; at death we begin the upward half of the great circular journey, and pause, at the climax, to gain equilibrium.

This balance state, this rest between two incarnations, is Devachan, and it is as necessary to the progress of the soul as the rest at the close of a day is necessary to the progress of the body.

Death, we have thus shown, does much towards extension of environment, but it does not do everything. The perfect condition, that towards which all should strive, is the attainment, here and now, of a perfect correspondence with those higher zones of life which lie even beyond the highest point of Devachan. And this may, perhaps, form the inevitable application of general principles to individual cases, without which no presentation of theosophical teaching can be deemed complete.

This great and wondrous motion of spirit, which I have tried very imperfectly to show, lies at the basis of the change which we call death, is not, and cannot be, eternal, in the ordinary acceptance of the word. On the contrary, we are told that it is "finite in the coming direction and the opposite"; that when a certain point in the endless evolution of Kosmos is reached, equilibrium is attained, and "God rests."

What holds good for the evolution of a universe holds good for the development of a human soul. For us, too, an equilibrium may be reached; for us, too, may happen that consummation for which the whirling wheel of birth and death is the means. For motion, as I have said, is the effort of Nature to restore a disturbed balance. We know a little of what that state of perfect mental and spiritual equilibrium implies; we know, too, the way by which we may hasten that all-blessed condition. The circular motion of spirit in matter is good, but there should come a time in the history of the human soul, when its gyrations begin to slacken. A pendulum, in its attempts to regain equilibrium, would oscillate for ever, unless friction opposed its motion, and brought it to rest. And we, the reflection of spirit on the plane of

human life, have to meet with similar opposition from the higher phases of our being, before we, too, can rest in the stillness of perfect equilibrium.

Happy, then, are they in whom the divine resistance is making itself felt. For them the "Gate of Balance" is within measurable distance; for them the environment—if they will have it so—is widening to a gradual embrace of the higher zones of being, until all that can be learnt beyond the veil is known by them on its hither side. And then shall be brought about the saying, "Death is swallowed up in Victory." For this is the secret of Death—an extension of correspondence with Life.

CHARLOTTE E. WOODS.

Devotion and the Spiritual Life.

[A lecture given at the Blavatsky Lodge.]

The soul cannot be gained by knowledge, nor by understanding, nor by manifold science . . . nor by devotion, nor by knowledge which is unwedded to devotion.—*Mundakopanishad*, iii. II. 3, 4.

THAT, which is from the oldest Scripture of our race, is really the motto on which I am going to speak to you to-night, and I am going to try to trace for you the famous two paths of the finding of the Self—the paths which may be trodden separately, but which for the perfection of Humanity must finally blend into one. The one path is the Path of Knowledge, and it leads to Liberation; the other path is the Path of Devotion, and that, joined to right knowledge, leads to that eternity of Service which it is the greatest glory of man to attain.

But before I take up these two paths, there is just a word or two to be said on a matter which may clear the way, in order that we may definitely understand the roads along which we are to travel in thought to-night. Altogether apart, as we may say, from these Paths of Knowledge and Devotion which lead severally to Liberation and to the Great Renunciation, there are the paths which are followed by men who have not yet taken on themselves the duty of discipleship, but who are men good and earnest in their lives, and doing good work in the world—that is the path of action, the path where Karma is generated, and good action and good desire generate good Karma. But Karma ever brings a man back to re-birth. Myriads of years may intervene—nay, in some cases millions of years may intervene—but still the end of work is re-birth, still the end of desire is to "pass from death to death." Works which are good and useful to humanity gain their reward. Putting it in Christian phrase, we should say, they gain Heaven; putting it in Hindû phrase, they gain Svarga; putting it in

Theosophic parlance, they go to Devachan; and beyond the temporary Devachan, or Svarga, or Heaven, there is a possibility of work done so well with a view always to its results, that you may have that Heaven of the kosmic Devas which you read of in the Hindû writings, where one who has passed beyond ordinary humanity, and has won by effort these higher seats in Heaven, may reign throughout the course of a Manvantara and may direct the kosmic processes of the worlds. But whatever comes of work finds its end. Neither Liberation nor the Great Renunciation can close the path of the man who works with a view to results; for nature is ever just, and what a man pays for he will obtain. If he works for the sake of reward, the reward will come to him from the unerring Justice that guides the worlds. So good deeds become exhausted; so the result of good Karma comes to an end; and, whether it be in this or in any other world, the end is sure, and back to re-birth must come the Ego who has worked for reward and whose reward at length is exhausted. But, says one of those great Scriptures with a quotation from which I began, there is a time when the study of works and of the worlds of works is exhausted. Then comes the time whereof it is written:

Let the Brâhman, after he has examined all these worlds that are gained by works, acquire freedom from all desire. Nothing that is eternal can be gained by what is not eternal.¹

When all desire is exhausted, then the Path of Knowledge or of Devotion may be entered on.

Let us take the Path of Knowledge. Knowledge of what? Not the learning of the world; not those many sciences which may be gained by the intellect alone; not that long course of study laid down in the Indian books; nor even the mastery of the sixty-three sciences into which all human learning is divided. When we speak of the Path of Knowledge we mean more than intellectual learning, we mean the path which leads to spiritual knowledge, that is, to the knowledge of the ONE, of the SELF, that is the seeking for that Brahman, for by knowledge He may be found, by knowledge He may be entered into. And there are some who choose the Path of Knowledge unallied to Devotion, and who tread that Path ever, life after life, until the right to Liberation has been gained. Let us try to realize the steps of such a path. First, there must be the recognition of the ONE on whom all worlds are built, of the ONE, the SELF eternal and unchanging that throws out universes, as a spider throws out its web, and draws them in again²—the one Existence which is at the root of all, supreme, incognizable by human thought: knowledge recognizes the One without a second. The next stage in that knowledge, in recognizing the One, is the realization that all things that take on separate forms must have an end, that in very truth there is no separateness

¹ *Mundakopanishad*, i. II. 12.

² *Ibid.*, i. I. 7.

in the universe, but only appearance of separation; the One without a second who alone exists, who is the One and the only Reality, THAT is realized as the Self of each, as the one Life of which all forms are only transient manifestations. Thus the recognition of the absence of separateness must be a step on this Path of Knowledge. Until absence of separateness is realized the soul passes from death to death.¹ But more than this realization of non-separateness is needed. There is the distinct and the deliberate effort to realize that the Self of the Universe is the Self of man dwelling in the heart, that that Self, as we saw a few weeks ago, clothes itself in sheath after sheath for the purpose of gathering experience, and on the Path of Knowledge sheath after sheath is stripped from off the Self, until the very Self of all is found. For this, knowledge is necessary. First the knowledge of the existence of the sheaths, then the knowledge of the Self working within the sheaths, then the realization that those sheaths can be laid aside one after another, that the senses can be stilled and silenced, that the Self can withdraw itself from the sheath of the senses until they no longer function save by the will, and the voice of the Self may be heard without the intrusion of the outer world.

And then the sheath of the mind—that also we considered in our study—the sheath of the mind in which the Self works in the internal world of concepts and of ideas; that also is recognized as external to the Soul, and the Soul casts that aside as it casts off the sheath of the senses. And then realizing that these sheaths are not itself, realizing that the Self is behind and within these, this knowledge of non-separateness becomes a practical realization, not only intellectually admitted, but practically realized in life. And this must inevitably lead to renunciation. But, mark you, it is the renunciation essentially of the reason, it is the renunciation which draws itself away from the objects of the senses and the objects of the mind by a deliberate retiring within the Self, and this exclusion of the outer and of the inner world is most easily followed by retiring from the haunts of men, most easily accomplished by isolation from the great Brotherhood of Humanity, most easily won if the Self that thus seeks this separates itself from all others that are illusory, and in that quietude of an external world realizes the inner isolation.

Then, supposing that that absolute exclusion be not accepted, there may still be renunciation—renunciation by knowledge, renunciation by the deliberate will that no Karma shall be generated, renunciation by the knowledge that if there be no desire then no chains of Karma are made which draw the Self back to re-birth. And, mark you—for I want you to keep this in mind, and you will see why presently—it is essentially the renunciation of the man who knows that while he desires he is bound to the wheel of births and of deaths, and

¹ *Kathopanishad*, Valli iv. 10.

that no liberation is possible for him, save as these bonds of the heart are broken. Then, realizing this, if he is still compelled to act, he will act without desire, if he is compelled to live amongst men he will do his work careless of the results that flow therefrom. Renunciation which is complete, but renunciation for the sake of escape, renunciation in order that he may gain his freedom and escape from the burden of the world. And so once more it is written that:

When they have reached the Self [that is, when they have realized Brahman] the Sages become satisfied through knowledge; they are conscious of their Self, their passions have passed away and they are tranquil. The wise having reached Him who is omnipresent everywhere, and devoted to the Self, enter into Him wholly.¹

That, then, is the goal of this Path of Knowledge, a lofty state, a state supremely great and mighty, where a Soul serene in its own strength, calm in its own wisdom, has stilled every impulse of the senses, is absolutely master over every movement of the mind, dwelling within the nine-gated city of its abode, neither acting nor causing to act. But a state of isolation, though a state great in its power, in its wisdom, great in its absolute detachment from all that is transitory, and ready to enter into Brahman. And into Brahman such a Soul enters and gains its liberation, to remain in that union for ages after ages—a time that no human years may reckon, that no human thought can span—having reached what the Hindû calls Moksha, in perfect unity with the One and with the All, coming out from that union only when the great Manvantara redawns, and out of that state of liberation life again passes into all manifested forms.

Turn from the Path of Knowledge to the Path of Devotion. Here right knowledge may not be ignored. Right knowledge—for that is needed, otherwise the world cannot well be served; right knowledge, because the union must be the goal, although a union differing somewhat from that which is gained by knowledge; right knowledge, because if right knowledge be absent then even love may go astray in its desire of service, and may injure where it fain would help. So that we must not have devotion unwedded to knowledge, for the knowledge is needed for the perfect service, and perfect service is of the essence of the life of the devotee. But the goal of the Path of Devotion is conscious union with a supreme Self which is recognized as manifesting through all other selves, and those other selves are never left out of thought until the union of all selves is found in the ONE. For in this Path of Devotion love is the impulse, love that is ever seeking to give itself to those above it that it may gain strength for service, and to those below in order that the service may be done. So that the true devotee has his face turned upward to those that are higher than himself, that so he may gain from them spiritual force, spiritual strength,

¹ *Mundakopanishad*, iii. II. 5.

spiritual energy; but not for himself, not that he may be liberated, for he desires no liberation till all share his freedom; not in order that he may gain, for he desires no gain, save as he may give; not in order that he may keep; but in order that he may be a channel of blessing to others. So that on the Path of Devotion the Soul is ever turned to the light above, not that itself may be enlightened, not that itself may shine, but that it may serve as focus and channel for that light, to pass it on to those who are in darkness; and its only longing for the light that is above is in order that it may pass it onward to those that are below. That then is the first, the supreme characteristic of the man who would follow the Path of Devotion. He must begin in love, as in love he has to find his end. In order that this may be, he must recognize the spiritual side of nature; he is not to be alone. It is not enough that he should recognize the Self, that he should recognize the One of whom all forms are but passing manifestations; he must recognize those passing manifestations in order that he may be equipped for service. So that he will begin by recognizing that out of the One Eternal Source of Life—the SELF, that is, of all—there come out the various sparks that are spiritual Intelligences in every grade of evolution; some mighty spiritual Intelligences that in past Manvantaras have gained their victory, and who come out of the Eternal Fire ready to be Lights in the world. Those he will recognize as the supreme embodiments of the Spiritual Life, those he will recognize as the foundations of the manifested Universe, those he will see far, far above himself; for the evolution behind them has carried them onwards through many Nirvânas to the place at which they emerge for the manifestations of our own Universe, and he will give them—the name matters not—but some name that will carry with it their supreme spiritual greatness, call them Gods, or call them what you will, so that you realize in them the supreme embodiments of Spiritual Life towards whom the Universe is tending, and in union with whom it finds itself on the threshold of the One.

Those then first he will recognize. And then stretching downwards from them in countless hierarchies grade after grade of Spiritual Intelligences in all the manifested forms of Life in the spiritual side of the Universe, downwards continually through the mighty Ones Whom we speak of as Builders of the worlds, Whom we speak of as Planetary Spirits, Whom we speak of as the Lords of Wisdom, downwards from Them to those great Ones embodied in the highest forms of Humanity that we name the Masters, and Who reveal to us the Divine Light which is beyond Themselves; and then downwards still in lower and lower grades of spiritual entities, until the whole Universe to him is full of these living forms of Light and of Life, recognized as one mighty Brotherhood of whom the embodied selves of men form part. Therefore his path is in the realization of Brotherhood, and not in the

effort for isolation. It is not liberation that he asks for himself, it is power of service that he claims from the Highest, in order that he may help those who have not yet reached the place where he stands himself. And, therefore, I said that the Path of Devotion begins in love and ends in love, begins in love to every sentient creature around us and ends in love to the Highest, the highest that our thought may conceive. And so recognizing this Brotherhood of Helpers he would fain be conscious helper with them all—taking his share in the burden of the Universe, bearing his part of the common burden, and ever desiring more strength in order that that strength may be used in the common helping, ever desiring more wisdom in order that that wisdom may be used in the enlightening of the ignorance around. He then will not be isolated, nor will he be content with the recognition of the Self within. On the contrary, he will ever be seeking to serve, and he will recognize the selves without as well as the Self within, and he will renounce. He too realizes renunciation, as the man on the Path of Knowledge realizes it; but his renunciation is of a different kind. It is not the stern renunciation of knowledge, which says: "I will not bind myself by attachment to transitory things, because they will bring me back to birth"; it is the joyous renunciation of one who sees beyond him the mighty Helpers of man, and who, desiring to serve Them, cannot care for the things that hold him back, and offers all to them—not sternly in order that he may be free, but full of joy in order that he may give everything to Them; not cutting asunder desire with an axe, as you might cut the chain that binds you, but burning up desire in the fire of devotion, because that fire burns up everything which is not one with its heat and with its flame. And so he is free from Karma, free because he desires nothing save to serve, save to help, save to reach onward to union with his Lord, and outward to union with men. And this service will indeed detach him from the senses, it will detach him from the mind; but the very detachment will be that he may serve better. For this is the lesson which is learnt by the devotee: that while it is his duty to act, because without action the world could not go on, while it is his duty to act in the very spot in which he finds himself, because there lies the duty for which he has come to birth and which he therefore should perfectly discharge. Realizing that he is here for action, he will act: but it is not so much *himself*; his thought will ever be fixed on the object of service and on love, and the senses, as Shri Krishna said, the senses and the mind will move to their appropriate objects, while he himself remains unfettered within. And then realize the gain. If we work our very best, if we work our very wisest, if for love's sake we give our best thought and our best effort to the service of man, then the very moment the act is accomplished we have no desire as to the result, save that it shall be as the Wiser Ones above us will and guide. And if thus we cut ourselves free from the action, if,

having done our share in it, we leave to Them an unfettered field where all great spiritual energies may play, unbarred and untouched by our blindness and by our weakness; and if this spirit of devotion be within us, if we give of our very best to the service of men, then, if leaving the act to Those who guide the destinies of the world we take no further interest in the result, we leave Them to make our weakness perfect by Their strength, we leave Them to correct our blunders by Their wisdom, our errors by Their righteousness; we leave all to Them, and the very blunder that we make loses most of its power for mischief; and though we shall reap pain for the mistake that we may have made, the issue will be right, for the desire was to serve and not to blunder. And if we do not mix our own personality with it, if we leave the field clear for Them to work, then even out of our blunder will come the issue of success, and the failure that was a failure of the intellect only will give way before the mightier forces of the Spirit which is moved by love.

And then all anxiety disappears. The Life which is at peace within in this devotion has no anxiety in the outer world; it does its best, and if it blunders it knows that pain will teach it of its blunder, and it is glad to take the pain which teaches wisdom and so makes it more fit to be co-worker with the great Souls who are the workers of the world. The pain then for the blunder causes no distress; the pain for the error is taken only as lesson; and taking it thus it cannot ruffle the Soul's serenity which wills only to learn right and to do right, and cares not what price it pays if it becomes better servant of man and of man's great Teachers. And so doing the best and leaving the results, we find that what we call devotion is really an attitude of the Soul, it is the attitude of love, the attainment of peace, which having its face turned ever to the light of Those within it, is always ready for service, and by Their light finds fresh opportunities of service day by day.

But you may say: To whom is this devotion paid? The root of this devotion must be found by each of us in the place in which we are, to those who are living around us in the daily life we lead. No talk of devotion is worth anything if it does not show itself in the life of love, and that life of love must begin where love will be helpful to the nearest. And the true devotee is one who, just because he has no thought nor care for self has all thought and all care for those who are around him, and he is able, out of the great peace of his own selflessness, to find room for all the troubles and strifes of his fellow-men. And so the life of devotion will begin in the home, in the perfect discharge of all home duties, in all the brightness that can be brought into the home life, in all the bearing of the home burdens that the devotee can bear, in the lightening of every burden for others and the taking on himself the burden which he takes away from them. And then from the life of the home to the life of the wider world outside,

giving there his best and his choicest. Never asking, Is it troublesome? Never asking, Is it painful? Never asking, Would I not rather do something else? For his only will is to serve; and the best that he can give is that which he wills to give. And then from that outer world of service, choosing his very best capacities to lay them at the feet of mankind, out of that life of service to the nearest first and then to those who are further away, will come the purifying fire of devotion which will make his vision clearer for Those who lie beyond him and above. For only as man serves and loves those who are around him will the eyes of the Spirit begin to be opened, and then he will recognize that there are Helpers beyond him ready to help him as he is helping others. For mind you, on this Path of Devotion there is no help given to the individual as individual; it is only given to him by the Great Ones beyond him if in his turn he passes it on to others. His claim to be helped is that he is always helping, and that therefore a gift to him as individual is a gift that in very truth is given to everyone that needs. And then as his eyes become clearer, and he recognizes these many grades of Spiritual Intelligences, he will realize that there are some of them embodied around him; and by recognizing those that are embodied around him but are greater than himself, he will be able to climb upward step by step until he will see the yet greater Ones beyond these; and then having reached Them, the greater, that are still beyond. For in this path of spiritual progress by way of devotion, every step opens up new horizons, and every clearing of the spiritual vision makes it pierce more deeply into that intensity of Light in which the highest Spiritual Intelligences are shrouded from the eyes of the flesh and of the intellect. And so the Soul who is in him, the Soul of the devotee, will gladly recognize all human excellence around him, will love and admire that excellence wherever he finds it; he will, in fact, to use a word which many scoff at—he will be a Hero-worshipper, not as seeing no fault in those whom he admires, but as seeing most the good in them and loving that, and letting the recognition of the good overbear the criticism of the fault: loving and serving them for what they are to man, and throwing the mantle of charity over the faults which they may commit in their service. And as he sees and recognizes this in those around him, he will come into touch with higher Disciples than those who move most commonly in the world of men—those who have reached a little further, those who have seen a little deeper. Spirits that are gradually burning up all ignorance and all selfishness, and who are in direct touch with Those Whom we call the Great Masters, the members of the great White Lodge; and then he will love and serve Them if opportunity should offer, love and serve Them to the utmost of his ability, knowing that all such service purifies himself as well as helps the world, and makes him more and more a channel for the energies which he desires to spread amongst those with

less vision than himself. And then, after a while, through these into touch with the Masters Themselves, with those highest and mightiest embodiments of Humanity, high above us in Their spiritual purity, in Their spiritual wisdom, in Their perfect selflessness, high as though they were Gods in comparison with the lower Humanity, because every sheath in Them is translucent, and the Light of the Spirit shines though unchecked; not differing from men in their essence, but differing from men in Their evolution. For the sheaths in us shroud the Light within us, while the sheaths with Them are pure, and the unsullied light shines through unchecked; and They it is who will help and guide and teach, when man has risen to Their Feet by this Path of Devotion that I have spoken of; and the touch with Them is the going forward on the Path of Spiritual Knowledge, but without this devotion the further heights may not be won.

And here I take to read to you words that came only a day or two ago from an Indian Disciple, which will give you the meaning of devotion far better than any words of mine. He wrote:

Devotion to the Blessed Ones is a *sine qua non* of all spiritual progress and spiritual knowledge. It gives you the proper attitude in which to work on all the planes of life. It creates the proper atmosphere for the soul to grow and flower in love and beauty, in wisdom and power. It tunes the harp of the heart, and thus makes it possible for the musician to play the correct notes. That is the function of devotion. But you must know the notes you have to play, your fingers must learn how to sweep along the strings, and you must have a musical ear, or better still, a musical heart. . . . What is proper tuning to the musical instrument that devotion is to the human Monad. But other faculties are needed for the production of various sweet strains.

There you have the meaning of devotion in a few words. It is the tuning of the heart. Knowledge may be needed for the different strains that are wanted, but devotion tunes the heart and the soul, so that every strain may come out in perfect harmony. Then is the growth in love, then is the growth in knowledge, then is the growth in spiritual purity: then all the forces of the spiritual spheres are helping onwards this Soul that fain would rise for service, and all the strength of Those Who have achieved is used to help on the one who would fain achieve, in order that he may better serve.

And what does devotion mean in life? It means clearer vision so that we may see the right; it means deeper love so that we may serve the better; it means unruffled peace and calm that nothing can shake or disturb, because, fixed in devotion on the Blessed Ones, there is nothing that can touch the Soul. And ever through those Blessed Ones there shines the light which comes from yet beyond Them, and which They focus for the help of the worlds, which They make possible for our weak eyes to bear.

And then there are the peace, the vision, the power of service—that is what devotion means in life; and the Self whom the spotless

devotee is seeking, that Self is pure, and that Self is Light¹—Light which no soil may sully, Light which no selfishness may dim, until the devotee himself vanishes in the Light which is himself. For the very Self of all is Light and Love, and the time at last comes, which has come to the Masters, when that Light shines out through spotless transparent purity and gives its full effulgence for the helping of the world. That is the meaning of devotion. That, however feebly phrased—and all words are feeble—that is the inner life of those who love, who recognize that life is only meant for service, who recognize that the only thing that makes life worthy is that it shall be burnt in the fire of devotion, in order that the world may be lighted and may be warmed. That is the goal which ends, not in liberation, but in perfect service. Liberation only when all Souls are liberated, when all together enter into the bliss unspeakable, and which, when that period of bliss is over, brings them out again as conscious co-workers with unbroken memory in the Higher Spiritual regions; for they have won their right to be conscious workers for ever in all future Manvantaras; for the Life of Love never gives liberation from service, and as long as eternity endures the Soul that loves works for and serves the Universe.

ANNIE BESANT.

Unpublished Letters of Eliphas Ledi.

TRANSLATED BY B. K.

(Continued from page 424.)

LXXXI.

I FAIL to understand how our talk the other day could make you fear a whirl of reactionary Catholicism, nor, above all, what relation there is between that grand book, the *Zohar*, which I read to you, and the rosary, which you are almost afraid to use. I ought to have a rosary somewhere or other; it is a respectable child's toy. The Church gives it instead of a book to those who cannot read and to those who are afraid to think. Are you among the latter? But why should you be? The rosary is the little turning-table of prayer; it represents the indulgence and the indulgences of the Church for the little ones, the aged, the idiots who do what they can and who only know just enough to be always stammering out to God the perpetual syllables of childhood: papa, mamma. Without blushing, nay, even with a certain tenderness of tears, I could join myself to the almost baa-ing prayer of this flock of invalids and little ones. A rosary has no greater

¹ *Mundakopanishad*, iii. I. 10.

terrors than a *grimoire*, and I do not think that these are old fageyish or réactionary opinions.

My friend, God has set us free; then do not let us again voluntarily entangle ourselves in the narrow defiles of doubts and scruples.

Lo! a magnificent temple. But its windows are choked with ivy and parasitic plants; it is too dark there. It must be pulled down and a lighter one built. Eh, good people, would it not be wiser and easier and less expensive to clear the windows of the present one? You have there the whole religious problem of our time. It is not by repeating our rosaries that we shall liberate the light and open the windows of the temple; but again it is not because the whim should seize us to repeat them that the temple would be darker.

In necessariis unitas, in dubiis libertas, in omnibus caritas: the motto of St. Augustine and my own. Shall it not also be yours?

August 5th.

LXXXII.

I BEGAN to explain to you the black star of which the following is the frightful *credo*:

"I believe in Satan, the very impotent eunuch, destroyer of heaven and earth.

"And in the Antichrist, his unique misbegotten, our future persecutor,

"Who shall be conceived through a lie, be born of a prostituted nun, reign and live in luxury above the kings of the earth; who shall crucify the last of the prophets and cause them to die; who shall cause the hells to come upon the earth; after times, a time and half a time he shall redescend to hell to seat himself upon the left hand of Satan and to be the torturer of the living and of the dead.

"I believe in the spirit of schism, in the impure demoniacal Church, in the sympathetic currents of corruption and of evil, in the eternal punishment of sins, in the eternal death of the flesh, and in the tomb without a hope."

Who will dare to write *Amen* after such a symbol? and yet what ordinary Catholic will dare to reject it and to write at the bottom of this formula, I do not believe it? Would the Pope himself dare to do so? What, then, is this power which one dares neither to deny nor to admit? What is this frightful symbol which says the exact opposite of the Catholic symbol, and yet which the Catholics dare not reject, knowing well that at the bottom they believe in it?

It is here, brother and friend, that one must look up the figure engraved at the head of a chapter of my *Dogma and Ritual*—that priestly hand which blesses with two fingers only, and which by intercepting the light makes a horned and monstrous shadow. Look at it and meditate over it.

August 7th.

LXXXIII.

IF you are disposed to sign the black *credo*, and if you believe that it is possible for a sane man to end it with the sacred word of faith, Amen! then you can still fear the vertigo of reactionary Catholicism. But if you think with me that one should annihilate it by ending it with the word *Absit*, then you belong irrevocably to the Catholicity of the future.

For retrograde Catholicism is but a disguised Manicheism. There are not two princes of this world, and Christ the King could never share his crown with King Satan. The prince of this world is already judged, said the Christ, nearly nineteen centuries ago; and elsewhere, I have seen Satan like lightning fall from heaven.

In very deed lightning has fallen from heaven to enlighten the earth. The element of lightning has become a means of civilization, and electricity has become (pardon the commonplace expression) a perfected lamp oil. Where are thy arms, O Jupiter? O thundering mountain of Sinai, where is thy prestige? The devil is fallen from heaven with the fear of the gods that the old thunder caused us to feel.

Now, what have we in common with all that shorn flock of dervishes and bonzes who regret the old devil and weep for the old thunder? What have we in common with them? Faith in the spirit of charity, unity, hierarchy and indulgence. That is why we remain united to their communion, which is that of the charity of J. C., and not that of the marvels of the devil.

Dæmonium non habes, said the Master; and elsewhere, *in me non habet quidquam*.

Which can be summed up thus: there is nothing in common between me and the devil. And elsewhere he says: the devil is a liar like unto his father.

Now, we know what the devil is at bottom. He is the spirit of blindness, of fatality, of vertigo. How then can an initiate into the true light still fear him?

August 8th.

LXXXIV.

Deus est non-ens qui est.

Diabolus est ens qui non est.

And yet human freedom is based upon the real existence of evil which can and must have its influences and its attractions. The essential difference is that evil scatters the forces and never brings them together. It is an analysis without synthesis. Thus when Christ questions the evil spirit and demands his name, the latter replies: My name is legion, for we are many. How could this multitude speak with the voice of one? Who was the one among them who said in the name of all: My name is legion? Was it not the possessed man himself speaking in the name of a vertiginous circle? And then when

the pretended devils implore the favour of being sent away into the swine, which they forthwith cause to perish, is it not still the sick man who addresses this prayer and casts far from him the disordered magnetic forces? Let us note in passing that the transmission of the magnetic diseases of a man to an animal is nothing extraordinary for those initiated into the (occult) sciences. Light has at last penetrated into the cave of Cacus, the devil is known, and he will no longer usurp the place of God; for thus must be explained the legend of the war in heaven. Heaven is religion, and it is in the minds of men that falsehood succeeds in making itself worshipped instead of truth. How many Catholics, nay, even good Carthusian fathers (those who sell the rosaries which haunt you) still worship the devil without knowing it, as brave Guillaume Postel dared to tell the fathers at the Council of Trent. How long will this dethroned King drag behind him the partisans of ignorance, or rather how many ages will the ignorance of men allow this absurd creation of falsehood to continue? None can say. But we at least, men of progress—let us talk no more of walking backwards and no longer fear any giddiness.

August 8th.

LXXXV.

AMONG the admirable absurdities of the Talmud is found the following:

“All that one affirms in the name of God, whether for, or against, affirms itself eternally, and will be ultimately found to be true.”

And one finds also in the Talmud upon every question decisions both for and against; and the Talmudists reply to those who demand of them an account of these contradictions: “It is in order that human obstinacy may never believe itself infallible.”

This is how the devil finds his *raison d'être*. He answers back to the good God, who without him would be wrong by sheer dint of being right all alone. But the spirit devil—the devil who keeps up the controversy with wit—is only a sham devil and will find in the end that he is the confederate of his master. The real devil is the beast, or rather beastly human stupidity, which is and always will be wrong when it tries to argue with spirit.¹ The final word of Egyptian initiation was, Osiris is a black God. Reverse the proposition and you will naturally find that the black God is Osiris.

Let us return to the sentence of the Talmud. I affirm that God is white, and I am right. You affirm that he is black, and you are not wrong. Which of us two is most in the right? That one of us who can understand that a third person can be equally in the right when affirming that God is neither white nor black. *O patres nostri bonæ memoriae!* O Rabbi Akiba (*super quo pax!*). O Simeon ben Jochaï,

¹ These passages are full of puns on the words *esprit*, *bête*, and *bêtise*, which are quite untranslatable.—B. K.

patriarchs of Israel, what stupid schoolboys we are before your white beards, and our pot-bellied beardless priests come with the idiotic self-sufficiency of folly to shrug their shoulders and laugh at the pretended stupidities of the Talmud over your tombs that do not deign to heed them! "If the *goi* (Christians) tell you that you have an ass's ear," said one of these great masters to his pupil, "put your cap on one side to hide your ear, and if he says that both your ears are ass's ears, ask him kindly to saddle you." What proud and cutting irony!

August 10th.

LXXXVI.

IF Rabbi Jeschuah-notzerith (Jesus, the Nazarene) had been recognized and welcomed by the synagogue, the world would have marched from idolatry to paracletism or messianism without passing through the gory shadows of pseudo-Christian barbarism. Jerusalem, far from being destroyed, would have become the capital of Roman civilization, and there would be none but Israelites in the world to-day. The devil would then never have existed. For the devil is the child of Catholicism, and he is even the whole of Catholicism according to Father Ventura.

There is not one single word about the devil in the Catechism of the Hebrews.

The devil is the Middle Ages with their phantoms and their stakes.

The devil is the Inquisition, torturing genius and gagging science.

The devil is Alexander VI burning Savonarola at the stake.

Osiris is a black God.

The devil of God is the god of the devil. *Diabolus mendax est et pater ejus.*

Hence it follows that there is no other devil but God himself painted black, and that the devil is, as I have said in my *Dogma and Ritual*, the shadow or the caricature of God.

Do you understand now the fable of Satan's disputing with Michael for the body of Moses? It is the struggle of Christianity and of Mosaism throughout the centuries.

How shall I tell you the end of the legend?

Michael did not dare to curse Satan, but he said to him: May the Lord command thee.

Satan then stopped and said: What command wilt thou that He give to me?

Meanwhile Michael had raised the body of the great prophet, taking it round the chest under the arms; but he could not lift it from the earth, for its weight was greater than an angel's strength.

Let God command thee, said Michael, to take this body by the feet and to aid me to bear it aloft to heaven.

And Satan obeyed the word of the angel, because the angel had not cursed him.

August 10th.

LXXXVII.

IN reply to your questions:

The conception of J. C. is defined by the symbol: he was conceived of the Holy Spirit, born of the Virgin Mary. It is therefore a dogmatic and symbolic reality. You want to know further, I imagine, whether it is a historic and scientific reality. Certainly not, according to the simple rules which I have established in my books.

All that pertains to faith eludes science.

All that belongs to science eludes faith.

There exists no historical document about the person of Jesus. The Jewish traditions on this point are obscure, contradictory, and suspected of hatred. The traditional type of his face begins with the Byzantine paintings; in the frescoes of the catacombs he is shaven, shorn, and dressed like a Roman. The face of the Virgin is then confused with the symbolic image of the Church. But one must remember here that great saying of the Gospel: *caro non prodest quidquam. Verba quæ locutus sum vobis spiritus et vita sunt.*

What must be avoided above all in religion is materialism. Did not J. C. himself reply, when they asked him who he was: I am a principle that speaks: *principium qui et loquor vobis*. Who are my mother and my brethren?—he says elsewhere. Those who best obey my father, are my mother, my brothers and my sisters. Did he mean then to deny his family? No; but the author of the Gospel seeks to make us understand by this that the family of Christ, like Christ himself, is symbolical.

August 11th.

LXXXVIII.

God is all that is. This proposition is universal and absolute. It admits of no exception. Those, therefore, who regard the devil as a real being ought to believe that God is in the devil and consequently that the devil is one of the forms of God.

They ought then to admit that God is cruel in the devil, that he is ugly and horned. A God who tolerates the devil is his responsible manager.

I know what answer may be made me. God was in Caligula and God was not mad. Doubtless God is not in madness, because madness is only the negation of sanity. It is thus that God cannot be in the devil, because the devil is the type of the most absolute unreason.

Thus the devil exists as a negative conception of the mind; but as a creature of God he certainly does not exist.

Let us then leave to his last functions this high functionary of the Punch and Judy show, and let him be content henceforward to carry Punch away, to the great joy of the nursemaids and of the whole estimable gallery of gaping loafers. When the devil grows old, he becomes—a puppet.

Cantemus Domino, gloriose enim magnificatus est! Equum et ascen-

sorem projecit in mare. Once this black rider of human nightmares, this rider of terror cast into the dead sea, and the whole of Catholicity grows radiant. Redemption becomes possible; universal communion no longer a dream. The fearful *bouc émissaire* has carried away with him all the atrocities and all the darkness of the Middle Ages; we are proud to be Catholics, we are happy to be Christians.

Then there manifests itself that spirit of truth which shall bring near the hearts of the children to those of their fathers. The holy Kabalah dissipates the darkness of the Talmud, the Jews emerge from their last captivity, the one temple is builded, the spiritual temple which Ezekiel and St. John foretold. Here let us stop. We have done with the evil five and I have now to narrate to you the wonders of the letter Hé.

August 11th.

LXXXIX.

TAKE care! Don't let us play with that terrible weapon called a pen! All the evil that is said of the tongue can be said of the pen, and in addition that the pen is a tongue whose words remain. Ideas are sleeping lions; let us not rouse them from out their cage: they might devour us.

Men will talk of our present stupidity, said Count Joseph de Maistre, as we talk of the ignorance of the Middle Ages. Thus suppose some day our children are told that we believed in a universe made out of nothing—in a non-substantial and formless spirit filling during an eternity the void which was not yet a space, in a being dark and solitary, enjoying himself in nothingness, without anyone being able to know what he enjoys, since he is the absolute negative. But behold, after an eternity—understand well, an eternity cut off at one end!—he creates beings infinitely little before whom he poses as a sphinx. Seeing that he is not understood (he might have expected it!) he transforms himself into one of these myrmidons and takes the trouble of going to tell them himself the exact opposite of what he had caused to be told them by their priests. The priests hang the myrmidon—the disguised God—who then prepares to avenge himself on this miserable race (avenge himself for what?) and devote it to eternal torture, to an infamous frying which shall last the whole of another eternity cut off short at one end. And for this he calls himself the saviour of the human race; and he will exempt from torment those few only who are base and cowardly enough to make themselves as stupid and as barbarous as this God himself, by the abnegation of reason and of all the light and all the love in nature.

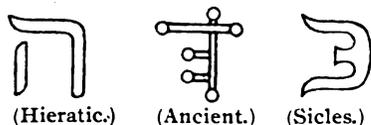
Our children will be told that such a God had priests richly endowed to preach such doctrine, and that at a time when no one any longer believed in these monstrosities, men treated as castaways and condemned before the courts of justice those speakers who were bold enough to stammer forth one word of what everybody was thinking.

Indeed, men will say then, but it was a nation of madmen! Then the world was an immense Bedlam! You exaggerate and are amusing yourself at our expense; that is not possible!

August 14th.

XC.

THE letter Hé is the 2 and the 4 of the Schema; it is the fifth letter of the alphabet, and thus unites the characteristics of 2, of 4 and of 5; consequently it corresponds to 6, to 9 and to 11; which numbers, added together, give 26, the whole number of the Schema, which, by the addition of its two digits gives 8, the number of perfect equilibrium and of life.



Thus the Hé represents Chokmah, 2, Gedulah, 4, Geburah, 5, Jesod, 9, then Force, 11, then the alliance of Chokmah and of Tiphereth, 26, then Justice, 8. Study all these stages so as to comprehend the harmony of the Word, for Chokmah is the Word manifesting itself through Binah to synthesize itself in Tiphereth by the alliance of Gedulah and of Geburah. And you see already whither the Gematria can lead us and how it can help us.

The Hé is called *domus*, the house or temple, because it represents two columns, of which one is incomplete, supporting the crossbeam of a door. It is also represented hieroglyphically by a forefinger pointing and by the word *ecce*; because it is the epiphany of the letters having an analogy with the Beth, which completes the figure of the doorway, if united with the Hé, or with the Daleth, which is an incomplete or only masculine Hé.



Let us study in this letter all the mysteries of speech and all the arcana of revelation, of the Church, of woman, of the symbolic temple; for all these terms are analogous.



You will then know better than our holy father Pius IX knows it what is the mother of God, this Immaculate Conception.

August 14th.

XCI.

WHAT would the Hottentots say if some one made them really understand that we worship the bleeding viscera of a man and a woman, now transfigured and glorious, and having consequently neither blood nor viscera? That we celebrate the festival of these viscera (the Sacred Hearts), the ritual of these viscera (etc.), and that on the faith of an hysterical nun who in a dream saw a man plunge his hand into his own breast and draw thence a bleeding heart? What would they think on learning that our *dévotés* eat every day a man complicated with a God and disguised in bread? Where are the tales of India, where the fables

of *The Thousand and One Nights*, that we may seek there relief for our reason stupefied by such dogmas? Think of this human flesh disguised, yet so palpitating in the eyes of anthropophagous faith that it bleeds and drops blood, which, however, does not hinder these madmen or idiots from devouring it!

We enter now, you see, upon the explanation of the number six: the number of antagonism and conflict; the number of utter negation and of absolute liberty; the number which will give us the terrible 666.

August 16th.

XCII.

SHALL I recount to you the living human victims piled up in cloisters and slowly sacrificed to the Moloch of stupidity and hallucination? That clergy, slave of the bishops and blindly accepting life or death; that universal simony, that insolent routine which makes of the very ritual a defiance thrown in the teeth of faith? Shall I speak of the theology taught in the seminaries? Of the exercises of St. Ignatius, that scientific theory of fanatical bestialization. Shall I show you on one hand the priest laughing himself at what he teaches and letting his hypocrisy draggle open like a badly-buttoned vesture? But do you not know all this? How then can we occupy ourselves any longer with the subtleties of the Middle Ages? Had the Virgin Mary any other children after J. C.? Did Isis bear other sons besides Horus? Did Maïa again become a mother after having brought Hermes into the world? Did not Devakî have sons after Krishna? Is Venus the mother of loves or of Love?

The child-bearing of the Virgin—is it a symbol or a reality? Is it physically certain that a natural child of flesh and bone passed outward from the womb of a virgin without opening it and deflowering her? Yet these are the questions you ask me after having read my books, read me myself, after having heard the *Siphra Dtzeniutha* read and having gone yourself to the Grande Chartreuse to get the spleen and accuse me of *chauvinisme!*

We must enter into the spirit of our number six and of the letter Vau, which is at once a sword and a lover's knot; the details shall follow shortly.

August 16th.

XCIII.

It is when one has the knowledge and the audacity of a demon that it is beautiful to have the faith of an angel! Then to believe is to will, and to will is to create. Then the word of prayer, Amen! becomes the triumphant cry of omnipotence. *Creavit homo Deum ad imaginem et similitudinem suam!*

If God did not exist, he would have to be invented, said Voltaire.

Now God does not exist for human reason which, nathless, has an immense need of him. Faith, therefore, *must* invent him—find him.

[The rest of this letter and the whole of Letters XCIV, XCV and XCVI are of a personal nature.]

XCVII.

I SHALL now begin the explanation of the Vau, because I shall have occasion to return to the Hé when we come to the special study of the Schema.

Read the little ode on p. 332 of my *Fables et Symboles* again; it will serve as an excellent introduction to the study of the sixth letter of which the double symbol in the Tarot is Liberty and Love.

Liberty and Love render necessary toil and strife, and it is thus that the great law of the creation manifests itself to us.

The six is Bereschith: בְּרֵאשִׁית, of which the pagans have their Berecynthea, or the mother-nature of the Gods. Bereschith means genesis, the great source, the head of things. If one makes a name of it, it will be feminine, and then the singular *bara* which follows it will no longer seem strange and one could translate it thus:

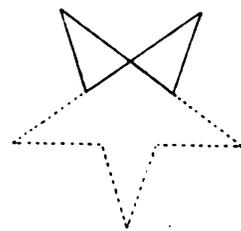
The eternal genesis created the Gods.

August 29th.

XCVIII.

As the ternary expresses an absolute and complete concept, two ternaries give the idea of two absolutes. Under this aspect the six is only the binary exalted and carried to its supreme power.

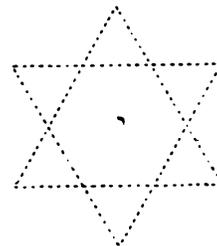
Thus it can figure the revolt of Satan or the spontaneous deification of the created spirit—a conception absurd indeed, but sublime in the highest degree: absurd, because two infinities are impossible; sublime, because this impossible is in some sort realizable in the indefinite extension of liberty.



The six thus conceived and figured by two triangles gives the two horns of the diabolical pentagram.

But for it to be complete, however, in its infernal meaning, the two angles must not touch each other, for then of necessity harmony results and the six transforms itself into five. To such an extent is it true that anarchy can constitute nothing, not even a regular figure in geometry.

The regularization of the six is accomplished by the concentric union of the two triangles. Then the six angles remain free, but in perfect harmony with one another under the influence of the centre, which is God.



This will explain to you perfectly the magic seal of Solomon.

September 7th.

XCIX.

As I said before, M. Berthet's book shows remarkable intuitions; but it sins originally and fails from the base up. "All religions (he says) proceed from the fluidic communications of spirits." But he has not understood those grand and simple words: "In the beginning was the *logos*: absolute reason, the Word; and the Word was with God and the Word was God. All was made by him, and without him was nothing made that was made."

And these others:

God is a spirit, and can be truly worshipped in spirit and in truth.

Instead of this, M. Berthet would like to tell us: God is fluid and can only be worshipped in fluid. According to that sort of people, the universe is like a blown-out bladder; one must prick it with a pin to make God blow!

Thus the eternal intelligence of being—Truth—Reality—Reason—Justice—is for them merely a pretext for fluid. Man, instead of seeking, above all the clouds and whirlwinds of subtle matter, the calm and serenity of reason, ought to consult the intoxication and giddiness which it produced while making dreams to dance! But that is what has been done hitherto. These are the goings astray of the antique world. It is useless to evoke the spirit of the future to get such oracles as that.

We can thus place M. Berthet alongside of M. Vaillant, whose magic key you have. M. Vaillant has made a false key. M. Berthet has stolen the true key and uses it to spoil the lock instead of opening it. The latter has none the less divined a thousand things which I explain *vivâ voce* to my disciples and which are not in my books.

September 9th.

C.

If God grants me to write my *Science des Esprits*, you will find there the solution of all your doubts. You will understand that the astral light, being the common mediator, can establish a sympathetic chain between dreams. Thus Berthet was able to evoke my reflection, which inspired in him a strong aversion for me because he was not in communion of sentiment with me. The phenomena of the mediums are produced by the more or less equilibrated action of the luminous chain. All this will there be demonstrated. The action of the pentagram is an equilibrating magnetic action which annuls, by the sacramental expression of a direct will, the indirect and fatal emanations of the magnetized light.

Remember always these words from the Gospel in the parable of the rich man: "The great deep (chaos) has hardened itself and those who are above cannot pass to those who are below." Consider with

what care nature, in order to bring about the circulation of life, carefully closes the doors behind all that advances.

We are on the threshold of knowledge. The temple, still unexplored, is immense, and it is only after having gone through it that we can really worship God in the sanctuary of profound peace.

September 18th.

(To be continued.)

Onward.

THE Theosophical Society has just passed safely through a most severe crisis, and, to my mind, a new and increased sphere of utility now lies before it. A new lease of life seems to have been given it, and, if the signs of busy enthusiasm and prudent and well-thought-out plans for the future, which are daily to be seen, go for anything, we have a period of real progress before us which should bring comfort and peace to thousands if not to millions.

An enormous strain has been placed upon the T. S., a test and trial to each one of its members, exactly in proportion as each was alive to the best interests of the movement. This was in the Karma of the T. S., in which every one of the members of the body shares. It came to a crisis at its proper time according to the cyclic march of events in the life of the Society. Appearing sporadically, and, so to speak, in distant places, dim and uncertain at first, the waves rose in all directions, and, gathering strength as they advanced, rushed together towards the centre. Had the fortress of the T. S. been built on sand, it would have been swept into ruins; fortunately for us it was built on rock, and the waves were sent back the way they came—perchance swirling and seething, and frothing and foaming, as they intermingled, but checked in their onward rush and thrown back by the impregnable walls of the real fortress of the T. S., which has stood through the storm and remained unshaken.

And what is this fortress founded on rock which has withstood the storm that so lately raged through the Society? It is the now proven fact that a sufficient number of members have really endeavoured to stick by their principles. Theosophy and the best interests of the theosophical movement were more precious to them than partizanship and personalities (their own included); fact and wise action more desirable than preconceived opinions or exaggerated statements. In what I have written above I do not mean to confine the acting out of the drama to some particular place, though of course it was more apparent at a particular place than elsewhere. It has been acted out and will be still

How "familial"
how "familial"
Even now
in 1963

further acted out, with the intensity proportionate to each member's real devotion and comprehension, in every heart and head in the Society. The statements of some of the actors chiefly involved are now before the Society and the public.

In my humble opinion, we have *all* been on trial and shall continue to be on trial, and our future deeds and words and thoughts will be scrutinized more carefully than ever. This we should remember, each for himself, and so act with an ever-increasing prudence and attention to our highest ideals. We should each also observe the acts of our comrades, but, if we are honest with ourselves and profit by our past experience, we shall be careful not to attribute to our fellows the first motive that flashes into our mind, for it is difficult to judge the human heart, hidden as it is from our gaze by the chaos of the outer man.

Each must choose his own path, and, for myself, I choose to condemn no man, but am content to rest on the wise justice of the Great Law. I, therefore, do not write about individuals, and I ask pardon if I unconsciously offend any by what I now write. We all err daily, and our common errors should be a bond of sympathy between us rather than the cause of disruption, but only under one condition, and that is, that we are absolutely honest to each other. For if this were a common practice, I firmly believe that much of the misery of the world and the general misunderstanding of our mutual characters would quickly pass away. This arises, I believe, mainly from the fear of showing our real nature to each other; we fear each other because we fear ourselves.

But with regard to principles, it is our bounden duty ever to proclaim the beliefs we honestly hold. Unswerving integrity in every matter, and a wise and prudent keeping in view what has been so well phrased as "the fitness of things" is what I hold to be the basis of right action in all things, and especially in "Occultism." Nowhere, to my mind, has both the positive and negative side of the Divine Science been better defined than by the pithy sentence of Chew Yew Tsäng in LUCIFER (xiii. 324), who phrased it as "the knowledge of how to do the right thing, at the right time, and in the right place—the science of life, in short."

But I proposed to sound a note of hope for the future. A new cycle of our movement seems to be opening up before us; the waves of energy sent forth by devotion, and now more prudently moderated by the experience we have each severally garnered, promise to include larger areas in their sweep, and bid fair to win the approval and sympathy of many minds and hearts which have previously paid no attention to our presentation of Theosophy. If I am asked how I can venture to make such an assertion, I answer that it is not only a hope and a feeling, but based on observation of a multitude of small indications, not only near at home and throughout the length and breadth of the Society, but also in the march of public events and the trend of public

opinion. The recent crisis has evoked the statement of some very definite views and will, I doubt not, evoke many other such statements. Members will learn that they have to be mindful first of the ideals of Theosophy, next of the best interests of the T. S., which is an international movement and not confined to any one country, race, or continent; that they must depend upon the light within them for guidance, and allow nothing and no one to come between them and this divine monitor; and, finally, that their own crude ideas and prejudices must give place to the great principles of Theosophy and the common interest of their fellows.

Here, at the Headquarters of the European Section, every effort has been made to put each separate department of activity on the most workable footing, and it seems to me that, when all arrangements are perfected, we shall be in a position to stand a greater strain of work than ever without the suicidal wear and tear to the workers that has previously obtained. In Europe, a sturdy activity is developing in many directions where previously no word of Theosophy was heard. In India a new energy has been infused into the Section by the devotion and enthusiasm of Annie Besant. Australia will soon listen to the same voice for three months. The American Section is, as of yore, unremitting in its good work. The character and contents of our many magazines are improving; good and useful pamphlets and books are being printed; the number of lecturers is daily increasing, and last, but most important of all, the training and work of the past years are beginning to show in the lives and characters and capabilities of an ever-increasing number of our members.

Let us, then, leave the past behind us, only referring to it for our instruction; let us not lose time and heart in ever raking up this thing or that, which this member or that, or this body of members or that, should not, in our wise opinion, have done; but let us each rather look forward to the future, with eyes fixed only on our ideals and their practical realization, determined that come what may—that whoever shall fail or whoever shall succeed—he at least will *try* with all his heart and mind, and so our movement will succeed, not in becoming merely powerful as an organization, but in being strong for good and a real help and not a hindrance to our suffering fellows. Therefore I cry: "Onward."

G. R. S. MEAD.

Revised

OCCASIONS of adversity best discover how great virtue or strength each one hath.—THOMAS A KEMPIS.

Notes on Cycles.

IN this article I do not propose to do more than reset a few gems discovered in *The Secret Doctrine* and other Theosophical writings. Speaking of the exoteric figures accepted throughout India as the periods of the various cycles, *The Secret Doctrine* says,¹ "they dovetail pretty nearly with those of the Secret Works." But on p. 414 we read:

On the other hand, it is well to know that no secret was so well preserved and so sacred with the Ancients, as that of their cycles and computations. From the Egyptians down to the Jews it was held as the highest sin to divulge anything pertaining to the correct measure of time. It was for divulging the secrets of the Gods, that Tantalus was plunged into the infernal regions; the keepers of the sacred Sibylline Books were threatened with the death penalty for revealing a word from them.

Such a passage as this would lead us to suppose that all attempts to arrive at the secret figures would prove futile; but, on the other hand, we might ask how they were discovered, if not by repeated attempts and numerous observations? Those who now know them must either have been told or have discovered them themselves. I have not the least doubt that the secret cycle is discoverable by man, but I do not think it will ever be found out by what we now call scientific methods; it seems, moreover, from other passages, that a knowledge of the cycles carries with it the possibility of knowing the future, the disclosure of which would be a breaking of the occult laws.

It is these laws, again, and their processes on the sidereal, terrestrial, and moral planes, which enabled the old Astronomers to calculate correctly the duration of the cycles and their respective effects on the march of events; to record beforehand . . . the influence which they would have on the course and development of the human races.²

We must not break the silence of the future lest we raise up unknown and difficult tribes who will not be easy to deal with.³

For this Lodge is not like exoteric societies which depend upon favour or mere outward appearances. It is a real thing with living Spirit-men at its head, governed by laws that contain within themselves their own executioners, and that do not require a tribunal, nor accusations, nor verdicts, nor any notice whatever.⁴

I must now turn to Mrs. Besant's article on "Mars and the Earth," in *LUCIFER* for November, 1893, where she says:

¹ Vol. ii. p. 73, 3rd ed.

² *Secret Doctrine*, vol. ii. p. 657, 3rd ed.

³ *Letters that Have Helped Me*, p. 63.

⁴ *Ibid.*, p. 65.

He [Master K. H.] explains three kinds of Manvantaras, Pralayas, etc.—universal, solar and minor.

Our earth belongs to a minor, and revolves round the sun as a centre. *The Secret Doctrine* says:

The Sun, Moon and Planets being the never-erring time-measurers, whose potency and periodicity were well known, became thus respectively the great ruler and rulers of our little system in all its seven domains, or “spheres of action.”¹

The universal Manvantara is connected with Alcyone, for:

The Pleiades (Alcyone, especially) are thus considered, even in Astronomy, as the central point around which *our universe of fixed stars revolves*, the focus from which, and into which, the Divine Breath, Motion, works incessantly during the Manvantara.²

The figures given on pp. 72, 73 of the second volume of *The Secret Doctrine*, apply to our solar system, not to the universal system, as stated in a foot-note to p. 72. This esoteric solar system revolves round the North Pole star, and is intimately connected with the Great Bear, as the following passages show:

As to the mysterious seven Rishis in the constellation of the Great Bear . . . India has connected these symbols ages ago with Time or Yuga-revolutions, and the Saptarshis are intimately connected with our present age—the dark Kali Yuga. . . . Meanwhile it is the seven Rishis who mark the time and the duration of events in our septenary Life-cycle. They are as mysterious as their supposed wives, the Pleiades . . . the interpretation of all these combined reveal to the Adept the greatest mysteries of Occult Nature.³

I have said I feel certain that scientific men will never find out the secret cycle, and it seems obvious that, if only Mars and Mercury among the visible planets belong to our esoteric solar system, it is useless to take into account any of the other planets in determining the duration of the secret cycles. What we want is to know the motions of the invisible ones, and these appear, from the following passages, to be connected in some way with our psychic, mental, and spiritual faculties:

Perhaps their difficulty arose from the fact that the calculations of the ancients applied equally to the spiritual progress of humanity as to the physical.⁴

What do they [Occultists] mean by “a moral and physical influence” exerted on our Globe by the Sidereal Worlds?⁵

The spheres of action of the combined Forces of Evolution and Karma are (1) the Super-spiritual or Noumenal; (2) the Spiritual; (3) the Psychic; (4) the Astro-ethereal; (5) the Sub-astral; (6) the Vital; and (7) the purely Physical Spheres.⁶

This shows to what extent our Western astrologers may be correct. As they know nothing about the four invisible planets of the “esoteric solar system” corresponding to four of the earth chain, and again to

¹ Vol. ii. p. 657, 3rd ed.

² *Ibid.*, p. 582.

³ *Ibid.*, pp. 579, 580.

⁴ *Isis Unveiled*, i. 32.

⁵ *Secret Doctrine*, vol. ii. p. 739. See also *ibid.*, p. 657, as above quoted.

⁶ *Ibid.*, p. 657 note.

our four higher principles, it is evident that they have no means of ascertaining, much less of describing, anything pertaining to our higher and more spiritual nature. On the other hand, as the ancient astrologers were conversant with these planets and their psychic and spiritual influences, and with the mysteries of the inner man, it is only natural to suppose that their prophecies had regard to the spiritual part of our nature rather than the physical; and it is our ignorance of our inner self that causes us to this day to regard such prophecies as absurd, as for instance those in *Isaiah* and *Revelation* relating to the miraculous birth of Christ.

I now turn to the figures given on p. 72. The age of the world in 1887 is there stated to be 1,955,884,687 years, and a foot-note adds that the *Arya Magazine* gives 1,960,852,987. But in *Isis Unveiled* we have the following statement:

As we are now only in the Kali-yug of the twenty-eighth age of the seventh Manwantara of 308,448,000 years, we have yet sufficient time before us to wait before we reach even half of the time allotted to the world.¹

This, reduced to figures, stands thus:

6 Manvantaras of 308,448,000	=	1,850,688,000	years.
27 Mahâyugas of 4,320,000	=	116,640,000	"
1 Satya Yuga	=	1,728,000	"
1 Treta Yuga	=	1,296,000	"
1 Dvâpara Yuga	=	864,000	"
Kali Yuga to 1897	=	5,000	"
		1,971,221,000	"
Yet to elapse before half the time allotted has passed	=	188,779,000	"
Total		2,160,000,000	"

Let us next consider the Sidereal Year, which in *The Secret Doctrine* is stated to be 25,868 years. Sir Robert Ball's *Story of the Heavens* says about 25,867 years; Middleton's *Astronomy* gives 25,920; and a foot-note in *The Secret Doctrine* (ii. 345), mentions that "the equinox returns to the same position in relation to the apsis in 21,128 years." The point to be noticed is that the Sandhyâs or intervals between the Manus amount to six Mahâyugas or 25,920,000 years, 1,000 Sidereal Years if we accept Middleton's figures. Further, if we divide 25,920 years by 360, we get seventy-two years for each degree, and if we inscribe the pentagram, the symbol of man, within the circle of 360 degrees, we also get seventy-two—facts which may have some connection with the scriptural statement as to the duration of a man's life.

With respect to the Day and Night of Brahma, which is said to last 8,640,000,000 years, is it not curious as well as suggestive to notice

¹ i. 32.

that our day of twenty-four hours contains 86,400 seconds? May we not regard this coincidence as a clue whereby we can obtain a knowledge of the cycles, and, by making minute observation of the small cycles, prophesy concerning the greater ones?

For example, a day and night exceeds the period of a terrestrial rotation by three minutes, fifty-six seconds, owing to the composition of the yearly revolution with the diurnal rotation; and the difference between Mr. Stuart's figures and those of *The Secret Doctrine* might be similarly accounted for.

Lastly we come to the ratio of the diameter to the circumference of a circle. Says *The Secret Doctrine*:

In the minds of the ancient Philosophers something of the divine and the mysterious has ever been ascribed to the shape of the circle. The old world, consistent in its symbolism and with its Pantheistic intuitions, uniting the visible and the invisible Infinitudes into one, represented Deity and its outward Veil alike—by a circle.¹

Nesbit's *Mensuration* says that a Dutchman named Ludolph van Ceulen was the first who ascertained this ratio with any degree of exactness, and he made it 3.1415926, etc. Is there any connection between this and Brahmâ's Age?

1 Age of Brahmâ (100 Years)	=	311,040,000,000,000	years.
1 Year	"	3,110,400,000,000	"
1 Day	"	8,640,000,000	"
		314,159,040,000,000	"
Total			

Thus the Circle is a visible symbol of the Eternal Brahmâ, whose period of manifestation no one may accurately define.

J. MIDGLEY.

A Maori's View of "Christianity."

SOME months ago the following remarkable letter appeared in a New Zealand paper. It is written by a Maori in whose veins the fire of the blood of his Lemurian sires seems not to have been quite quenched. We take the text of the letter from a Christian paper.

You published a few days ago the account of what took place at a meeting of Maoris convened by the Bishop of Christchurch. I was present at that meeting, and wish you to give me an opportunity of answering one of the questions put to us by the Bishop, namely: "Why is the fire of Christian faith so low among the Maori people in my diocese?" I will tell you what I think is the reason. We Maoris are confused and bewildered in our mind by the extraordinary way in which you Pakehas [Europeans] treat your religion. Nobody amongst you seems to be sure whether it means anything or nothing. At the bidding of the early mission-

¹ ii. 575.

aries we substituted what they told us was a true religion for that of our forefathers, which they called FALSE. We accepted the Book containing the history and precepts of the "True Religion" as being really the Word of God binding upon us, His creatures. We offered daily, morning and evening, worship to the Creator in every pah and village throughout New Zealand. We kept the seventh day holy, abstaining from every kind of work out of respect to the Divine command, and for the same reason we abolished slavery and polygamy, though by doing so we completely disorganized our social system and reduced our gentry to poverty, and inflicted much pain on those who were forced to sever some of the tenderest ties of human relationship. Just when we were beginning to train up our children to know and to obey God as manifested in Jesus Christ, Pakehas came in great numbers to this country. They visited our villages, and appeared very friendly, but we noticed that they did not pay the same respect to the Bible as we novices did. They never held any daily public worship unless a clergyman was present to conduct it. They ridiculed our strict notions about Sabbath keeping and the wrongfulness of drunkenness and unchastity, and they gave us generally to understand that all Pakehas but the clergy and a few fanatics held that the people might do just what they liked as long as they kept out of the grip of the law; that the only being we need fear was the policeman, and the only book we need read, mark, learn, and obey the precepts of, was the statute-book. On seeking an explanation from our missionary friends of the plain contradictions between their statements and those of their countrymen, we received the same answer which they gave us when we asked them when they first began to teach us Christianity, "Why sailor-men and Port Jackson men did not honour God and the Bible as they did." They told us not to pay any attention to what such persons said, because they were, like the Gentiles of old, unbelievers. Our minds were quieted for a time, and in all earnestness and sincerity we strove to put into practice what we willingly believed were God's commands. But by and by we were still more disturbed and mystified by Pakeha ministers of religion, who came amongst us telling us that, while the Bible was true, the interpretation put upon its contents by our missionaries was quite wrong. The Roman Catholics told us they alone knew the correct interpretation, and that unless we joined them our souls would be lost. The Baptists followed, who ridiculed our presenting our children to Christ in baptism, and told us that as we had not been immersed we were not baptized Christians at all. Then came the Presbyterians, who said that the office of a bishop was unscriptural, and that in submitting to be confirmed by Bishop Selwyn we had gone through a meaningless ceremony. Lastly came the Plymouth Brethren, who told us that Christ never instituted a visible Church or ministry at all, but that everybody ought to be his own minister and make his own creed.

Besides the confusion in our minds caused by the godless example of the majority of Pakehas, and the contradictory teaching given by ministers of religion, we were puzzled by the behaviour of the Government, who, while professing to be bound by the moral law contained in the Bible, did not hesitate, when we became powerless, to break solemn promises made to us when we were more numerous and strong than the Pakehas. Great was our surprise when the Parliament, composed not of ignorant, low-born men, but of Pakeha gentlemen, and professing Christians, put the Bible out of the schools, and, while directing the teachers to diligently instruct the children of New Zealand in all kinds of knowledge, told them on no account to teach them anything about the Christian religion, anything about God and His laws. My heathen master taught me to fear and reverence the Unseen Powers, and my parents taught me to order every action of my life in obedience to the will of the Atuas, who would punish me if I offended them. But my children

are not taught now in the schools of this Christian country to reverence any being above a policeman, or to fear any judge of their actions above a Resident Magistrate.

I think, when the Bishop of Christchurch asked us the other day the question I have already referred to, we might fairly have asked him to tell us first "Why the fire of faith burns so low among his own Pakeha people." We might have quoted apt words from that Book which English people want everyone but themselves to take for their rule of life, and reverence as the Word of the Living God: "Physician, heal thyself." I do not think the Bishop had then seen the following statement reported in the daily newspapers as having been made at a public meeting by one of the most learned and most eloquent of the clergy: "He could not attempt to prove the existence of God, because he knew no more of Him than did the Pope, or the Bishop of Christchurch, or anyone else in the world."

Can ignorant Maoris be blamed for lukewarmness in the service of God, whose existence one of His ordained ministers tells them no man in Christendom can prove? I sometimes think, Sir, that my children would have had a better chance of developing into honourable men and women, and would have had a better prospect of happiness when the time comes for them to enter the unseen world and meet their Maker, if, like the first Maori king (Potatu), I had refused to make an open profession of your Pakeha religion till, as he said, "You had settled among yourselves what your religion really is." Better, I think, the real belief in the unseen spiritual world which sustained my forefathers, than the make-believe which the Pakeha people have asked us to substitute for it.—Yours, etc.,

TANGATA MAORI.

Liberty.

SUPPOSING, in your case, that your own interest never entered your head in any one thing you undertook; supposing you actually felt that you had nothing in common with the people around you, and belonged neither to the world of publicans and sinners, nor to the world of scribes and Pharisees, but were working on a different plane, in which self was altogether ignored; that you gave up attempting to steer your own craft any longer, but put the helm into other hands, and could complacently watch her drive straight on to the breakers, and make a deliberate shipwreck of every ambition in life; don't you think you would create rather a sensation in the political world? Supposing you could arrive at the point of being as indifferent to the approval as to the censure of your fellow-men, of caring as little for the highest honours which are in their power to bestow now, as for the fame which posterity might award to you hereafter; supposing that wealth and power appeared equally contemptible to you for their own sakes, and that you had no desire connected with this earth except to be used while upon it for divine ends, and that all the while that this motive was actuating you, you were striving and working and toiling

in the midst of this busy world, doing exactly what every man round you was doing, but doing it all from a different motive, it would be curious to see where you would land—how you would be abused and misunderstood, and what a perplexity you would create in the minds of your friends, who would never know whether you were a profound intriguer or a shallow fool. How much you would have to suffer, but what a balance there would be to the credit side! For instance, as you could never be disappointed, you would be the only free man among slaves. There is not a man or woman of the present day who is not in chains, either to the religious world or the other, or to family or friends, and always to self. Now, if we could get rid of the bonds of self first, we could snap the other fetters like packthread. What a grand sensation it would be to expand one's chest and take in a full, free, pure breath, and uplift the hands heavenward that have been pinioned to our sides, and feel the feeble knees strong and capable of enabling us to climb upwards! With the sense of perfect liberty we should lose the sense of fear, no man could make us ashamed, and the waves of public opinion would dash themselves in vain against the rock upon which we should then be established. The nations of the earth are beating the air for freedom, and inventing breechloaders wherewith to conquer it, and they know not that the battle-field is self, and the weapons of the fight not of fleshly make.

LAURENCE OLIPHANT.

Correspondence.

"THE UNKNOWN LIFE OF JESUS CHRIST."

SINCE writing the notice on M. Notovich's book in last LUCIFER, I find that of the four distinguished individuals quoted in the Preface as professing great interest in the story of the writer, only one is still living. Renan, as we all know, is no more; both Mgr. Platon, the Metropolitan of Kieff, and Cardinal Rotelli, as I am informed, have died within the last two years; Jules Simon alone is living. This is curious. Moreover, a local Moravian missionary writes that no such person as M. Notovich is known at the monastery of Himis, that a record of all visitors is faithfully kept, and no visitor with a broken leg is remembered by the Lâmas of the Gonpa. It is somewhat to be regretted that this book has been so precipitately translated into English, as we are informed by the July *Path*, without waiting for a little more certainty as to its authenticity.

G. R. S. M.

Reviews.

THE BUILDING OF THE KOSMOS.¹

Two things have long been needed: the first is a lucid, coherent, and not too technical rendering of the cosmical process outlined in *The Secret Doctrine*; the second, a careful and thoughtful analysis of the passages in the Indian Scriptures which approach the forming of the worlds, now from the physical, now from the metaphysical point of view. It will be adequate praise of Mrs. Besant's volume of lectures to say that not one but both of these wants have been supplied; that in tracing the cosmical processes as depicted in *The Secret Doctrine*, and as approached in the writings of India, she has produced not a double confusion but a double light; has woven the threads so skilfully together that a beautiful and harmonious unity is the result. Many difficult and profound problems of Indian study are rendered lucid and transparent by Mrs. Besant's admirable method; and many teachings of *The Secret Doctrine* gain in depth and uniformity through the light cast on them by the immemorial wisdom of the East. There are a number of passages which we should like to refer to more fully; and we hope to do so when the English edition of these lectures is published.

MODERN THEOSOPHY.²

MR. CLAUDE FALLS WRIGHT'S little manual is a conscientious and successful attempt to give some account of the teachings of *The Secret Doctrine* in plain language, within a brief compass, without technicalities and without binding the various parts too closely together by tense, metaphysical thought. The chapters are of very equal value; and it is certain that Mr. Wright's book will have a wide influence among American readers, for whom it is primarily intended. The quotations which strike the keynote of each chapter are well and thoughtfully chosen; but there is neither a table of contents nor an index.

DIE NEUE DEUTSCHE SCHULE.³

DR. HUGO GÖRING discusses clearly and sensibly many of the problems of education in Germany. Especially interesting is his paragraph on the teaching of foreign languages, in which the first place is given to English, as being closest to German, and of very wide practical use. A subordinate place is given to French, and the idea kept steadily in view is that one learns to talk a language by talking it, and not by writing exercises or reading with a dictionary.

Theosophical Activities.

EUROPEAN SECTION.

The European Convention met in the Headquarters' Lecture Hall at 10 a.m. on Thursday, July 12th, a numerous assembly being present, including members from India (5), America (6), Spain (3), France (2), Holland (3), Switzerland (2), Poland and Italy; Edinburgh (4), Dublin

¹ *The Building of the Kosmos, and other Lectures*, by Annie Besant. Madras. 1894.

² *Modern Theosophy*, by Claude Falls Wright. New York: 144, Madison Avenue. 1894.

³ *Die Neue Deutsche Schule*, von Dr. Hugo Göring. Leipzig. 1890.

(5), Liverpool (3), Harrogate (3), Middlesbrough, Leeds, Manchester (3), Bradford (7), Llandudno (2), Exeter, Clifton (3), Bournemouth (5), Birmingham (3), Brighton (3), Axminster, Oswestry, Margate (2), Ramsgate, York (2), Southport (2), Hull (2), Newnham, Eastbourne, Worcester, Cheltenham, Sheerness, etc.

The President-Founder took the chair, and G. R. S. Mead was elected Secretary of the Convention, with H. T. Edge and O. F. S. Cuffe as Assistant Secretaries. Forty-four Lodges were represented; and William Q. Judge, Vice-President T. S. and General Secretary of the American Section, together with Dr. J. D. Buck of Cincinnati; Bertram Keightley, General Secretary of the Indian Section, together with Babu Parbati Charan Roy, were received as foreign delegates.

The Chairman made an appropriate address, dwelling on the purpose of the T. S. and alluding to several prominent items of the year's activities.

The minutes of the Judicial Committee were then read, as printed in the pamphlet entitled, *The Neutrality of the Theosophical Society*, since issued.

Telegrams of greeting from foreign Lodges having been read, the General Secretary proceeded to read a report of some fifty type-written pages. He said that, though the looseness of organization due to lack of dogma in the T. S. prevented cut-and-dried statistics, he would recount the year's doings under a few prominent headings.

The great event of the year was the formation of the Scandinavian Sub-section, consisting of eleven Lodges under the presidency of Dr. Gustaf Zander. This Sub-section was very active and had a considerable literary output.

The North of England Federation, of nine Lodges and two Centres, had been a great success, and held quarterly Conventions.

Nineteen new charters had been issued during the year and sixteen new Centres established, there being now forty-six Lodges and fifty Centres in Europe. Diplomas had been issued to 419 members.

The Sectional accounts showed receipts of £930 17s. 10d., and a balance in hand of £130 19s. 6d.

The Section Library had been increased by the completion of its series of "The Sacred Books of the East," and by the whole of "Trübner's Oriental Series" (some fifty volumes), not to mention smaller additions, which bring the total number up to about 1,400—a number to which another cypher might well be added.

The H. P. B. Memorial Fund had been applied to the production of *A Modern Panarion*, a collection of H. P. Blavatsky's fugitive writings, now in course of preparation.

The *Vahan* and *Oriental Department*, Correspondence Scheme, Lodge Meetings, Syllabuses, etc., were then reported on. The League of Theosophical Workers had started a number of "Lotus Circles" for children, sent literature to Teheran, Honolulu and other remote places, formed Reading Circles, etc. The Theosophical Van had visited many towns in Kent and Sussex, distributing much literature and giving public lectures. The Press Group had had less work to do this year. The H. P. B. Home had abandoned its Crèche department, and enlarged itself into a resident home for children. The East London Working Women's Club had been closed, partly owing to the heavy financial responsibility and partly because its advantages had not been duly appreciated.

The mass of Theosophical literature turned out by members of this Section had been greater than that of the rest of the T. S. put together. The English publications were the most numerous: Four new magazines had been started. The H. P. B. Press had, among much else, printed 11,000 books, 32,000 pamphlets, 10,000 leaflets, 12,000 LUCIFERS,

19,000 *Vâhans* and 5,200 *Oriental Departments*, and consumed ten tons of paper.

The Theosophical Publishing Society had been handed over by the Countess Wachtmeister to Annie Besant and Bertram Keightley, who were now the sole proprietors. As the Countess and Mr. J. M. Watkins would in future work in India, the staff had had to be reorganized. Mr. A. J. Faulding would be at the head of it. The H. P. B. Press would unite with the T. P. S. in one undertaking, thereby simplifying the work of getting out books.

Nos. 17 and 19, Avenue Road, which, it should be remembered, were private property (except the Office, Library and Conservatory, which were rented by the European Section), would in future be separately managed, and the lease of No. 17 had been transferred from one private member to another. The working staff of Headquarters would remain at No. 19, and certain private members would reside permanently at No. 17, which latter would no longer be let to occasional visitors staying only a day or two.

The General Secretary next read some remarks on Lodges and Centres, and what they had done during the past year, which is too lengthy to reproduce here, but which may be read in the Convention Report about to be issued.

The Executive Committee had appointed H. T. Edge Assistant Secretary of the Section, Miss A. J. Willson Librarian, E. T. Hargrove delegate to the American Convention, and Annie Besant delegate to the Indian Convention.

The General Secretary finally called attention to the resolutions that were going to be put to the Convention.

The following officers were elected for the forthcoming year: General Secretary, G. R. S. Mead, B.A.; Treasurer, Hon. O. F. S. Cuffe. Executive Committee: Dr. Gustaf Zander, Señor José Xifré, Mynheer W. B. Fricke, Herbert Coryn, M.R.C.S., Archibald Keightley, M.A., M.D., and the Treasurer and General Secretary (*ex officio*). Auditors: Herbert Burrows, E. T. Hargrove.

In the afternoon W. Q. Judge greeted the Convention on behalf of the American Section, and Dr. J. D. Buck seconded him, and Bertram Keightley gave the greeting of the Indian Section.

The following resolutions were carried:

1. That £150 per annum be employed from the funds of the Section for procuring additional help in the General Secretary's office and the Library.
2. That an additional room at No. 17, Avenue Road be taken for the enlargement of the Section Library.
3. A resolution with regard to the use of the surplus of the Chicago Parliament of Religions' Fund.
4. A resolution with regard to the representation and voting of Lodges.

In the evening there was a discussion on *What is Theosophy?* and Rowland Jevons, M.A., F. J. Dick, Miss Ward, C. Corbett, Mrs. Windust and O. Firth spoke. Mrs. Besant and Mr. Judge afterwards read statements with regard to the charges recently brought before the Judicial Committee (see *Neutrality of the T. S.* pamphlet).

On Friday, July 13th, at 10 a.m., the Chairman read an appeal on behalf of a French Theosophist who had rendered important services in the past, and was now in reduced circumstances. The appeal was promptly and liberally responded to, and £23 4s. 3d. was raised before the Convention broke up.

Reports from foreign Lodges were then read. A resolution was carried to refer the consideration of the terms on which the "Theosophische Vereinigung" should be united to the European Section to the Executive Committee.

A letter from Mr. A. P. Sinnett on the work of the London Lodge was read, in which he stated that, though personally he and many of his fellow-members were in favour of propaganda, the *métier* of the Lodge was evidently that of quiet work. The Chairman and Mrs. Besant spoke in high terms of the value of Mr. Sinnett's services, especially in the writing of *The Occult World*.

M. U. Moore spoke of the H. P. B. Home and called for more support. A discussion on Lodge-work and on the use of Branch Papers followed, in which many speakers took part.

G. R. S. Mead then called attention to the heavy financial responsibilities of the ensuing year, and appealed for generosity in donations.

In the afternoon a humorous discussion on the "Brother and Sister" controversy took place, and speeches followed.

W. Kingsland, Dr. Keightley, G. R. S. Mead, Bertram Keightley, Herbert Burrows, W. Q. Judge, and Annie Besant then made speeches.

The public meeting at Prince's Hall was abandoned, and in the evening Col. Olcott showed some interesting relics, connected with his "Old Diary Leaves," to a large audience.

A charter was issued under date June 19th to five members of the T. S. at Smedjebacken in Sweden, to form a Lodge there.

On July 16th certain members of Dr. Hübbe Schleiden's "Theosophische Vereinigung" received a charter to form a Lodge of the European Section T. S. This result was brought about largely by the help of the President-Founder, Col. Olcott, who visited Berlin for that purpose. The name of the new Lodge is "Die Deutsche Theosophische Gesellschaft," and its president is Dr. Hugo Göring, Düntherstrasse 7, Steglitz bei Berlin. It is expected that this union with members of an already formed German association will enable the T. S. to acquire centres in many of the chief German cities.

GREAT BRITAIN.

Col. Olcott and Mrs. Cooper-Oakley are, as this goes to press, on a lecturing tour among the Northern Lodges, in connection with the meeting of the North of England Federation at Middlesbrough on August 4th.

"HANDS ACROSS THE SEA."

Some of the English Lodges of the T. S. are already in correspondence with Lodges in other countries; and in order to promote an extension of this very praiseworthy idea the undermentioned plan is submitted to the attention of Theosophists of all countries, as being one which will tend towards the solidarity of the Society.

It is proposed to open a register for the names of those Lodges that are wishful to enter into correspondence with Lodges in other countries, so that they may be placed in communication. It will be readily seen many Lodges might be overwhelmed with applicants, whilst others, less widely known, but equally desirous of international communication, might be overlooked. By means of the register system, with all names recorded, this would be obviated.

Will those who think the time ripe for some such effort towards realization of this first object of ours communicate with the undersigned, and will those Lodges that are already in communication with one or more Lodges in other countries kindly notify the fact in order to avoid confusion?

There will be no officialism about this scheme, the only duties of the registrar being to place Lodges in communication with each other and record the fact, and his sole desire being to strengthen the "linked battalions of the T. S."

This notice will be sent to Theosophical papers in India, Europe, America and Australia, where Lodges might appoint their own registrars, thus facilitating matters still further.

O. FIRTH, Pres. Bradford Lodge.

Hawthorne House, Baildon, near Shipley, Yorks.

AMERICA.

From the July *Path* we learn that the Lotus T. S., Kearney, Neb., and the Gray's Harbour T. S., Hoquiam, Wash., have had their charters cancelled as hopelessly inactive; and that the two New Orleans Branches have consolidated into one.

Claude Falls Wright has been lecturing in many towns, as well as giving private meetings and talks. At Washington, D. C., he challenged a Presbyterian parson, who had been attacking Theosophy, to a public debate, and was met by a lame refusal, which was much advertised in the papers.

B. Harding passed a busy and most successful month in New England, giving nineteen public lectures.

The Theosophical Correspondence Class for instruction has begun to prove very successful, both questions and answers showing much intelligence and interest.

PACIFIC COAST.

The Countess Wachtmeister has proved herself an indefatigable worker. Beginning in San Diego, she lectured for an hour and answered questions for another hour. At Los Angeles she lectured and received many visitors, and founded a new Branch at Riverside. In San Francisco she lectured before the Convention and at private and Branch meetings, and also gave a public lecture on *Spiritualism and Theosophy* to a fine audience. At Santa Cruz much work was also done, and at San José and several other places. The whole tour was all too short, and she was answering questions up to the very last moment.

Since the American Convention, which was a marvel for its fraternity, unity and dispatch, the entire coast has felt the thrill of activity. Half-a-dozen more Centres have been formed, and two or three new Branches have been or are in process of organization. Dr. Griffiths has lectured in all the towns on the coast line from here to Los Angeles, and will continue to the borders of Mexico. He has organized one Branch and three new classes for study. The Countess Wachtmeister is travelling and lecturing in the states of Oregon and Washington. Our efficient Secretary, Mrs. Vera S. Beane, has been up among the Gold Mines, in the Sierra Nevada Mountains, some twelve or fourteen thousand feet above the level of the sea. While there she accepted an invitation to speak in the Church of the Unity, and told them of Theosophy. The old Pacific Coast Committee for Theosophic work, inaugurated while Mr. Bertram Keightley was here, to fulfil the expressed wish of H. P. B. that organized work be begun on the Pacific Coast, has merged itself into and become the "Pacific Coast Theosophical Corporation," an incorporated body under the laws of the State of California. The amount of business transacted by the Committee rendered it imperative that a legal standing be acquired. The Board of Directors for the ensuing year are: Dr. J. A. Anderson, President; Mrs. Sarah A. Harris, Vice-President; Mrs. Vera S. Beane, Secretary; Mr. Edward B. Rambo, Treasurer; and Messrs. Julius Oettl, Wm. J. Walters and Abbott B. Clark. Mrs. S. A. Harris is lecturing in the Sacramento Valley, and your correspondent is making frequent visits to places in the vicinity of San Francisco.

ABBOTT B. CLARK.

INDIAN SECTION.

From the Activities published in the July *Theosophist* we glean that K. Narayanaswami completed his lecturing tour among the Branches in Southern India with great success, creating much interest in Theosophy in the minds of the public, and reviving the activity of the Branches; and that J. Srinivasa Row delivered Telugu lectures in Bellary and the neighbourhood, which brought him copious enquiry. Would that there were more of these lectures in native languages!

The "H. P. B. Sanskrit School" has been started by the Jalandhur Branch under the auspices and financial support of Miss F. H. Müller, whose lectures and other services have been much appreciated in India.

We are glad to see the Pariah school was opened near Adyar recently, with twenty-five boys as a start. The boys are to be taught reading and writing in English and Tamil, and speaking in Hindustani.

The "Sanatan Dharma Rakshak Sanskrit College" has been established, under noble patronage, at Meerut, "to form a model institution in India for protecting and reviving the Sanatan Dharma by practical means of higher Sanskrit education and religious training."

In the *Supplement to the Theosophist*, Bertram Keightley, the General Secretary, writes to say that the rumour of a decision to move the Headquarters of the Indian Section to Allahabad was premature, as it is necessary to first refer the matter to the next Indian Convention. He also deprecates the suggestion (from America) to remove the Headquarters of the whole T. S. from Indian soil. The General Secretary of the American Section cables us that this suggestion did not emanate from the American Section.

AUSTRALASIA.

NEW ZEALAND.

Auckland, July 11th.—Perhaps the most important event during the past month in connection with the Theosophical movement is the inauguration of undenominational services in the Choral Hall by the Rev. S. J. Neill. These services were begun on June 3rd, in the evening, to a crowded hall. The topics upon which he spoke were Freedom, Truth and Brotherhood. Behind him was hung a large screen with various Theosophical emblematical devices in colours which produced a little curiosity amongst the outsiders present. He intends to be at Auckland and Thames each alternate Sunday, and on the Sunday evenings he is absent from Auckland one or other of our own members will deliver a lecture on some Theosophical subject. During the past month the following have been the topics dealt with at the open Lodge meetings and the Sunday evening lectures: On May 18th, open Lodge, Mr. W. Swinnerton read a paper upon *Cremation*, which may yet lead to some practical step in this respect being taken by the public. On Sunday evening, May 20th, at the Choral Hall, Mrs. S. Draffin lectured to a good audience on *Man, Know Thyself: or the God Within*. On May 25th, open Lodge, Mr. S. E. Hughes read a paper upon *The Mystery of Matter*. On June 1st, open Lodge, Miss L. Edger, M.A. read Mrs. Keightley's paper upon the existence of the Masters. On June 8th, open Lodge meeting, Mr. C. W. Sanders, read Sir E. Arnold's *The Secret of Death*. On Sunday evening, June 10th, in the Choral Hall, Miss L. Edger, M.A., lectured to a large audience on *The Intellectual and Religious Progress of the Present Century*. The Lotus Circle established is progressing satisfactorily.

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST (*Madras*).

Vol. XV, No. 10:—"Old Diary Leaves" tells a very tender and touching story of a pet canary's death, and gives some wonderfully interesting notes on the rights of magicians over buried treasure and fairy gold, and the uses made thereof. "Curiosities of Healing," by J. Bhajepotra Veyd, tells of cures by charms, passes, and mantras. S. V. E. gives some valuable and thoughtful notes on the comparative study of religions, as proposed to be organized at Chicago University. A further instalment of Dr. Carl du Prel's study of clairvoyance is translated from *The Sphinx*. Three learned papers deal with "Vedântic Non-Dualism," "Panchî-karana," and "Avatâras," the last being especially scholarly. Other articles are: "Iroquois Indian Legends," "Eccentric Genius," and "What is 'Sarosh'?"

THE PATH (*New York*).

Vol. IX, No. 4:—"Agreement in Religions" is an address delivered by Mr. Judge before the Parliament of Religions at San Francisco. An article on "Occultism," leaves us in some doubt whether the "science of real life" or "the occult arts" is the subject dealt with. Mr. Judge writes of the "Nigamâgama Dharma Sabha," an Indian movement for the revival of ancient science, which has been largely helped by American Theosophists. "Universal Brotherhood and Admission of Members" says that, while the doors of the Theosophical Society are open, the doors of branches may be closed. Mrs. Cooper-Oakley finds a place among the "Faces of Friends." We are also told "How to study *The Secret Doctrine*"; perhaps the best way would be to begin by acknowledging

frankly that it is extremely chaotic in arrangement.

THE THEOSOPHICAL FORUM (*New York*).

No. 61:—The first answer declares that "*Light on the Path* is understood, perhaps conceded, to have been imparted by a Master, and therefore to be authoritative. But this has never been claimed by the Comments. They are open to the same intelligent discrimination as any secular or theosophic treatise." This sentence implies that, if a book be "sacred" or "conceded to have been imparted by a Master," it is not open to intelligent discrimination—a manifest absurdity. Everything, without any exception whatever, must be judged on its own inherent worth. But the rest of the answer is thoughtful and just. Other questions deal with higher and lower "Egos," and ascetic vows. A piece of sound, practical advice would be—never promise anything that you have not fulfilled without a promise for several years.

THE PRASNOTTARA (*Madras*).

Vol. IV, No. 42:—By far the most interesting thing in this number, and perhaps the most valuable contribution to the Theosophic writings of the month, is a lecture by the present Shri Shankarâchârya of Shringeri, which shows that the representative of the most famous Advaita school in the world is true to the traditions of the illustrious teacher. It is as though we found the pure morality of the Sermon on the Mount in the last Encyclical of the Vatican.

THE IRISH THEOSOPHIST (*Dublin*).

Vol. II, No. 10:—(The cover has been misinformed; this No. 10, not 9.) Mrs.

Varian's paper on "The Ethics of Theosophy" is elementary, though useful for beginners; a poem in prose by "Æ.," entitled "The Midnight Blossom," tells of the birth of Gautama the Buddha; "Pessimism, from an Optimist Standpoint" shows that Theosophy opens up a new way for many who are *blasé* through ignorance more than anything else; Dr. André writes an interesting though not altogether convincing plea for a greater encouragement of the practice of hypnotism in the Theosophical Society. The Editor throws open his columns for replies, and it is to be hoped that someone will point out the writer's somewhat materialistic definition of Occultism—*inter alia*. "Is the Illusion of Devachan Necessary?" "The Potency of Sound," and information as to the Lotus Circle's doings conclude a good number.

LOTUS BLÜTHEN (*Leipzig*).

July, 1894:—The *Lotus Blüthen* keeps up to its high standard of excellence, showing very careful method in the choice of material, and the gradual unfolding of philosophical thought from simple to more difficult problems, so that the monthly numbers really form units in a progressive series.

THE AUSTRAL THEOSOPHIST (*Melbourne*).

Vol. I, No. 6:—"The Searchlight" deals with events which have since found a happy solution. "The Spectrum of Truth" shows that the spirit of toleration and genuine appreciation of religion apart from theology has long been conspicuous in the work of Prof. Max Müller. Mr. Fullerton writes of the "Necessity of Illusion in Devachan." Another article takes M. Notovich's "Life of Jesus" too seriously. The number is completed by "Spiritual Progress" (H. P. Blavatsky), "The Theosophical Society and its Basis" (W. Q. Judge), and "The Change that Men call Death" (Mrs. Cooper-Oakley).

THE PACIFIC THEOSOPHIST (*San Francisco*).

Vol. IV, No. 12:—Dr. Jerome Anderson writes on the "Relation of Theosophy to Modern Social Problems" thoughtfully and well. An article on "Concentration" shows far more familiarity with

the conventional names of principles than with the realities thus conventionally named. Editorials and Notes complete the number.

THE NORTHERN THEOSOPHIST (*Middlesbrough*).

Vol. I, No. 8:—The Editor speaks of events which, as we have already said, have since been happily settled. "The Annual Convention" is reported by C. Corbett. Other articles are: "The Efficacy of Prayer," "Karma," "A Theosophist's Dream," "Notes on Life," and "Hands Across the Sea."

SOPHIA (*Madrid*).

Vol. II, No. 7:—A translation of H. P. Blavatsky's "Ancient Philosophers and Modern Critics" is to be continued. It is followed by a translation of the "Force of the Future," from *The Secret Doctrine*. A "Biographical Study" brings together some valuable notes on Cicero. Other articles are, "The Cult of the Planetary Angels" and "The Ensouled Violin," both translated from H. P. Blavatsky's works.

JOURNAL OF THE MAHĀBODHI SOCIETY (*Calcutta*).

Vol. III, No. 3:—By a curious coincidence, "just at the time when the Buddhists are turning their attention to their central shrine in Buddha-Gaya, the Christians of England are taking measures to initiate a movement to take up the work of exploration of their central shrine in Jerusalem" (p. 20). The most interesting thing in this issue is a note on a lecture delivered by Mohini Mohun Chatterji on the Brāhmins and the Buddhists; it is quite clearly pointed out that, in the days of Buddha's reform, the Brāhman hierarchy had reached an advanced stage of degeneration.

LE LOTUS BLEU (*Paris*).

Vol. V, No. 5:—Dr. Pascal's study of Reincarnation is continued. M. Guymiot lucidly and thoughtfully summarizes Shankara's teaching, but we doubt whether he has quite correctly seized the meaning of Chitta. Continued translations are: "Death—and After?" "The Science of Breath," "Reminiscences of H. P. B. and *The Secret Doctrine*," and

"Old Diary Leaves." The editor appears to be not quite careful in the matter of proper names. We find "M. Simet" as author of the "Purpose of Théosophie," and "J. Mead" as General Secretary of the European Section.

THE THEOSOPHIC GLEANER
(Bombay).

Vol. III, No. 11:—Students of the Zoroastrian religion will find valuable information in the article on Ahunavairyā, a prayer filling somewhat the same place as the Gāyatrī among the Brāhmans. Dr. Jerome A. Anderson's address on "The World's Great Religions" is continued. There are articles on the Astral Light and Elementals, and Mrs. Besant's address on the "Evolution of Man" is to be continued.

THE BUDDHIST (Colombo).

Vol. VI, Nos. 20-22:—"The Visudhimagga of Buddhaghosa Thera" gives a useful classification of the various Silas. This is apparently a translation from the Sinhalese translation. It is a work that is well worth reading on account of the close analysis of motive elaborated by The Voice of Buddha (Buddhaghosa). A translation is given from an ancient Jain manuscript of the twenty-eight different Siddhis (Labdhees) possessed by Yogis trained in that school. The translation of the *Veranja Sutta* is concluded.

TRANSACTIONS OF THE LONDON
LODGE T. S.

No. 22:—From "The Culture of the Soul," by Mrs. Besant, we may quote: "Just as it was said by Giordano Bruno, four centuries ago in Middle Age Europe, all that man had to do if he would find the spirit was to open the windows of the soul, for the spirit was shining ever in the universe, and we only needed to open the window in order that the light might enter.

"Here comes in that element of worship which, because it has been so often linked with superstition, is sometimes left entirely on one side, as though by intellect alone the Self of our self might be found. But without reverence, without worship, no such ultimate finding is possible."

TRANSACTIONS OF THE SCOTTISH
LODGE (Edinburgh).

Part 14:—The discussion on the Atonement is still continued, the last paper being contributed by a "Priest of the Church." It is a most interesting exposition and a brave endeavour to give the most spiritual and metaphysical meaning to the theological dogmas of the Christian Church. It is based on the "one life" theory and "one creation" theory, and makes great efforts to evolve a system in consonance with the external facts of life and the aspirations of the soul, from these insufficient elements. The writer is shackled by the fetters of theology and thus is prevented from soaring into truly "catholic" regions.

The paper ends with a reference to the Beatific Vision. The writer states that "the Church teaches that the highest happiness of the spiritual state is the Beatific Vision," and concludes his article with a description of "the perfection of the atonement," which he characterizes as, "Not a unity which absorbs individuality, I apprehend, but a unity of spirit, purpose, will, complete and entire, so that whatever God wills will be our will, whatever God joys in will be our joy, whatever God works will be our work, and in this unity we shall be, so to speak, energized for ever with the life, the joy, the power, and the glory of the uncreated God."

If this is not the end of Bhakti Yoga, we have entirely misunderstood the meaning of the term, and yet the President of the Scottish Lodge, in his interesting notes on the foregoing paper, says: "The Beatific Vision, therefore, is not, as stated in the *Vāhan*, a mere Bhakti Yoga whose Summum Bonum is the bliss of being eternally in the presence of Deity."

What the editor of the *Vāhan* wrote and what he now repeats is: "We should be only too glad to welcome *proofs* from Christian sources of the existence of the *doctrine of Identity*; but so far, we are compelled to think that the Christian position is one of Dvaitism or Dualism, teaching the eternal difference of the Creator and Creative, and its Yoga is Bhakti Yoga, the *summum bonum* of which consists in the Bliss of being eternally in the presence of Deity, but never of becoming the Deity Itself."

If the whole article and concluding words of a "Priest of the Church" do not bear out the editor's contention, the English language should be abandoned as a means of communication between man and man.

The number concludes with a capable paper "On Psychic Sensitiveness, or the Sixth Sense."

Part 15 consists of an excellent and learned paper on "The Epistles to the Seven Churches, from a Celtic Point of View," and we regret that our space does not permit of a more extended notice of this interesting subject.

G. R. S. M.

THE THEOSOPHIC THINKER
(Bellary).

Vol. II, Nos. 20-23:—We hear with great regret that our Brother Jagannathiah has been obliged to leave Bellary, where he has done such exceptionally good work, in order to continue in his employment as engineer to one of the local railways. *The Theosophic Thinker* should not be allowed to suffer through his enforced absence, and we trust that others will be ready to try and fill up the place of honour he now leaves vacant. The series of articles on "The Yogic Life," by a Brâhman-Buddhist, now appearing in each issue of this paper, should prove of interest to many in the West. They are plain-spoken, but inoffensive, and give some useful hints, besides affording an insight into the life of the Hindû devotee.

MERCURY (*San Francisco, Calif., U.S.A.*).

Vol. I, No. 1:—This small twelve-paged monthly, printed in fine bold type, purports to be "a Theosophical journal issued in the interests of the children and young people, whose work is devoted to the realization of a universal brotherhood." It is edited by William John Waters, Rooms 35 and 36, 1504 Market Street, San Francisco. The subscription is 50 cents per annum, and single copies may

be procured for 5 cents each. "The Editor cordially invites simple articles bearing upon Theosophy, Notes on the Lotus Circles and Training Classes, from any persons interested in the work in any part of the world." Judging by the contents of the first number, *Mercury* bids fair to supply a long-felt want, and presents Theosophy in a form simple enough for children of all ages. We cordially wish the newcomer every success.

TRUTHS OF THEOSOPHY.

The Capricornian Lodge, Queensland, is to be congratulated on having for President such an able writer as Dr. Edelfelt. This pamphlet is the first he has written on the subject of Theosophy, but we trust it will not be the last. It gives a straightforward, common-sense statement of the elementary teachings of the Esoteric Philosophy. No higher praise could be given.

OTHER PUBLICATIONS.

We have also received: *Mrs. Annie Besant in Bombay; An Introduction to the Study of Yoga Aphorisms of Patanjali*, and an *Introduction to the Mantra Shâstra*, both from the Bombay Theosophical Publication Fund; *The Sanmârگا Bodhini; Gül Afshân; Adhyâtma Mâlâ; The New Californian*, containing a careful statement of "The Platonic Theory of Education;" the current *La Haute Science; Department of Branch Work Paper*, American Section, dealing with Rosicrucianism—T. R. Prater's contribution being particularly good, giving some hitherto unpublished Rosicrucian aphorisms; *Book-Notes*, in which we welcome an announcement that Dr. Davis's forthcoming edition of *The Book of the Dead* is to be priced at only 25s., though containing exact reproductions of both the Turin and Louvre Papyri; *Antahkarana; the Oriental Department* of the American Section, and old sample numbers of *The Journal of the Mahâbodhi Society*, for all of which our best thanks are due.