

LUCIFER.

ON THE WATCH-TOWER.

READERS of LUCIFER will rejoice to see an article under the loved and familiar name of H. P. Blavatsky. In the course of preparing the third volume of *The Secret Doctrine* for the press, a few manuscripts were found mixed with it that form no part of the work itself, and these will be published in her old magazine. Next month the article from her pen will be a criticism of the line taken by Hargrave Jennings and others touching the phallic element in religions, and will be entitled, "Christianity, Buddhism and Phallicism."

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Only five years have passed since she left her body, but if she glanced for a few moments at her English home her heart would be gladdened at the signs of steady progress that are visible on every side. One of the most marked of these is the unprecedented sale of our literature, and in order to meet the public demand more readily the Theosophical Publishing Society is moving this month from its somewhat obscure quarters in Duke Street into one of the most important thoroughfares in London—a step that will bring our literature daily under the eyes of thousands who may never have heard of it before. The premises lately occupied by a bank on the ground floor of 26, Charing Cross, immediately below the London offices of the *Manchester Guardian*, have been taken by the T. P. S., and will be opened for business on June 24th. No more central position could possibly be found, and not only will Theosophical books be brought to the notice of the Londoners who throng the thoroughfare on their daily business, but the shop lies just in the track of the countless country cousins who come to London "to

see the sights," and pass from the National Gallery and Trafalgar Square down Whitehall to the Houses of Parliament and Westminster Abbey. Thus to place Theosophy under the eyes of thousands would have caused much delight to H. P. B.

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Glad also would she be to see her own special creation, the Theosophical Society in Europe—to give the European Section its constitutional title—meeting for its Sixth Annual Convention on July 4th and 5th in the Cavendish Rooms, with its public meeting in the beautiful Queen's (smaller) Hall, Langham Place. The Section, which includes all Europe excepting Sweden—organized into a Section of its own—has been growing steadily since she left it, and is attracting to it many thoughtful and earnest students. London has never taken so much serious interest in Theosophy as it is taking now, as testify the classes for students that have been held through the winter, as well as the large private gatherings for its discussion now going on, to say nothing of the well-attended Sunday public lectures.

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When she left the body the Theosophical Society had only three Sections, the Indian, American and European. Now it has six—in India, America, Europe, Sweden, Australia, and New Zealand. One of these, the American, suffered well-nigh to death last year by the secession of the great majority of its members, and consists now of only fifteen branches, but the faithful few who have stood firm have preserved the honour of Theosophy in America, and will carry it on as a lofty and dignified philosophy of life, to which thoughtful and serious people can turn for help in unravelling the tangle of the world. How important was the stand made by these few loyal branches may now be seen, and the value of their steadfastness will become increasingly evident as time goes on and proves the need of a nucleus in America, round which the thoughtful can gather. But for them Theosophy would be in danger of perishing beneath the wave of ridicule and contempt brought on its name at the present time.

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The Countess Wachtmeister, after her year's work in Australasia,

has now reached San Francisco, and is lecturing to crowded audiences. The American Section will soon feel the benefit of her warm enthusiasm and steady devotion to Theosophy. She is going to settle at Chicago for a while, giving herself wholly to the helping of the Section, and sober people will rejoice at the impulse thus given to the sane presentment of Theosophical truths. During the summer she will take a much needed rest, and she desires LUCIFER to mention that all letters for her should be addressed to G. P. O., San Francisco, Calif., U.S.A., whence they will be forwarded to her, wherever she may be. Her non-return to Europe this summer will cause widespread disappointment, but it is true that America has the greatest need and therefore the greatest claim.

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In New Zealand, the latest born of the Sections, the General Secretary is a woman—the first time that that office has been held by one of the feminine sex. Miss Lilian Edger, the lady who has been chosen for this important office, is the most distinguished woman in New Zealand, she with her sister being the first of their sex who there took University degrees. Since she identified herself with the Theosophical movement, she, with Mr. and Mrs. Draffin, has been the centre of its life in New Zealand, and her devotion to its work has been rewarded with widespread success. Her lectures and articles have attracted respectful attention, and the Section has done wisely in placing her at its head.

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We regret to place on record the death of Mme. Blavatsky's dearly loved sister, Mme. Jelihovsky, whose pen has so often been used in defence of Mme. Blavatsky both in Russia and France. Her position in the Russian world of letters was such that she could often do the greatest service to her famous relative, and she more than once stepped in at a critical moment to turn aside some malignant shaft of slander by her knowledge of family history and her relations with Russian society. From time to time also she would place her well-trained pen at the service of the Theosophical magazines, and although remaining an orthodox member of the Greek Church, her leanings towards mysticism made her cordially friendly to Theosophical ideas.

The problem of religious education is troubling India as it troubles England, for the Indians—a profoundly religious people—are beginning to see that their young men lose touch of their several ancestral faiths and drift into a quasi-scientific materialism, as they pass through their college training, developing their faculties on western lines and leaving entirely on one side all religious study. The English Government is necessarily neutral in religious matters, ruling as it does a population holding various faiths ; it can only lay down a curriculum of secular learning and recognize degrees obtained solely by such pursuit. Under these circumstances the different religious communities are finding it necessary to bestir themselves, each on behalf of its own youth, and some colleges have been founded in which students are prepared for the university examinations, but are at the same time trained in religious knowledge and in the practice of religious duties. Up to the present time the Hindus have confined their efforts to the establishment of schools for boys, and here and there for girls, at which they receive elementary education, fitting them to pass the ordinary school examinations, and in which the children are also given religious and moral instruction. Even these are few and far between, and are wholly inadequate to the needs of the population. The Theosophical Society has tried to partly fill the gap by starting Hindu Boys' Associations, in which pandits give some religious and moral teaching from the Hindu Scriptures and instruct the boys in their religious duties. But these are again lamentably few compared with the teeming youthful population. At last, however, a definite scheme has been set on foot to provide a school and college education hand-in-hand with religious and moral training.

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A prospectus has been issued for the establishment of a Central Model Hindu College at Benares, and after explaining the need that exists for the much wider spread of college education, it goes on :

All who are acquainted with the present system of education know well that the most desirable kind of intellectual and moral training is not imparted in the existing institutions, and that the influence they exert upon their students is not of the right kind. The proposed college will be affiliated to the Allahabad University and will conform to the curriculum laid down by it, and will ultimately

be a seat of universal learning—a place of true “ Liberal Education,” where students will be made to breathe the clear and pure atmosphere of thought. But in addition to this it will supply what is most urgently needed, a definitely religious and moral training, and it will be an institution where particular attention will be paid to the formation of character, where the ancient Âryan virtues of reverence, self-reliance, freedom, moderation, calmness, equitableness, justice and courtesy will be instilled into the hearts of the students.

While the college will seek as its professors tried and experienced men with high University honours, it will also look for men who have at heart the religious and moral character of the students, and will treat them as sons to be watched over and guided, not as strangers who attend a course of lectures as a matter of business. Moreover an attempt will be made to wed the occidental sciences and learning to the oriental. The education given up to date has signally failed to produce the sort of men required by the country, to do the work and to fulfil the aims expected of it by the state. That the country which, in ancient times, produced the most learned men and the greatest thinkers the world has ever seen, has not been able to produce even one such man with half a century’s modern education, shows that there must be something wrong either in the matter or manner of the present system of education. These defects the Hindu College will try to remove. . . .

Already a gentleman in Bombay has consulted one of the promoters of this scheme, stating his wish to give a lac of rupees towards the foundation of a Hindu College and school in his own town; he is willing, and indeed desirous, that Benares shall lead the way, feeling, as we feel, that Benares, as a most ancient seat of Hindu learning, is the fitting leader of an enterprise destined to give to India a system of education which shall be permeated by the ideals of her sublime religion, shall preserve her sons from materialism while giving them the education demanded by the times, and shall train them into pious Âryan gentlemen while enabling them to hold their own with western culture. It will be regrettable if a movement destined to such lofty achievement should start in a commercial centre instead of in a city known the world over as the centre of Hindu religious learning, and the Committee mentions the above fact because the generous donor cannot be expected to stand back for long in order to give the precedence to Benares that his Hindu heart desires.

The appeal is signed by some of the leading citizens of Benares, and our readers will be glad to know that several of these are members of the Theosophical Society, and that the Bombay gentleman mentioned is one of our oldest members. Before leaving Benares, I called on the Mahârâja of Benares—whose predecessor gave his family motto to the Theosophical Society—to ask his help for the College, and he promised some land for its site. It is hoped that many wealthy men will come forward to contribute the large

sum necessary for the building and endowment of such a college, and that all over India similar institutions will spring up, to aid in the revival of Indian spirituality and Indian wisdom.

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The necessity for such a movement is seen to be all the greater when we cast our eyes over the world at the present time. India is the one country that adds to the occult treasures hidden in its Scriptures a continuous and unbroken tradition from archaic times down to the present, supporting the reality of occult truths. The Sages who made her past so glorious and gave her the priceless gift of her Shâstras never left her wholly unguided; ever some disciples were among her children, and outside these there were the exoteric beliefs and practices, by which a considerable number in every generation re-verified the more easily proved of the statements as to the unseen world. Now that all the world over psychism is spreading, in America, Australasia and Europe, and that statements of the most conflicting kind are being made by psychics, each on his or her own independent authority, we are likely to find the value of a long-recorded experience endorsing the ancient statements of the giants of old. But in order that India may play her part in spiritual evolution she must be able to meet the West on equal terms as regards the knowledge of the physical plane, and the education of her sons in nineteenth century lore becomes important as increasing her influence as spiritual teacher. We are threatened with a swirl of pseudo-occultism, of mediæval Rosicrucianism mixed up with misunderstood Hermeticism, and such churned-in fragments of Fourth Race magic as their possessors think too worthless to preserve in the secrecy of their hidden lodges, guarded by sterner initiations than frames debilitated by luxurious western living are fit to face. In such times the teachings of India now being popularized in the West may come as a healthy wind blowing away miasmatic fog, and may render clear the ancient narrow way which Theosophy was sent by Indian Masters to re-proclaim.

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Dr. St. George Mivart has been writing a paper in the *Fortnightly Review* on "Life from the lost Atlantis." He argues for the existence of a lost continent from the discovery of the *Cœnolestes*

obscurus, a small marsupial, and adds another link to the chain of evidence which will ultimately haul up from the ocean of the past the long-buried continent, so derided when asserted by Theosophists. He writes :

This little, apparently insignificant, mouse-like creature turns out to be an animal of extreme interest, for it affords strong evidence that what we now know as South America and Australia must have been connected, and the Atlantic at least bridged by dry land, if even an Antarctic continent may not have existed, of which South America and Australia are divergent and diverse outgrowths.

Later, we shall have more discrimination, and both Lemuria and Atlantis will find full recognition.

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The humble earth-worm also wriggles to the surface to bear his testimony to the time when Lemuria was above water, and the following note upon his proceedings from Mr. Keightley will be read with interest :

The question of the much greater extension of the Antarctic continent, known to Theosophists as Lemuria, has been again under discussion in the scientific journals, some additional evidence of very substantial importance having been brought to light of late. A paragraph on the subject will be found on p. 298 of the May number of *Natural Science*, from which the following facts are extracted.

Some new evidence in favour of the former existence of a vast Lemurian continent in the southern hemisphere has been furnished by a study of the earthworms of that hemisphere. These animals, as all will recognize, are, generally speaking, entirely wedded to the soil; they are impatient of sea water, and possess but few facilities for assisted migration, such as seed-bearing plants obtain from birds, and other low forms of life find in logs and so forth, which are drifted often to great distances by the oceanic currents. Hence the distribution of earthworms is specially valuable as a help in determining the probabilities of earlier land connection. It is a striking fact that there is the closest similarity between the earthworms of Patagonia, New Zealand and such of the intervening islands as have been explored. This fact as regards the Patagonian earthworms will have a special significance for such Theosophical

students as have studied with care the maps which accompany the *Story of Atlantis* and recall that Patagonia is there coloured as a surviving remnant of the Lemurian continent.

It appears from the papers containing descriptions of the earthworms of the "Antarctic area" by Michaelsen, Rose and Beddard, that the bulk of the indigenous oligochæteous inhabitants of these regions of the world are members of the genera *Acanthodrilus* and *Microscolcx*. Indeed in Patagonia and the Faulkland Islands no other species at all have been met with. In New Zealand there are only two earthworms which are not either of one of these two genera or of one of the three genera, *Octochætus*, *Deinodrilus*, and *Plagiochæta*, closely allied to *Acanthodrilus*. South Georgia, Kerguelen, Marion Island and MacQuarie Island also possess two or three species of the genera *Acanthodrilus*; but only six species of *Acanthodrilus* and something like the same number of *Microscolcx* exist outside of this area. The iceberg theory of migration might be called in, perhaps, to explain the phenomenon; but it offers great difficulties. But even if the many perils and accidents to which this method of migration is exposed should be escaped, this can happen but seldom; and such rare occurrences would surely hardly account for the close similarity of the earthworm faunas that has been referred to. If the extension of the land be denied, some explanation is much wanted for these facts.

“SPIRITS” OF VARIOUS KINDS.

BY H. P. BLAVATSKY.

YEARS have been devoted by the writer to the study of those invisible beings—conscious, semi-conscious, and entirely senseless—called by a number of names in every country under the sun, and known under the generic name of “spirits.” The nomenclature applied to these denizens of spheres, good or bad, in the Roman Catholic Church alone, is endless. The Greek Kyriology of their symbolic names is a study. Open any account of creation in the first Purâna that comes to hand, and see the variety of appellations bestowed upon these divine and semi-divine creatures—the product of the two kinds of creation (Mahattattva and Bhûta—the primary and the secondary), all evolved from the body of Brahmâ. The Ūrdhvasrota* alone, of the third creation, embrace a variety of beings with characteristics and idiosyncrasies sufficient for a life-study.

The same is true of the Egyptian, Chaldæan, Greek, Phœnician, or any other account. The hosts of these creatures are numberless. The old Pagans, however, and especially the Neo-Platonists of Alexandria, knew what they believed, and discriminated between the orders. None regarded them from such a sectarian standpoint as do the Christian Churches. They dealt with them far more wisely, on the contrary, as they made a better and a greater discrimination between the natures of these beings than did the Fathers of the Church, according to whose policy all the angels that were not recognized as the attendants upon the Jewish Jehovah were pronounced devils.

We find the effects of this belief, afterwards erected into a dogma, asserting themselves now in the Karma of the many millions

* Ūrdhvasrota, the Gods so called because the bare sight of alimnt stands to them in place of eating, “for there is satisfaction from the mere beholding of ambrosia,” says a commentator on the *Vishnu Purâna*.

of Spiritualists brought up and bred in the respective beliefs of their Churches. Though a Spiritualist may have divorced himself for many years from theological and clerical beliefs, though he be a liberal or an illiberal Christian, a deist or an atheist, having very wisely rejected belief in devils, and being too reasonable to regard his visitors as pure angels, he has taken up what he thinks a reasonable mean. He will acknowledge no other spirits than those of the dead.

This is his Karma, but it is also that of the Churches collectively. In the latter such a stubborn fanaticism or a *parti pris* is only natural: it is their policy. In the free Spiritualist it is surely irrational. There cannot be two opinions upon this subject. It is not a question of either belief in or rejection of the existence of any "spirits." If a man is a sceptic, an unbeliever, we have nothing to say. But when once he believes in the "spirits of the dead" the question changes. Where is that man or woman who, free from prejudice and preconceptions, can believe that in an infinite universe of life and being—let us say even in our solar system alone—in all this boundless space in which the Spiritualist locates his "Summer-Land," there are only two orders of conscious beings: men and their spirits; embodied mortals and disembodied immortals?

The future has in store for humanity strange surprises, and Theosophy—or rather its adherents—will be vindicated fully in no very distant ages. It is no use to re-argue a question that has been so fully discussed in *Isis Unveiled*, and that has brought only opprobrium, enmity, and persecution on the writer. Therefore we will not go out of our way to say much more. The elementals and the elementaries of the Kabalists and Theosophists have been sufficiently ridiculed, but, sadly enough, far too insufficiently dreaded. Nevertheless, from Porphyry and Jamblichus down to the demonologists of the past centuries fact after fact has been given and proofs heaped upon proofs, but with as little effect as might be expected from the fairy tales told to Mr. Huxley in his nursery.

A queer book, that of the old Comte de Gabalis, immortalized by the Abbé de Villars, has been translated and published. Those who are humorously inclined are advised to read it and ponder over it. This advice is offered with the object of drawing a parallel. The writer read it several years ago and has now read it again

with more attention than formerly. Her humble opinion as regards the work is that one may search for months and never find the line of demarcation between the “spirits” of the séance-room and the sylphs and undines of the French satire. There is a sinister ring in the merry quips and jests of its writer who, while pointing the finger of ridicule at that in which he believed, had probably a presentiment of his own speedy Karma in the shape of assassination.* The way he introduces the Comte de Gabalis is worthy of imitation—by unbelievers :

“I was astonished one Remarkable Day when I saw a man come in of a most exalted mien : who, saluting me gravely, said to me in the French Tongue, but in accent of a Foreigner : ‘ Adore, my Son ; adore the most glorious and great God of the Sages ; and let not thyself be puffed up with Pride, that he sends to thee one of the Children of Wisdom, to constitute thee a Fellow of their Society and make thee a partaker of the wonders of his Omnipotency.’ ” †

There is only one answer to make to those who, taking advantage of such works, laugh at Occultism. “Servitissimo” gives it himself in his own chaffing way in his introductory “Letter to my Lord,” in the above-named work.

“I would have persuaded him ” (the author) “to have changed the whole Frame of his work,” he writes : “for this Drolling way of carrying it thus on does not to me seem proper to his Subject. These mysteries of the *Cabal* are serious Matters which many of my Friends do seriously study. . . . the which are certainly most dangerous to jest with.” [*Verbum satis est sapienti.*]

They are “dangerous,” most undeniably. But since history began to record thoughts and facts, one-half of humanity has ever been sneering at the other half and ridiculing its most cherished beliefs. This, however, cannot change a fact into a fiction, nor can it destroy the sylphs, undines and gnomes, if there are any in Nature. For in league with salamanders the latter are more likely to destroy the unbelievers and damage insurance companies, notwithstanding

* The work was published in Paris in 1670, and in 1675 the author was cruelly murdered on his way to Lyons from Languedoc, his native country.

† *Sub-Mundanes, or the Elementaries of the Cabala*: “being the history of spirits; reprinted from the text of the Abbé de Villars, Physio-Astro-Mystic, wherein it is asserted that there are in existence on earth rational creatures besides man.” (Robert H. Fryar, Bath, 1886.) P. 19.

that these believe still less in revengeful salamanders than in fires produced by accident and chance.

Theosophists believe in spirits no less than do Spiritualists, but to them they are as dissimilar in their variety as are the feathered tribes of the air. There are bloodthirsty hawks and vampire-bats among these, as there are doves and nightingales. They believe in angels, for many have seen them :

. . . . By the sick one's pillow,
Whose was the soft tone and the soundless tread ?
Where smitten hearts were drooping like the willow,
They stood between the living and the dead.

But these were not the three-fold materializations of the modern medium. And if our doctrines were all torn to pieces by the "drolleries" of a de Villars that would not and could not interfere with the claim of the Occultists that their teachings are historical and scientific facts, whatever the garb in which they are presented to the profane. Since the first kings began reigning "by the grace of God," countless buffoons appointed to amuse majesties and highnesses have passed away; and most of these graceless individuals had more wisdom at the bottom of their humps and at their fingers' ends than all their royal masters put together had in their brainless pates. They alone had the inestimable privilege of speaking truths at the courts, and truths have always been laughed at.

This is a digression, but such works as that of the Comte de Gabalis have to be quietly explained and their true character shown, lest they should be made to serve as a sledge-hammer to pulverize those works which do not assume a humorous tone in speaking of mysterious, if not altogether sacred things, and which say what they have to say in direct language. And it is most positively maintained that there are more truths uttered in the witty railleries and gasconades of that satire—which is full of occult and actual facts—than most people, and Spiritualists especially, would care to learn. One single fact instanced and shown to exist now, at the present moment, among the Spiritualists, will be sufficient to prove that we are right.

It has been often said that white magic differs very little from the practices of sorcery except in its effects and results, good and bad motives being everything. The preliminary rules and con-

ditions for entrance to Societies of Adepts are also identical in many points, both for those of the Right and the Left Path. Thus Gabalis says to the author: “The Sages will never admit you into their Society if you do not renounce from this very present a Thing which cannot stand in Competition with Wisdom. You must renounce all Carnal Commerce with women” (p. 27).

This is a *sine quâ non* with all would-be mystics—Rosicrucians or Yogis, Europeans or Asiatics; * but it is also one with the Duggas and Jadoos of Bhûtan and India, as with the Voodoos and Nagals of New Orleans and Mexico—with an additional clause to it, however, in the statutes of the latter, and this is to have carnal commerce with male and female djinns, elementals or demons—call them by whatever names you please.†

“I am making known nothing to you but the principles of the ancient *Cabal*,” explains de Gabalis to his pupil. And he informs him that the elementals (whom he calls elementaries, the inhabitants of the four elements, namely, the sylphs, undines, salamanders and gnomes) live many ages, but that their souls are not immortal (p. 29).

“In respect of Eternity . . . they must finally resolve into nothing. . . . Our Fathers, the philosophers,” goes on the *soi-disant* Rosicrucian, “speaking to God Face to Face, complained to him of the unhappiness of these People [the Elementals], and God, whose mercy is without bounds, revealed to them that it was not impossible to find out a Remedy for this Evil. He inspired them that by the same means as man, by the Alliance which he contracted with God, has been made Partaker of the Divinity, the Sylphs, the Gnomes, the Nymphs, and the Salamanders, by the alliance which they might contract with man, might be made partakers of Immortality. So a she-nymph, or a sylphide, becomes Immortal and capable of the Blessing to which

* We speak here of the well-known *ancient statutes* in the sorcery of the Asiatics and in the demonology of Europe. The witch had to renounce her husband; the wizard his marital rights over his legitimate human wife; as the Dugga renounces to this day commerce with living women, and as the New Orleans Voodoo does when employed in the *exercise of his powers*. Every Kabalist knows this.

† The Jewish Kabalist of Poland, when bent on revenge, calls the female spirit of Nergal to his help and to infuse into him power; the Mussulman sorcerer calls a female djini; a Russian Kaldoon a deceased witch (*vedyma*); the Chinese malefactor has a female hounen in his house at his command; the above intercourse is said to give magic powers and a supernal force.

we aspire, when they shall be so happy as to be married to a Sage ; a Gnome or a Sylph ceases to be mortal from the moment that he Espouses one of our Daughters ” (pp. 31, 32).

Having explained that this intercourse had led to the error in former ages of attributing the fall of the angels to their love of the women on earth (the gandharvas of the Hindus, if you please), when in fact it was simply “The desire which all these Elementary Inhabitants have of Allying themselves to Men, as the only means to attain to the Immortality which they have not,” the “sage” closes as follows : “No, no! our Sages have never erred so as to attribute the Fall of the first Angels to their Love of Women, no more than they have put Men under the Power of the Devil. There was nothing criminal in all that. They were Sylphs which endeavoured to become Immortal. Their innocent pursuits, far enough from being able to scandalize the Philosophers, have appeared so just to us that we are all resolved by common consent utterly to Renounce Women and entirely to give ourselves to Immortalizing of the Nymphs and Sylphs ” (p. 33).

So with certain mediums, especially those of America, who boast of spiritual husbands and wives. We know personally several Spiritualists, men and women (and it is not those of Holland who will deny the fact) who escaped lunacy and death only by becoming Theosophists, and, by following our advice, got finally rid of their spiritual consorts of both sexes.

Shall we be told again that this is a calumny and an invention ? Then let those outsiders who are inclined to see nought but a holy, or at any rate an innocent pastime in the nightly and daily intercourse with the so-called “spirits of the dead” watch some of the developments of Spiritualism in the United States. Let those who ridicule the beliefs of both Spiritualists and Theosophists—laughing at the warnings and explanations of the latter—let them, we say, explain, after analyzing the matter dispassionately, the mystery and the *rational* of such facts as the existence in the minds of certain mediums and sensitives of the conviction of their actual marriage with male and female spirits. Explanations of lunacy and hallucination will never do when placed face to face with the undeniable facts of spirit-materializations. If there are “spirits” capable of drinking tea and wine, of eating apples and cakes, of

kissing and touching the visitors at *séance*-rooms—all of which facts have been proved as well as the existence of these visitors themselves—why should not those same spirits perform matrimonial duties as well ?

But who are these spirits, and what is their nature? Shall we be told that the spirits of *Mme. de Sévigné* or of *Delphine*, two celebrated French authoresses, one of whom we abstain from naming out of regard to her surviving relatives, were the actual “spirits” of those two deceased ladies? That the latter felt a “spiritual affinity” for an idiotic, old, and slovenly Canadian medium, and thus become “his happy wife,” as he boasts publicly, the result of the union being a number of “spiritual” children? And who is the astral husband of a well-known lady medium whom the writer knows personally? Let the reader get every information he can about this last development of “spiritual” intercourse.* Let him think seriously over this, and then read the *Comte de Gabalis*’ work, especially the Appendix to it; and then he perchance will be better able to appreciate the full gravity of the supposed chaff in the work in question, and to understand the value of the raillery in it. He will then see clearly the ghastly connection there is between the fauns, satyrs, and incubi of *St. Hieronymus*, the sylphs and nymphs of the *Comte de Gabalis*, the “elementaries” of the *Kabalists*, and all these poetical, spiritual “Lillies” of the “*Harris Community*,” the astral “*Napoleons*” and the other departed *Don Juans* from the “*Summer-Land*,” the “spiritual affinities from beyond the grave” of the modern world of mediums.

But all this still leaves open the question, Who are the spirits? For “where doctors disagree” there must be room for doubt. And besides such ominous facts as that spirits are divided in their views upon reincarnation, just as *Spiritualists* and *Spiritists* are, “Every man is not a proper champion for the truth nor fit to take up the gauntlet in the cause of verity,” says *Sir T. Browne*. An eminent

* The answer given (p. 133) by an alleged devil to *St. Anthony*, respecting the corporeity of the incubi and succubæ would do as well now, perhaps: “The blessed *St. Anthony*” having inquired who he was, the little dwarf of the woods answered: “I am a mortal and one of the inhabitants of the Wilderness whom the gentile world under its varied delusions worships under the names of *Fauns*, *Satyrs*, and *Incubi*,” or “spirits of the dead,” might have added this elemental, the vehicle of some elementary. This is a narrative of *St. Hieronymus*, who fully believed in it; and so do we, with certain amendments.

man of science, Mr. W. Crookes, gave once a very wise definition of Truth, by showing how necessary it is to draw a distinction between truth and accuracy. A person may be very truthful, he observed—that is to say, may be filled with the desire both to receive truth and to teach it, but unless that person have great natural powers of observation or have been trained by scientific study of some kind to observe, note, compare, and report accurately and in detail, he will not be able to give a trustworthy, accurate, and therefore true account of his experiences. His intentions may be honest, but if he have a spark of enthusiasm he will be always apt to proceed to generalizations which may be both false and dangerous. In short, as another eminent man of science, Sir John Herschell puts it: “The grand—and indeed the only character—of truth is its capability of enduring the test of universal experience and coming unchanged out of every possible form of fair discussion.”

Now the question is not what either Spiritualists or Theosophists think personally of the nature of spirits and their degree of truthfulness; but what the “universal experience,” demanded by Sir John Herschell, says. Spiritualism is a philosophy (if it be one at all, which so far we deny) of but yesterday; Occultism and the philosophy of the East, whether true absolutely or relatively, are teachings coming to us from an immense antiquity. And since both in the writings and traditions of the East, and in the numberless fragments and manuscripts left to us by the neo-platonic Theosophists, and so on *ad infinitum*, we find the same identical testimony as to the extremely various and often dangerous nature of all these genii, demons, “gods,” lares and “elementaries,” now all confused into one heap under the name of “spirits,” we cannot fail to recognize herein something “enduring the test of universal experience” and “coming unchanged out of every possible form” of observation and discussion.

Theosophists give only the product of an experience hoary with age; Spiritualists hold to their own views born some forty years ago, and based on their unflinching enthusiasm and emotionalism. But let any impartial, fair-minded witness to the doings of the “spirits” in America, one that is neither a Theosophist nor a Spiritualist, be asked: “What may be the difference between the vampire-bride from whom Apollonius of Tyana is said to have

delivered a young friend of his, whom the nightly succuba was slowly killing, and the spirit-wives and husbands of our own day?” Surely none, would be the correct answer. Those who do not shudder at this hideous revival of mediæval demonology and witchcraft may, at any rate, understand the reason why of all the numerous enemies of Theosophy none are so bitter and so implacable as some of the Spiritualists of the Protestant and of the Spiritists of Roman Catholic countries.

“*Monstrum horrendum informe cui lumen ademptum*” is the fittest epithet to be applied to most of the “Lillies” and “Joes” of the “Spirit-World.” But we do not mean at all—following in this the example of one-sided Spiritualists who are determined to believe in no other “spirits” than those of the “dear departed” ones—to maintain that, save nature-spirits or elementals, shells, and “gods” and genii, there are no spirits from the invisible realms, or no really holy and grand spirits, who communicate with mortals. For that is not so. What the Occultists and Kabbalists have said all along, and what the Theosophists now repeat, is that holy Spirits will not visit promiscuous séance-rooms, nor will they intermarry with living men and women.

Belief in the existence of the invisible—but too often present—visitants from better and worse worlds than our own is too deeply rooted in men’s hearts to be torn out easily by the cold hand of either materialism or science. Charges of superstition, coupled with ridicule, have at best but served to breed additional hypocrisy and social cant among the better classes. For there are few men, if any, at the bottom of whose souls belief in superhuman and supersensuous creatures does not lie latent, to awaken into existence at the first opportunity. No need to repeat the long string of names of eminent and scientific converts to the phenomena of Spiritualism and to the creed itself, since for many years the catalogue has been published weekly by some spiritualistic papers. Many are the men of science who, having abandoned with their nursery-pinafores belief in kings of elves and in fairy queens, and who would blush at being accused of believing in witchcraft, have fallen victims to the wiles of “Joes,” “Daisies,” and other spooks and “controls.”

And once they have crossed the Rubicon they fear ridicule no longer. These scientists defend as desperately the reality of mate-

rialized and other spirits as if this were a mathematical law. Those soul-aspirations that seem innate in human nature and that slumber only to awaken to intensified activity : those yearnings to cross the boundary of matter that make many a hardened sceptic turn into a rabid believer at the first appearance of that which to him is undeniable proof—all these complex psychological phenomena of human temperament—have our modern physiologists found a key to them? Will the verdict be ever “*non compos mentis*,” or “victim to fraud and psychology”? When we say with regard to unbelievers that they are “a handful,” the statement is no under-valuation, for it is not those who shout the loudest against “degrading superstitions,” “the occult craze,” and so on, who are the strongest in their scepticism. At the first opportunity they will be foremost among those who fall and surrender. And when one counts seriously the ever increasing millions of the Spiritualists, Occultists, and Mystics in Europe and America, one may well refuse to lament with Carrington over the “departure of the fairies.” They are gone, says the poet :

. . . . They are flown—
 Beautiful fictions of our fathers, woven
 In superstition's web when time was young,
 And fondly loved and cherished—they are flown
 Before the wand of Science !

We maintain that they have done nothing of the kind, and that on the contrary, it is these “fairies”—the beautiful far more than the hideous—who are seriously threatening under their new masks and names to disarm Science and break its “wand.”

Belief in “spirits”—legitimate because resting on the authority of experiment and observation—vindicates at the same time another belief, also regarded as a superstition, namely, polytheism. The latter is based upon a fact in Nature : spirits mistaken for Gods have been seen in every age by men : hence belief in many and various Gods. Monotheism, on the other hand, rests upon a pure abstraction. Who ever saw God?—that God we mean, the Infinite and the Omnipotent, the one about whom monotheists talk so much? Polytheism—when once man claims the right of divine interference on his behalf—is logical and consistent with the philosophies of the East, all of which—whether pantheistic or deistic—

proclaim the One to be an infinite abstraction, an absolute Something, which utterly transcends the conception of the finite. Surely such a creed is more philosophical than the religion whose theology, proclaiming God in one place as a mysterious and an incomprehensible Being, shows him at the same time so human and so petty a God as to concern himself with the breeches of his chosen people* while neglecting to say anything definite about the immortality of their souls or their survival after death!

Thus belief in a host and hosts of spiritual Entities dwelling on various planes and higher spheres in the universe, in conscious intra-cosmic Beings, in fact, is logical and reasonable, while belief in an extra-cosmic God is an absurdity. And if Jehovah—who was so jealous about his Jews and commanded that they should have no other God save himself—was generous enough to bestow Moses upon Pharaoh as the Egyptian monarch's Deity,† why should not “Pagans” be allowed the choice of their own Gods? When once we believe in the existence and survival of our Egos, we may also believe in Dhyân Chohans. As Hare has it: “Man is a fixed being, made up of a spiritual and of a fleshly body; the Angels are pure spirits, herein nearer to God, only that they are created and finite in all respects, whereas God is infinite and uncreated.”

And if God is the latter, then God is not a “Being,” but an incorporeal Principle not to be blasphemously anthropomorphized. The Angels, or the Dhyân Chohans, are the “Living Ones”; that Principle, the “Self-Existent,” the eternal, and all-pervading Cause of all causes, is only the abstract noumenon of the “River of Life,” whose ever-rolling waves create angels and men alike, the former being simply “men of a superior kind,” as Young thought.

The masses of mankind are thus well justified in believing in a plurality of Gods; nor is it by calling them spirits, angels, and demons that Christians are less polytheistic than are their pagan brethren. The twenty or thirty millions of the now-existing Spiritualists and Spiritists minister to their dead as jealously as

* “And thou shalt make them linen breeches to cover their nakedness, from the loins even unto the thighs they shall reach” (*Exodus* xxviii. 42). God a linen-drafter and a tailor!

† “I have made thee a God to Pharaoh” (*Exodus*, vii. 1).

the modern Chinamen and the Hindus minister to their Houen,* Bhûts, and Pisâchas; the Pagans, however, only keep them quiet from post-mortem mischief. On the other hand, we have demonstrated fully in the Proem to the *Secret Doctrine* that the worship of angels and spirits by the Roman Catholics and the Christians of the Oriental Churches, representing several hundred millions of men, women and children, who worship armies of Saints besides—is as idolatrous as any idol-worship in India and China. The only difference one can see is that the Pagans are sincere in calling their religion polytheism, whereas the Churches—in company with the Protestant Spiritualists, whether consciously or otherwise—put a mask on theirs by claiming for it the title of a monotheistic Church.

There is a philosophy in dealing with the question of spirits in Indian “idolatry” that is conspicuously absent from the Western definitions of them. The Devas are, so to say, the embodied powers of states of matter, more refined than those with which we are familiar.† In the Vedas the Gods are mentioned as being eleven in number, where each one of the eleven stands as the representative of the class to which he belongs. Each of these classes again is subdivided into three, thus yielding the thirty-three classes of primary Gods, common alike to the Hindu and Buddhistic systems,‡ as may be seen on reference to Beale’s *Catena of Chinese Buddhism*. Each one of these thirty-three, subdivided again, admits of further division almost indefinitely like the substantial monads of Leibnitz; a fact which is expressed by the number of the Gods being given by the Hindus as thirty-three crores ($33 \times 10,000,000$). The key to the esoteric significance of these Gods would enable modern physical science, and chemistry especially, to achieve a progress that they may not otherwise reach in a thousand years to come, as every God has a direct connection with, and a representative in, its

* The Houen in China is “the second soul, or human vitality, the principle which animates the ghost,” as explained by the missionaries from China—simply the astral. The Houen, however, is as distinct from the “Ancestors” as the Bhûts are from the Pitris in India.

† See *Secret Doctrine*, Appendix ii. Book ii.: “Gods, Monads, and Atoms.”

‡ See Chinese, Burmese, and Siamese Mythologies.

bodily fabric, so to say, in invisible atoms and visible molecules—physical and chemical particles.*

Although these Gods are said to be “superior to men in some respects,” it must not be concluded that the latent potencies of the human Spirit are at all inferior to those of the Devas. Their faculties are more expanded than those of ordinary man, but the conclusion of their evolution prescribes a limit to their expansion to which the human Spirit is not subjected. This fact has been well symbolized in the *Mahābhārata* by the single-handed victory of Arjuna, under the name of Nara (man), over the whole host of Devas and Devayonis (the lower Elementals). And we find reference to the same power in man in the *Bible*, for St. Paul distinctly says to his audience: “Know ye not that we shall judge angels?” (*I. Cor. v. 3*), and speaks of the astral body of man (the soma psychikon) and the spiritual body (soma pneumatikon), which “hath not flesh and bones,” but has still an ethereal form. An Adept, by putting himself under a special course of training and initiation, may attain the status of a Deva, but by such a course he is debarred from further progress along the true path. (See “Elixir of Life” in *Five Years of Theosophy*.) The story of Nahusa gives a glimpse of the truth as known to the Initiates.

A description of the orders of beings called Devas—whose variety is so great that it could not be attempted here—is given in some occult treatises. There are high Devas and lower ones, higher elementals and those far below man and even the animals. But all these have been or will be men, and the former will again be reborn on higher planets and in other Manvantaras. One thing may however be mentioned. The Pitris (or our “lunar ancestors”), and the communication of mortals with them, are several times mentioned by Spiritualists as an argument that Hindus do believe in, and even worship, “spirits.” This is a great mistake. It is not the Pitris individually that were ever consulted, but their stored wisdom collectively, that wisdom being shown mystically and allegorically on the bright side of the moon. A few words may perhaps serve as valuable hints to Occultists and students.

What the Brāhmanas invoke are not the “spirits” of the de-

* See again “Gods, Monads, and Atoms,”

parted ancestors, the full significance of which name is shown in *The Secret Doctrine*, where the genesis of man is given. The most highly-developed human spirit will always declare, while leaving its tenement of clay: "*Nacha punaravarte*" ("I am not coming back"), and is thus placed beyond the reach of any living man. But to comprehend fully the nature of the "lunar ancestors" and their connection with the "moon" would necessitate the revelation of occult secrets which are not intended for public hearing. Therefore no more can be given out beyond what is said here. One of the names of the moon is "Soma" in Sanskrit, and this is also the name, as is well known, of the mystic drink of the Brâhmins, showing the connection between the two. A "soma-drinker" attains the power of placing himself in direct *rapport* with the bright side of the moon, and thus of deriving inspiration from the concentrated intellectual energy of the blessed ancestors. This concentration of energy—and the fact of the moon being a storehouse of that energy—is the secret, the meaning of which must not be revealed, beyond the mere fact that it is continuously pouring upon the earth from the bright side of the orb.

This pours out in one stream (for the ignorant), but it is really of a dual nature: one giving life and wisdom, the other being lethal. He who can separate the former from the latter—as Kalahansa separated milk from the water which was mixed with it, and thus showed great wisdom—will have his reward. The word "Pitri" does mean, no doubt, the "ancestor," but that which is invoked is the "lunar wisdom," as Manu calls it, not the "lunar ancestor." It is this wisdom that is invoked by Qu-ta-my, the Chaldæan, in the *Nabathæan Agriculture*, he who wrote down "the revelation of the moon." But there is the other side to this. If most of the Brâhmanical religious ceremonies are connected with the full moon, the dark ceremonials of the sorcerers take place at the new moon and at its last quarter. For similarly, when the lost human being, or sorcerer, attains the consummation of his depraved career, all the evil inspiration comes down upon him as a dark incubus of iniquity from the "dark side of the moon"—which is a *terra incognita* to science, but is a well-explored land to the Adept. The sorcerer, the Dugpa, who always performs his hellish rites on the day of the new moon—when the benignant influence of the

Pitris is at its lowest ebb—crystallizes some of the satanic energy of his predecessors in evil, and turns it to his own vile uses; while the Brâhmana, on the other hand, pursues a corresponding but benevolent course with the energy bequeathed to him by the Pitris.

This is the true Spiritualism, of which the heart and soul have been entirely missed by the modern Spiritualists. When the day of the full revelation comes it will be seen that the so-called “superstitions” of Brâhmanism, and of the ancient Pagans in general, were merely natural and psychical sciences, veiled from the profane eyes of the ignorant multitudes, for fear of desecration and abuse, by allegorical and symbolical disguises that modern science has failed to penetrate.

It follows from the foregoing that no Theosophist, whether Gentile or Christian, deist or pantheist, has ever believed in or helped to spread “degrading superstitions” any more than has any other philosophical or scientific society. If some Theosophists—most of them indeed—openly confess their belief in Dhyân Chohans (disembodied men from other preceding Manvantaras), in Pitris (our real, genuine ancestors), and in the hosts of other spirits—mundane, sub-mundane, and supra-mundane—they do no worse than the whole Christian world did, does, and will do. In this they are far more honourable than those who hide that belief and keep it *sub rosâ*. The only difference between the spirits of other societies, sects and bodies, and ours lies in their names and in dogmatic assertions with regard to their natures. In those whom the millions of Spiritualists call the “spirits of the dead,” and in whom the Roman Church sees the devils of the host of Satan, we see neither. We call them Dhyân Chohans, Devas, Pitris, Elementals, high and low, and know them as the “Gods” of the Gentiles—imperfect at times, never wholly so. Each order has its name, its place, its functions assigned to it in Nature, and each host is the complement and crown of its own particular sphere, as man is the complement and crown of his own globes; hence all are a natural and logical necessity in Kosmos.

THE LIVES OF THE LATER PLATONISTS.

(Continued from p. 200.)

JEWISH AND CHRISTIAN SCHOOLS.

THE Jews, ever since the foundation of the city, had been an important element in the life of Alexandria. Though the Septuagint translation of the Hebrew scriptures had been effected in the reign of Ptolemy Philadelphus, it does not seem to have attracted the attention of the Greek savants; Jewish ideas at Alexandria were confined to Jews, and naturally so, for this most exclusive and intolerant sect of religionists kept their ideas to themselves and guarded them jealously from the Gentiles. Nevertheless, the Jewish schools at Alexandria were so esteemed by their nation throughout the east, that the Alexandrian Rabbis were known as the "Light of Israel," and continued to be the centre of Jewish thought and learning for several centuries. Here it was that Jews perfected their theories of religion and worked out what they had gleaned of kabalistic lore from the Chaldæans and Babylonians.

Several of the Hebrew doctors, however, were students of Grecian thought and literature, and are therefore known as Hellenists. They also wrote in Greek, and it was chiefly through their works that the Grecian world derived its information of things Jewish.

Aristobulus, whose date is unknown, prior to the dawn of the present era, had endeavoured to maintain that the Peripatetic philosophy was derived from Moses—a wild theory that was subsequently developed and expanded to a ludicrous extent by even such enlightened Church fathers as Clemens and Origen. It was the forerunner of the still more fantastic theory, patented by Justin, that the wisdom of antiquity, wherever found, was a "plagiarism by anticipation," executed by that interesting figment, the Devil, in order to spite the new religion. This pitiful insanity has been faithfully

reproduced, from the original hereditary taint, in fanatical Christian apologists down to our own times.

Philo (circa B.C. 25—A.D. 45), however, is the most renowned of the Hellenists. He was a great admirer of Plato, and his work brings out many similarities between Rabbinical religious thought and Greek philosophy; especially is he serviceable for tracing the history of the Logos-idea, which is of interest to Christians because of the first chapter of the fourth Gospel.

Josephus (A.D. 37—100), the famous historian, also wrote in Greek, and so introduced his nation to the Hellenic world.

Here, therefore, we have the direct points of contact between Greek and Jewish thought. We have already remarked how Christianity had entirely entangled itself with the popular Jewish tradition of religion, a tradition that was innocent of all philosophy or kabalistic mysticism. There was, however, a time of great struggle and doubt even in the Christian camp in these early centuries. The Gentiles who were admitted into the new faith soon grew restive against the imposition of the rite of circumcision, which the earliest apostles insisted upon, and so the first heresy arose, and the Church of Jerusalem which remained essentially Jewish in all things, speedily resolved itself into a narrow sect, even for those who took Judaism as the only forerunner of the new faith. As time went on, however, and either men of greater education joined their ranks, or in their propaganda they were forced to study themselves to meet the objections of educated opponents, wider and more liberal views obtained among a number of the Christians, and the other great religious traditions and philosophies contacted the new stream. All such views, however, were looked upon with great suspicion by the "orthodox," or rather that view which finally became orthodox. And so, as time went on, the great Gnostic doctors and their views were gradually expelled from Christianity, and anathematized and condemned with even more virulence than was meted out to the Pagan philosophers. Even the very moderate liberalism of Clemens and Origen was regarded as a grave danger, and with the triumph of narrow orthodoxy, and the condemnation of learning, Origen himself was at last anathematized.

Nevertheless, it was the Alexandrian school of Christian philo-

sophy, of whom the most famous doctors were the same Clemens and Origen, which laid the first foundations of Christian theology; and that school owed its origin to its contact with Grecian thought. There is a pleasant story of its first beginning to which we may briefly refer. Towards the end of the first century the Christians established a school in Alexandria, the city of schools. It was a Sunday-school for children, called the Didascaleion. With courageous faith it was established hard by the door of the world-famous Museum, from whose chairs the Christians, owing to their ignorance of art and science and philosophy, were excluded. From that same Sunday-school, however, arose the vast fabric of Christian theology, for the teachers of the Didascaleion were forced to look to their laurels, and they soon numbered in their ranks men who had already received education in the Grecian schools of thought and training.

Here, again, is a persistent point of contact between the Christian faith and Greek thought. The most distinct points of contact of the time, however, are to be found in the views of the Gnostic doctors, against whom the favourite argument of the orthodox was, that their teachings were "of Plato, and not of God."

Thus a great religious enthusiasm being let loose upon the world, and reaching the planes of thought, produced such a clash of opinion as men had not experienced for many a century, and it will now be our task to show the part which the most cultured and learned and moral school of western antiquity played in the drama, and how its adherents refused to be carried away with the enthusiasm of the populace.

AMMONIUS SACCAS.

(Cir. 165-245.)

THE FORERUNNERS OF ECLECTICISM.

The great revival of religio-philosophy which looked to Plato as its chief exponent, and yet further back to Pythagoras and a still older tradition, can be distinctly traced only so far back as Ammonius, the teacher of Plotinus. It will, therefore, not be necessary to do more than mention the names of Potamon, the eclectic, and the Syrian Numenius, the follower of the Platonic and

Pythagorean tradition, who have sometimes been referred to as fore-runners of our school. Of the one we know nothing, and the other, though looked upon with respect by Plotinus and his disciples, was never regarded as a distinct teacher of their own School. Nevertheless, the ideas of Numenius strongly influenced several of our philosophers, for Porphyry and Amelius were both his pupils before they became the disciples of Plotinus, and one of the great objects of the distinguished Syrian was to prove the fundamental identity of the doctrines of the Brâhmans, Magi, Jews and Egyptians.

AMMONIUS, THE PORTER.

We should, in the first place, distinctly remember that the revival of Platonic studies at Alexandria was not due to the professors of the Museum. No institution was more indifferent to Plato than that famous establishment; Aristotle, when it at all turned its attention to philosophy, was its god. Nevertheless it was in the lecture-rooms of that same Museum that Ammonius taught the sublime philosophy of the Platonic tradition, and not only with success, but with greater success than any philosopher had ever previously enjoyed in Egypt's capital.

Ammonius was a native of Alexandria, the child of Christian parents. If you had wished to find him in his early years, you would not have bent your steps to the Museum or Library, but to the docks. There you would have found him engaged in one of the roughest tasks of unskilled labour—a docker, loading and unloading ships, a mere sack-carrier. But Ammonius Saccas, or Saccophorus, the sack-porter, had a bright soul and brilliant intellect within him which must out. We have seen how the lecture-rooms of Alexandria were free to women as well as men, and now we learn that they were free to the poor as well as the rich; they were open even to the docker.

AMMONIUS, THE CHRISTIAN.

About this time there seems to have been more intercourse than at any other, between the schools of the philosophers and the Christian school at Alexandria; the great war between the two parties had not yet broken out, and Christian Gnostics, and such men as Pantænus and Clemens, the chiefs of the Catechetical School, were versed in philosophical studies, and visited the philosophical

schools of the city. Of the life of Ammonius unfortunately we have no details; how long he remained a Christian we do not know, but it is probable that his Christianity was an accident of birth, rather than at any time a matter of conviction, for his teachings were altogether based on the older philosophical tradition.

AMMONIUS, THE PHILOSOPHER.

It must have been that the soul of Ammonius, the porter, had already in it memories of higher things, which needed only the contact of philosophy to blossom forth into a tree of knowledge, for we soon find him a teacher instead of a pupil, and one of such remarkable insight, that he introduced an apparently new method of philosophy. He combined the deductive method of Plato with the inductive method of Aristotle, and completed the trinity with the addition of the practice of mystic contemplation. For he found that all three must be combined in the search for "the true" (τὸ ἀληθινόν).

HIS OUTER AND INNER TEACHING.

There seems to be little doubt that it was the mystic element in his teaching which induced him to follow the example of Pythagoras and Plato, in the conviction that certain verities could be imparted only after preliminary study and training. He, therefore, divided his instruction into outer and inner tenets, and his pupils were bound by an oath of silence to keep the latter instructions secret. Ammonius is, moreover, said to have committed nothing to writing, all his instructions being delivered orally. It would, therefore, be impossible, even if it were included in our present task, to give any certain outline of his system. True we might search the works of Plotinus to discover the teaching of his master, but we might as well expect to find the real Socrates in the pages of Plato as to find the real Ammonius in the *Enneads* of Plotinus.

This much we know, that the basis of his outer method was the reconciliation of Plato and Aristotle on all really fundamental points; and yet the method of Ammonius was something more than a mere eclecticism, the ultimate appeal was before the bar of the spiritual intelligence, the highest possible reason, purified by contemplation and spiritual exercise. As to his inner teaching, we know definitely that part of it had to do with instructions on the

nature of intelligences other than men, and of the higher nature-powers. It was doubtless because of his occult knowledge, and his direct intuition obtained through that means which Plotinus calls ecstasy, and which the ancient seers of the Upanishads name yoga, or "union," that Ammonius was known among his pupils as the "God-taught."

TWO FRAGMENTS OF HIS TEACHINGS.

And though, as we have already remarked, there is little known of his teachings except inferentially, nevertheless it may be of interest to set down here two fragments preserved to us by Nemesius, a Platonic philosopher of the latter end of the fourth century, who asserts that they are the opinions of Ammonius.

The first fragment argues for the immaterial nature of the soul as follows: "Bodies being naturally subject to change, are subject both to dissolution and infinite division universally. As nothing in them, then, remains immutable, there is need of something to gather and compact them together, and, as it were, bind and hold them; this [principle] we call 'soul.' If, further, the soul is a body of any kind whatever, composed of even the most subtle particles, what is that which holds it, in its turn, together? For it has been shown that every body has need of something to hold it together—and this to infinity until we meet with an incorporeal something."

The second fragment treats of the nature of the union of the soul and the body, which it explains in the following manner: "The nature of intelligibles [spiritual entities] is to unite themselves with those that can receive them, in the manner of things that blend into one another, and though united remain pure and uncorrupted, just as things that are laid alongside one another. In the case of bodies union brings about an entire change of the bodies united, for it changes them into other bodies; as, for instance, the elements into compound bodies, food into blood, blood into flesh and the other parts of the body. Whereas in the case of intelligibles there is union, but no change follows; for it is contrary to the nature of the intelligible to undergo a change of essence: it either withdraws or passes into 'non-existence.' But it does not suffer change, nor even does it pass into non-existence; for [in the

latter case] it would not be immortal, and [in the former] the soul being life, if it underwent change in the blending, would become something else, and no longer be life. But what did it confer on the body if it did not bestow life? The soul, therefore, is not changed in the union."

These fragments evidently belong to the outer teaching of Ammonius, and identical views are to be found in the writings of Plotinus. It is interesting, however, to remark that the pupils of Saccophorus did not slavishly follow the teachings of their master, but on the contrary displayed a gratifying independence of thought.

THE PUPILS OF AMMONIUS.

The most famous of these pupils were Plotinus, Origen the Church father, and Longinus the minister of Zenobia.

Origen (cir. 185-253) was the most enlightened and learned of all the Church fathers, and succeeded to the chair of the Catechetical School, in place of Clement Alexandrinus, at the early age of eighteen.

Longinus (213-273) was a rhetorician and politician rather than a philosopher in the true sense; he, however, wrote commentaries on the *Phædo* and *Timæus* of Plato, and in later life again renewed his interest in the teachings of Ammonius, being very anxious to obtain correct copies of the writings of Plotinus from Porphyry. He was, however, far better known for his great literary ability and his love of *belles lettres*, which made Eunapius call him "a living library and walking museum" (βιβλιοθήκη τὴν ἦν ἔμψυχος καὶ περιπατοῦν μουσεῖον). Nevertheless there are those who in ignorance of the real nature of philosophy consider Longinus "the greatest philosopher of the times." But in reality, as Plotinus said of him, "he was a philologer, but by no means a philosopher."

Herennius and Origen, who must not be confounded with the Church father of that name, were the disciples who first broke the pledge of secrecy with regard to the instruction they had received, and this induced Plotinus to publish his own lectures on the teaching of Ammonius in order to put a more reliable exposition of the tenets before the world. Of the former we know absolutely nothing, and of the latter but very little. We are told,

however, that Origen wrote a treatise *On Demons*, and this leads us to conjecture that the inner teaching of Ammonius had to do with a theory of the occult powers of nature, and that he exacted a pledge of secrecy from his pupils because he deemed the public discussion of such subjects to be fraught with great danger for the uninstructed, as leading to blind credulity and superstition. It was no doubt in order to correct the mischief done by Origen that Plotinus published his admirable lectures on the philosophical side of the system. Origen also wrote a treatise entitled *That the Poet alone is King*, and Proclus cites him several times in his Commentary on the *Timæus*, as among other things explaining the Atlantic history as a myth signifying the battle between good and evil dæmons.

Of the rest of the numerous pupils of Ammonius there are preserved the names of a certain Antonius, of whom we know nothing; of a certain Olympius of Alexandria, to whom we shall have to refer in the life of Plotinus; and also of Heraclas, patriarch of Alexandria, 233-249, who in Christian theology was a disciple of Origen, and succeeded him in the Catechetical School. But the most famous and loyal pupil of the distinguished founder of so-called Neoplatonism was unquestionably Plotinus. In fact the temper of modern thought which scowls at all mysticism, and the rationalism which detests everything occult, regard Plotinus as far and away the most brilliant thinker of the School. We shall, therefore, dwell on his life at greater length, basing ourselves almost entirely on Porphyry's biography of his master.

PLOTINUS.

(205—270.)

SOME PECULIARITIES OF CHARACTER.

Plotinus was a native of Lycopolis, a city of the Thebaid, known now as Syout, Siout, or Sivouth, the most important city of Upper Egypt. During his life, however, he could not be persuaded to disclose either the names of his parents or of his natal place, or the day of his birth. He seems to have been of the same mind as the Indian yogin who, when asked his name, replied, "There is no name, no form"; and when again pressed as to his age and home returned the further enigmatical response, "No time, no place."

Plotinus, moreover, would not reveal his birthday, because he was strongly opposed to keeping up such anniversaries, though, indeed, he helped to solemnize the natal day of Plato, who had been thus honoured for hundreds of years, and whose birthday was kept ever green as long as the Platonic School existed. Thus Porphyry's first words are that Plotinus seemed to be "ashamed of being in a body." Moreover, when pressed to sit for his portrait he refused, with the characteristic rejoinder: "Is it not enough to have to put up with the image with which nature has surrounded us, without submitting to the image of an image, with the conceit of leaving behind a more lasting idol for posterity, as though, forsooth, a fine thing to gaze at?"

For, as he explains in his *Enneads* (VI. vii. 5), it is the acts of the soul which fashion the animal man; and of the body also they make an image resembling the latter, as much as the body is capable of resembling it, just as a painter makes an image of the body. The soul then produces the lower man, possessing the form of a man, his mental powers, manners, disposition, and faculties, but in an imperfect fashion, for this is not the higher man, the intellectual or spiritual man, the "man" of which Plato speaks, who rules the soul, which in its turn uses the body as an instrument.

So his pupils resorted to a ruse. They persuaded Carterius, the best painter of the time, to frequent the philosopher's lectures, and so from memory and assisted by their advice an excellent portrait was obtained.

He was also strongly opposed to the medical remedies of the times, especially such concoctions as contained ingredients derived from wild animals or reptiles, for, he said, he did not approve of taking into the body the flesh of even domesticated animals. In fact Plotinus was not only a rigid abstainer from flesh, but he often abstained even from bread, forgetting the most frugal of meals in the profound concentration of his mind on spiritual things.

EDUCATION.

As Plotinus was very uncommunicative concerning his early life we know but few details of interest. A most curious story, however, is related of his early years; not till the age of eight, when already at school, was he entirely weaned from his nurse. Most

probably his early manhood was entirely spent in the pursuit of liberal studies, for he is said to have been well acquainted with geometry, arithmetic, mechanics, optics and music, although his tastes did not lie especially in that direction. It was not, however, until the age of twenty-eight that he became really absorbed in philosophy, and attended the lecture-rooms of all the most famous teachers in Alexandria; but in vain, nowhere could he find the instruction he sought. Plotinus was not to be satisfied with the philosophizing of the schools. He was almost in despair, when one fine day a friend told him of Ammonius, and he immediately set off with his companion to the sage's lecture-room. Scarce was the lecture over, when he cried out to his friend: "This is the man I was seeking." He accordingly attached himself to Ammonius and became his most devoted pupil; for eleven years he prosecuted his studies with unwearied zest, and became so interested in the great problems of philosophy, and especially in the wisdom of the Orient, that he determined to accompany the expedition of the young Emperor Gordian against the Persians, so that he might have a first-hand acquaintance with the philosophy of the Magi and Indian sages. But the young and beloved Emperor, who had he lived might have been a patron of learning, was treacherously murdered in Mesopotamia (March, 244), and Plotinus, barely escaping with his life, fled to Antioch. Shortly afterwards (246), he made his way to Rome, being then in his fortieth year.

PLOTINUS AS AN AUTHOR.

Although Herennius and Origen had broken their oath of silence, Plotinus for ten years committed nothing to writing; he contented himself with making the instructions of Ammonius the basis of his oral lectures. It was not until his fiftieth year that he began to write, so that we have the results of his matured judgment and not the enthusiastic speculations of youth. Plotinus altogether composed fifty-four essays, which were edited by Porphyry, and divided into six sets of nine treatises each, and hence called *Enneads*.

The style of Plotinus is exceedingly difficult owing to its conciseness. Moreover, being an Egyptian, his Greek was not always correct; he mispronounced words, and would say, for instance,

ἀναμνημίσκεται instead of *ἀναμνήσκειται*; his spelling was equally faulty, and his writing exceedingly careless. Nevertheless, his training as a lecturer, and wonderful power of concentration and memory, enabled him to arrange his points with admirable clearness; he thought out the whole of each treatise before writing it, and with such accuracy that he appeared to be copying from a book, and when interrupted would resume his task without so much as reading over the last sentence his stylus had traced.

Moreover, he not only never revised, but did not even read over his manuscript, perhaps to save his sight, which was very weak. But his carelessness on all these points was compensated for by the accuracy of his ideas and the logical treatment of his subjects; and even the outward form of his writings was speedily improved by the careful editing of Porphyry, who was himself a master of style and lucidity. The whole of his writings were thus arranged, corrected, and polished by Porphyry, who tells us that they differed in quality somewhat, according to the periods when they were written. The earlier and later treatises are not quite so good as those of the middle period embracing the six years when Porphyry was continually with Plotinus; that is to say, from the fifty-ninth to the sixty-fifth year of Plotinus. This is probably because Porphyry had the advantage of his master's oral explanations to help him in his editorial task; but as far as the ordinary reader is concerned no marked difference can be discerned.

The main subjects of Plotinus' treatises may be seen from the following general headings of the six Enneads. The first treats of morals; the second of the physical universe and nature generally; the third of the laws of nature and such concepts as eternity, time, and providence; the fourth of the soul; the fifth of the mind or spirit, or intuitive reason; the sixth of true being and deity, and such supremely transcendental subjects. A list of the titles of the separate books, however, will be found at the end of these biographical sketches.

THE WARDS OF PLOTINUS.

But Plotinus was not only a lecturer and writer on the most transcendent themes of philosophy and ethics, but also a man dearly

beloved and profoundly trusted by all who knew him. Many people of rank and wealth on their death-beds committed their children and all their property to the guardianship of the philosopher, so that his house was filled with children and young people whom he educated with the greatest care and paternal solicitude, and saw that their properties were carefully and honestly managed by the appointed agents. He was, moreover, so winning and courteous, and tactful, that though he resided in Rome for twenty-six years, and acted as arbitrator in many disputes, he had not a single enemy among its citizens. It was, no doubt, his large and happy household of pupils and wards which persuaded him to entertain the idea of founding a philosophical community which should at last realize the dream of Plato in *The Republic*—a model state. Gallienus, the Emperor (260-268) and his wife, Salonina, both honoured and esteemed him; he therefore ventured to beg from his imperial friends the restoration of a ruined city in Campania; it was to be governed according to the laws of Plato, and called Platonopolis, and he and his friends and pupils were to be the first citizens. But it was not to be; for some cause or other, presumably political, the plan fell through, and perhaps luckily so, for the fate of Pythagoras and his community at Crotona long years before might have been repeated.

HIS INNER LIFE.

Of the real inner life of Plotinus, unfortunately, we know no details. Though he had a thorough contempt for all so-called magic arts and practices, he was a devoted student of the higher mystic realms, and unwearied in the practice of spiritual contemplation. Thus, he is said, by means of a certain waking vision, which was both internal and external at the same time (*ἐκ τῆς ἀγρύπνου ἔσωθεν τε καὶ ἔξωθεν θείας*), to have seen many sublime spectacles which not even those who followed the philosophic life could easily behold. For contemplation (*θεωρία*) can easily rise superior to ordinary faculty, but to reach the height of divine knowledge (*θεία γνώσις*), and see as the gods see, is given but to the few. It is further related that to this illuminated sage (*δαμονίῳ φωτι*), following the path sketched out by Plato in *The Banquet*, and unremittingly sinking his mind within unto the first cause beyond all, the deity

became manifest—"the God, that hath no form, nor even idea, beyond the mind, the foundation of the spiritual universe" (ὁ θεὸς ὁ μὴ τε μορφὴν μὴ τέ τινα ἰδέαν ἔχων, ὑπὲρ δὲ νοῦν, καὶ πᾶν τὸ νοητὸν ἰδρυμένος). In other words he became united with the divine Logos. Porphyry tells us that during the six years he was with his master, this supreme union was reached by Plotinus no less than four times; it is, therefore, to be presumed that the sage also consciously enjoyed the nirvânic state on other occasions when Porphyry was not at Rome.

Such being the case, it is but natural to read that, on the one hand Plotinus was far removed from the superstitions of popular devotion, and dispensed with the ceremonies of the cult of the gods; while on the other hand he was not only well acquainted with their real nature, but was also possessed of many spiritual powers and faculties.

Thus when invited to assist in the ceremonies of the new moon, he summed up his attitude with regard to the popular deities in the pregnant and brave response, "They must come to me, not I to them."

HIS OCCULT POWER.

His spiritual power was also so great that it served him as a protection against all adverse influences. Thus we are told that Olympius, who had been for a short time a pupil of Ammonius, conceived a great jealousy of his more gifted fellow-student. Olympius had picked up some knowledge of the magic arts, and endeavoured to injure Plotinus by drawing down upon him the evil "influence of the stars." (The term used—*ἄστρο βολεῖν*—is also employed for the phenomena of sun-stroke and moon-stroke.) It is, however, a law of psychic science, that an evil force directed against a pure soul is violently repelled and returns to the sender. And Plotinus was not only pure in soul, but was also protected by an enormously powerful spiritual force which he had quickened and energized by his spiritual exercises. The consequence was that Olympius fell into the pit which he had dugged with his own hands, and Plotinus perceiving the attempt, remarked that the body of Olympius "was

shrunk up like a collapsed bag, all his limbs being squeezed together."

On another occasion a certain Egyptian priest who was visiting Rome, invited Plotinus to assist at a magical ceremony, in which he would cause to appear what he called the "familiar dæmon" of the philosopher. The invocation was performed in the temple of Isis, the only pure place the Egyptian could find in Rome; the form that appeared, however, was not that of a "dæmon" but of a "god."

Let us pause for an instant to see whether there may not be something more in the matter than at first sight appears probable; for we are writing for mystics and students of occultism, as well as for those who are merely interested in philosophy in the modern sense of the term, and are contemptuous of all outside the physical senses. In the first place, Porphyry, who relates the incident, was renowned for his truthfulness and morality, and the keenness of his intellect, so that whatever the manifestation may have been, it was presumably a genuine psychic phenomenon. The chief point of interest, however, is not so much the phenomenon, for it is evident that such men as Plotinus and Porphyry paid but little attention to the operations of ceremonial magic, but rather the meaning that was attached by them to the terms "familiar dæmon" and "god" in this connection. In order to arrive at some solution of the matter we should—bearing in mind the "dæmon" of Socrates which dissuaded him from imprudent action, though it did not initiate action (*ἀεὶ ἀποτρέπει, προτρέπει δὲ οὐποτε*), in this bearing a strong analogy to the idea of "conscience"—turn to the exposition of the virtues as given by Porphyry in his *Auxiliaries* (ii.). We shall not, however, go further into the matter in this place than to state that they were of four kinds: (1) the political or social (*ἀρεταῦτοῦ πολιτικοῦ*); (2) the purificatory (*καθαρτικαὶ ἀρεταὶ*); (3) the contemplative or spiritual (*ἀρεταὶ τῆς ψυχῆς νοερῶς ἐνεργούσης*); (4) the ideal (*ἀρεταὶ παραδειγματικαὶ*). The practice of the first resulted in the virtuous man; of the second in the angelic man, or good "dæmon"; of the third in the "god"; of the fourth in the "father of the gods." That is to say, the first purified the body and rendered the man a good citizen and a worthy member of society; the second purified the soul, or psychic body; the third the spiritual body; and the fourth

united man with the Logos. For Plotinus, then, and the later Platonists, the "dæmon" and "god" were in man and not without him, or, to speak more correctly, were part of the real man himself and not separate entities, and thus Plotinus was shown as having definitely reached to the third grade of the virtues, and, as we have read above, he occasionally even ascended to the ultimate state of ethical perfection.

And Porphyry adds that such being the case, Plotinus was for ever turning the "divine eye" within to this higher part of his nature, and gave the world the result of his experience in the treatise *On the Dæmon allotted to us*.

Moreover, Plotinus had a deep insight into human nature, in those days called "physiognomy," and could not only read character generally, but was also gifted with clairvoyance of a high order. Thus he accurately foretold the future of several of his wards, and when Porphyry was on the brink of suicide, he was aware of his state of mind, and came to his rescue. In smaller matters also he is related to have discovered the thief of a valuable necklace by his psychic vision. From all of which it is apparent, that though Plotinus did not practise magic arts, or use any physical means to induce psychic vision, his power of contemplation and practice of the transcendental virtues brought him by a sure path to that height of spiritual attainment, where all the lower powers were included in the sweep of his divine vision.

It was, however, in his lectures and conversations that the general calm of the philosopher gave place to a spiritual enthusiasm, when his mind, so to speak, shone forth from his countenance, which was always beautiful, but then seemed to be almost glorified.

G. R. S. MEAD.

(To be continued.)

THE SPIRIT OF THE AGE.

I DOUBT whether any more important subject can come before the mind of a Theosophical student than that suggested by the relation between Theosophy and the spirit of the age. In the new interpretation which modern research has given to history, we find that the complete change worked in thought, manner of life, ideals, hopes, efforts, reliances, plans, anticipations, beliefs, is not due to mere evolution after the dilatory methods we see in Nature, nor yet to some one stupendous conquest in the realm of knowledge which suddenly shattered old conceptions and cleared the ground for new, but rather to the steady growth of a certain mental tone—not always clearly traceable to cause, not invariable in its quality, not in all cases uniform in its action, yet surely advancing in vigour and clearness and aggressiveness. Four hundred years ago that tone, except in sporadic instances which were crushed as soon as noticed, was exactly the reverse. Then the age was quiet, docile, unreasoning, humble to oppression. Long centuries of ecclesiastical domination had pressed the life out of inquiry; investigation was fettered, thought was dumb. The Church had prescribed the limits within which opinion was to crawl, and outside of them a daring venturer was warned off by the certainty of death to his body and the threat of unending torment to his soul. The physical earth was only to be studied as might seem good to priests who claimed to know both this world and the next, but were profoundly ignorant of both. Business, commerce, international relations, home-life—all were regulated by artificial rules elaborated from a system of casuistry based on doubtful documents, forged decretals and usurped prerogatives. Superstition in every form clouded the intellect and paralyzed the will. The air was thick with malicious demons eager to wound and debase humanity; charms and talismans and incantations hardly seemed able to cope with the diabolical agencies darkening all social life. Everywhere settled down a consciousness of gloom

and apathy; the mediæval heart and mind were poisoned with beliefs which infected every hour of the twenty-four. The age was one long nightmare, filled with hideous creations of disordered fancy, morbid with fears and goblins and spells, all concurring to throttle reason and palsy endeavour. It seemed as if superstition had been granted omnipotence and bidden to subvert every rational conception or hope.

Relief came at last. It came through the revival of the rationalizing spirit. Various causes contributed to that revival. Old classical books had once more come to light, and their free and sparkling thought was like water to the parched palates of mediæval readers. The taste spread as it was gratified, and then imitation of such works naturally followed. Moreover, the long ages of darkness and stupor had wearied even the submissiveness of the time. A deep yawn seemed to pervade whole nations, that final expression of departing somnolence before the influence of daybreak quite rouses the system to active life. Then, too, it may be that some occult law exists by which permanent stupefaction is impossible, an era of such drawing inevitably to its close and a new one bringing vitality as antithesis. Political conditions, religious principles, conscientious and intellectual forces added their quota. As all these various vibrations were imparted to the mind of the age, it began to quiver, to awake, to assert itself. Instead of meekly accepting whatever assertion was handed it, it—feebly at first, but gradually with assurance—undertook to question and inspect. Reason came into play. The deplorable state of things secular and ecclesiastical awakened doubt as to their inherent excellence; doubt led to enquiry, and enquiry to disgust. Steadily discontent spread. Of course the most intelligent felt it in greatest measure, but the impulse was all through the land, and everywhere the approaching dawn wakened up the high and the low, the learned and the base. Human mind and human will, long repressed but not extinct, had thrilled to the touch of even a distant light.

In the great reversal which came to the spirit of the age, one significant fact is noticeable. For a long time the method of reasoning, taught in the schools and enjoined by the Church, was deductive. Certain premises were assumed, and from them consequences were drawn. These premises were not to be questioned,

but had to be accepted as fixed facts, the conditions to all subsequent thought. Questioning was vain, even sacrilegious. But when doubt infected the awakening mind, there came suspicion that no such assumed premises could be legitimate. Why should anything be withdrawn from investigation if investigation could not damage it? Then, too, partly in consequence of fresh reading in the works of antiquity, the very process of reasoning was discredited. It was seen that truth was to be reached not by taking for granted principles, but by examining into facts. Laws were not to be postulated, but to be ascertained. Thus the system of thought was revolutionized. The earth and history and man began to be investigated and studied; details were accumulated, right modes of classification arrived at, results duly formulated and laws perceived. The inductive method displaced the deductive, and science had at last a basis in fact rather than in speculation. The influence of this one change upon secular and religious thought is incomputable: it reversed all the sanctified process of tradition and threw whole libraries into the waste-bin.

Of course the new spirit was not at once shared by all contemporary minds, nor did it immediately transform the whole of Europe. Revolutions in thought cannot be instantaneous. But the influence, when once manifest, spread with delightful rapidity. Here and there some eminent personage exemplified and proclaimed it, and yet more remarkable was the silent life with which it permeated communities until some casualty brought it to the surface and showed how diffused was its inner strength. Reform was "in the air," as we say. And when such movements actually disclose themselves, they do not stop until society is transformed.

The spirit of the age was one of reason as contrasted with tradition, conservatism, docility, submission, artificiality. It insisted that everything should justify its existence by its own merits—that its claim to position should arise from its inherent excellence. Of no consequence was it that a preceding age or a standard book or a revered name held to an idea; the real question was whether the idea was true. As to facts the test was in demonstration; as to opinions, their conformity to reason and the moral sense. If demonstration was impossible, or if it disclosed the reverse of what was claimed, further assertion was absurd; if sound reason and

moral instinct repudiated assent, assent was impossible. No man could be expected to accept what was clearly disproved, and any attempt to override proof by authority showed a weakness fatal at the outset. Of course no sphere could be excepted from this principle, no region could be so sacred that inspection of it and test of it should cause a shudder of affright. All were to be equally open to the eye in quest of truth, since truth is perceived by open vision, not by closing the lids before it, and since truth itself has nothing to fear from the most thorough examination. Mental fetters of all kinds were to be stricken off, prejudices and prepossessions repudiated, wrong methods ruthlessly sacrificed, every hindrance to accurate result swept aside. Light from every quarter was to be welcomed: the more of it, the better. Let it come from the east or from the west: no matter, if only it cleared off doubts and revealed fact and showed a solid ground for action. For in the union of reverence for truth, complete devotion to its discovery, heartiest greeting to its appearance, lay the hope of final certainty.

As this spirit permeated the communities of the time, every department of thought was successively affected by it. Naturally the Church came first, for it was the Church which had forced itself to the front of all human control, and which embodied the very principle which the new spirit attacked. So the *répertoire* of old dogmas was tumbled out into the light of day, and the rationalizing process turned loose upon it. Groans and shrieks and warnings and curses were of no avail, for they too were examined as to their sanction and were found hollow. Priestly authority, church councils, ecclesiastical creeds and dogmas and ceremonies and injunctions received unceremonious handling and collapsed under it. As the process went on the liberated reason rejoiced in its unaccustomed freedom, and the most revered postulates of orthodoxy were dragged forth and probed to find their solidness. Some stood the test and were reverently preserved: others were found mere verbal shells and were demolished without hesitation. As one old folly after another was cast into the dust-heap, and as fuller light streamed into the mind now freed from its encumbrances, discrimination became more just and criticism more exact. Sifting found its rules and modes, mere antipathy to age as such was mollified, the good in evil was better discerned. Thus reason and the moral sense, guided by

religious feeling, worked surely so far as they had force, and a glorious result in purgation of corrupt doctrine and in the liberation of free thought changed the face of the time.

Science and literature, civil government and domestic relations were invaded by this same spirit of the age. One after another their postulates and methods were inspected and subjected to the rationalizing principle. One after another they were forced to yield to reform. Public sentiment had become suffused with a double devotion to liberty and to truth, and contrary establishments, already honeycombed with dry-rot, could not withstand its continued pressure. Perfection, it is true, was not achieved: it is not yet; but the right principle was at work, and right must triumph so far as it is allowed to act. Science under the new impulse turned from barren speculation to direct study of nature, and at once there began real discovery. Literature changed from vague dissertation on imaginings to portrayal of facts in the worlds of art, society, the emotions. Civil government received treatment as a practically regulative system rather than an affair of Divine right and kingly prerogative supported by the Church. Domestic relations lost importance as sacramental impositions on a visionary humanity, only to regain it as obviously natural arrangements in a social organism. And the individual recovered, however partially, his rights—rights to thought and speech and act; his motives, as from interior illumination instead of exterior command: his responsibility direct to God.

Such was the spirit of the age as it feebly manifested itself in the dawning of light upon the mediæval darkness, and as, in steadily increasing strength, it has swept down through intervening centuries. It is so apparent to-day in all lands save those of backward civilization that no question of its character exists. It is the spirit of human liberty, of resolute search for truth, of resistance to all which fetters mind or thought, of sternness to superstition, assumption, dogmatism in any form. To it we owe the abolition of slavery, physical and intellectual; the clearing the air of the demons with which witchcraft had peopled it; the banishment from human life of the thousand imaginary terrors that made existence a daily torture; the restoration of peace and sunlight and calm; the establishment of rational processes in thought and legislation; deliver-

ance from tyranny in Church and State ; whatever security to life and property is yet enjoyed ; the beneficent influences of commerce and travel and international comity ; the freedom of personal action given to each individual, and of voluntary associations in societies and fraternities. If we wish an illustration of what never would have come to pass but for this healthful spirit, we may find it in the fact that Theosophists can freely organize for study and work, and freely meet for exposition of Theosophical ideas. Three hundred years ago such meetings would have been suppressed by the civil power and the people imprisoned and perhaps executed ; one hundred years ago public opinion would have ostracized every participant, and very likely prosecutions for blasphemy would have been instituted ; now they come together with no fear of magistrates or social odium, as free to utter their convictions as are the sturdiest of old-time preachers. Certainly if anybody has reason to bless the spirit of the age, it is the Theosophist.

Of course there has never been any popular movement which contained no germ of error or abuse. Humanity as it advances from height to height stumbles over the obstacles peculiar to each slope, and the very zeal of its on-rush sometimes hurries it into excesses. When reaction against mediæval superstition came, it was natural that everything which savoured of old follies should be suspected. One extreme begat the other. Theretofore all life and duty were mapped by reference to an outside world, a world fantastically conceived and peopled, not in any way germane to this or rationally related to it. When once this was seen, there came impatience at the thought of the super-physical, and men veered round to the conception of our earth as sufficient in itself, at all events the only one as to which there was assurance. In time the spiritual was decried, the timid shrugging their shoulders and the bold jeering outright. A materialistic view of things spread, insensibility to devout feeling no longer being the mark of a mere physicist, but becoming frequent among the populace. And to-day there is a general and lamentable dulness to spiritual impressions, not only because the Church still allies itself to most ideas which wider intelligence reprobates, but because the sceptical temper has become too dominant, it being supposed the proper habitual attitude to all fact rather than the attitude before claims in themselves

suspicious. If this is sad, it is at least explicable ; and if it is real, it is not without a prospect of being in time corrected.

For, in truth, so vital is a sense of the unseen, so ingrained and permanent that conception of the supersensual which the Supreme has placed within the heart of humanity, that neither logic, nor faith, nor aspiration can long remain content with the shell of the universe. The cry of the human is for the divine : men will ever build an altar to the "Unknown God" if no other is perceived. And so we see this day a revival of old conviction—finer, less gross, more sublimated and just, but no less real than that which swayed the mediæval theologians and braced the Puritan as with iron. It is a healthful sign, this upturning to the Source of all ; and they who understand human nature and see what history means may well rejoice as they note signs of renewed interest in the eternal, of assurance that life signifies more than food and raiment and pleasure.

Yet even in religion, in the thirst for knowledge of God and his works, the spirit of the age still reigns. It will not tolerate that which is visionary or fantastic, that which rests upon the *ipse dixit* of some uncredited authority, that which violates probability and sound reason, that which involves artificiality or injustice or caprice. The appeal is still to reason and to the moral sense. That which traverses the firmest and finest instincts of the human soul cannot be a faithful transcript of the world without, since both have their origin from the same source and must actually harmonize when truly seen. Monstrous theologies and fanciful cosmogonies and irrational schemes of terrestrial order or spiritual progress are just as distasteful to the active conscience of the nineteenth century as to the awakening conscience of the sixteenth ; nay, more so, for they have to combat not only probability, but the conviction accumulating through three hundred years of successful victories over repulsive superstitions. There is less danger now than ever before of a retrograde movement, and he who supposes that an enlightened mind can be brought to embrace what even a darkened one repelled, is strangely callous to the touch of logic and the lessons of the open page of history.

This may be all very true, you will say, but what has it to do with Theosophy ? So much, in my judgment, that there is perhaps

no one warning which has greater significance in the present stage of the Theosophical movement and the Theosophical Society. Take the spirit of the age in connection with the condition of the age. For a long time the former has been at work, its force intensifying as results justified and stimulated it. Many of the venerable incubi which pressed down manly vigour have been shaken off, and those that remain are insecure. Names which were once held in awe receive now but scant concern, while the ideals which then charmed have no longer either reality or attractiveness. Ecclesiastical ties have so attenuated that men break them without scruple, and religion has been so far divorced from virile morals that neither is considered to imply the other. The old institutions still look massive; the old creeds are repeated as of yore; churches are built and missionaries ordained; reports indicate growing membership and contributions; and yet the proud and stately walls are undermined, there are cracks and seams in the most pretentious towers. Ominous confession voice from time to time the fact that the two extremes of society are alienated from Church connection. The leaders in science, scholarship, political economy, disavow or ignore it; the working classes are so indifferent that the way to reach them is the most debated question of the day in religious circles. Even the life of the day is not conducted upon Christian maxims. The lawyer, the merchant, the statesman do not go to the *Bible* for guidance nor to the clergyman for support. Secularity gives tone to all pursuits.

And yet, while all this is true, it is no less true that there is wide-spread interest in things beyond the commercial and the material. That "man does not live by bread alone" expresses a fact in all ages. The overturning of old doctrines, extensive and thorough and beneficent as it has been, by no means signifies destruction to the spiritual principle which once vitalized those doctrines. Indeed, one cause for that overturning was the vitality of that principle, for it asserted itself when it found its movements hampered by false thought and wrong prescription, bursting and shattering what was alien to its spirit when once aroused. And so all through the teeming life of the present age, and cropping out all over the lands most marked by the genius of the nineteenth century, is a demand for truth in all spheres, truth, above all, as to God and

man and duty, but truth too as to the nature of life and the quality of the realms around us and the character of the hereafter. Questions unsatisfactorily answered hitherto are repeating themselves with greater earnestness, all the more so because sharpened intelligence sees that there must be numberless facts of surpassing interest as yet unsuspected by theologians and physicists. Men, thoughtful men, good men, wish to know what all this universe means, how it was generated, whither it is tending. Terrestrial problems appeal to them; the ever-present spectacle of imperfection and sorrow demands explanation, and with it a remedy. There must be some key to the anomalies of life, some medicament for the cure of human misery and sin. This is not a passing fancy; it is a great, earnest, passionate outcry for light and truth, sterner—and yet more hopeful—because mind and conscience have been liberated by the spirit of the age.

And yet this spirit, so eager after fact, so percipient of the existence of a world above this material earth, so certain of a supersensual sphere and of a divine purpose in and through man, will not accept a solution unverified by the higher reason. Nothing that is fanciful, irrational, improbable will meet the case. There would have been no object in revolt if doctrines as objectionable as the old were to receive credence now. The new unfoldment, whatever it be, must justify itself before that same tribunal of reason and the moral sense which convicted its predecessor, must prove its credibility, its reasonableness, its actuality, its worth. It may be ingenious, but ingenuity is not merit; it may be plausible, but plausibility is not demonstration; it may proffer high authority, but authority is not proof. Novelty need not be an objection, for there must always be a first time for the appearance of a truth; and even strangeness is not fatal, for many of the most universally accepted verities were once as strange as anything can be now; but contradiction or absurdity, artificiality, injustice or pettiness would condemn it at once. A spiritual philosophy must commend itself to the judgment of the heart, or it will promptly be dismissed to the limbo of discarded faiths.

This, then, is the state of the public mind when Theosophy appears with its teaching. The instant demand is for its credentials. Rightly so, for it is really a competitor with other systems,

and if it is to supersede them, it can do so only as being better and furnishing larger evidence. It at once produces its doctrines of all being an emanation from Divinity, of Karma, and of Reincarnation, stating the reasons for them and their proofs, and it further adduces the great fact of the Masters, with all the bearings thereof, and with the evidential importance which the Masters have as illustrations of evolution and as witnesses to Theosophy. There is everything in these several doctrines to accord with antecedent probability, and their justice and reasonableness commend them promptly to candid intelligence. One great factor in their success is that conviction strengthens as examination proceeds. Difficulty after difficulty which conventional systems shirk or treat as hopeless is satisfactorily explained. Complication after complication vanishes, break after break is filled up. The whole of human life acquires meaning, rationality, dignity. Its enigmas cease to perplex, for they are solved. Moral purpose gains vigour, moral endeavour assurance, moral demand content. Nor is the support fanciful. The strictest exactions of right logic are met. There is nothing to conceal, evade, or refuse. Common sense appears all through. It is certainly reasonable to suppose that all life has a divine origin; that no one short career on earth can accomplish much in the evolution of a perfected man, and that therefore many must be supplied to do what a single one cannot; that men are to reap what they sow and only what they sow; and that, if there are higher evolutionary degrees in humanity that what we see, there should be manifestations of them, together with such impartation of their better knowledge as we at our stage can digest. So probable are these suppositions that many thoughtful minds accept them at once upon mere statement, and so cogent are the arguments sustaining them that many others accept them upon hearing their proof. Their harmony with the spirit of the age ensures their ultimate triumph.

ALEXANDER FULLERTON.

(To be concluded.)

MAN AND HIS BODIES.

IV.—THE MAN.—(*Concluded from page 229.*)

THE result of such continued working on the physical body will be by no means exhausted in the improved capacity of the brain. For every impulse sent to the physical body has had to pass through the astral vehicle, and has produced an effect upon it also. For, as we have seen, astral matter is far more responsive to thought-vibrations than is physical, and the effect on the astral body of the course of action we have been considering is proportionally great. Under it the astral body assumes a definite outline, a well-organized condition, such as has already been described. When a man has learned to dominate the brain, when he has learned concentration, when he is able to think as he likes and when he likes, a corresponding development takes place in what—if he be physically conscious of it—he will regard as his dream life. His dreams will become vivid, well-sustained, rational, even instructive. The man is beginning to function in the second of his vehicles of consciousness, the astral body, is entering the second great region or plane of consciousness, and is acting there in the astral vehicle apart from the physical. Let us for a moment consider the difference between two men both “wide awake,” *i.e.* functioning in the physical vehicle, one of whom is only using his astral body unconsciously as a bridge between the mind and the brain, and the other of whom is using it consciously as a vehicle. The first sees in the ordinary and very limited way, his astral body not yet being an effective vehicle of consciousness; the second uses the astral vision, and is no longer limited by physical matter; he sees through all physical bodies, he sees behind as well as in front, walls and other “opaque” substances are to him transparent as glass; he sees astral forms and colours also, auras, elementals, and so on. If he goes to a concert, he sees glorious symphonies of colours as the music

swells ; to a lecture, he sees the speaker's thoughts in colour and form, and so gains a much more complete representation of his thoughts than is possible to one who hears only the spoken words. For the thoughts that issue in symbols, as words, go out also as coloured and musical forms, and clothed in astral matter impress themselves on the astral body. Where the consciousness is fully awake in that body, it receives and registers the whole of these additional impressions, and many persons will find, if they closely examine themselves, that they do catch from a speaker a good deal more than the mere words convey, even though they may not have been aware of it at the time when they were listening. Many will find in their memory more than the speaker uttered ; sometimes a kind of suggestion continuing the thought, as though something rose up round the words and made them mean more than they meant to the ear. This experience shews that the astral vehicle is developing, and as the man pays attention to his thinking and unconsciously uses the astral body, it grows and becomes more and more organized.

The "unconsciousness" of people during sleep is due either to the undevelopment of the astral body, or to the absence of connecting conscious links between it and the physical brain. A man uses his astral body during his waking consciousness, sending mind currents through the astral to the physical brain ; but when the physical brain is not in active use—the brain through which the man is in the habit of receiving impressions from without—he is like David in the armour which he had not proved ; he is not so receptive to impressions coming to him through the astral body only, to the independent use of which he is not yet accustomed. Further, he may learn to use it independently on the astral plane, and yet not know that he has been using it when he returns to the physical—another stage in the slow progress of the man—and he thus begins to employ it in its own world, before he can make connections between that world and the world below. Lastly, he makes those connections, and then he passes in full consciousness from the use of one vehicle to the use of the other, and is free of the astral world. He has definitely enlarged the area of his waking consciousness to include the astral plane, and while in the physical body his astral senses are entirely at his service ; he may be said to be living

at one and the same time in the two worlds, there being no break, no gulf between them, and he walks the physical world as a man born blind, whose eyes have been opened.

In the next stage of his evolution, the man begins to work consciously on the third, or mental plane; he has long been working on this plane, sending down from it all the thoughts that take such active form in the astral world and find expression in the physical world through the brain. As he becomes conscious in the mind-body, in his mental vehicle, he finds that when he is thinking he is creating forms; he becomes conscious of the creative act, though he has long been exercising the power unconsciously. The reader may remember that in one of the letters quoted in the *Occult World*, a Master speaks of everyone as making thought-forms, but draws the distinction between the ordinary man and the Adept, that the ordinary man produces them unconsciously, while the Adept produces them consciously. (The word Adept is here used in a very wide sense to include Initiates of various grades far below that of a "Master.") At this stage of a man's development, his powers of usefulness very largely increase, for when he can consciously create and direct a thought-form—an artificial elemental, as it is often called—he can use it to do work in places to which, at the moment, it may not be convenient for him to travel in his mind-body. Thus he can work at a distance as well as at hand, and increase his usefulness; he controls these thought-forms from a distance, watching and guiding them as they work and making them the agents of his will. As the mind-body develops, and the man lives and works in it consciously, he knows all the wider and greater life he lives on the mental plane; while he remains in the physical body and is conscious through that of his physical surroundings, he is yet wide awake and active in the higher world, and he does not need to put the physical body to sleep in order to enjoy the use of the devachanic faculties. He habitually employs the devachanic sense, receiving by it impressions of every kind from the mental plane, so that all the mental workings of others are sensed by him as he senses their bodily movements.

When the man has reached this stage of development—a relatively high one, compared with the average, though low when compared with that to which he aspires—he functions then con-

sciously in his third vehicle, or mind-body, traces out all he does in it, and experiences its powers and its limitations. Of necessity, also, he learns to distinguish between this vehicle he uses and himself; then he feels the illusory character of the personal "I," the "I" of the mind-body and not of the man, and he consciously identifies himself with the individuality that resides in that higher body, the causal, which dwells on the loftier mental sub-planes, those of the arûpa world. He finds that he, the man, can withdraw himself from the mind-body, can leave it behind, and rising higher yet remain himself; then he knows that the many lives are in verity but one life, and that he, the living man, remains himself through all.

And now as to the links—the links between these different bodies. They exist at first without coming into the consciousness of the man. They are there, otherwise he could not pass from the plane of the mind to that of the body, but he is not conscious of their existence, and they are not actively vivified. They are almost like what are called in the physical body rudimentary organs. Every student of biology knows that rudimentary organs are of two kinds: one kind affords traces of the stages through which the body has passed in evolution, while the other gives hints of the lines of future growth. These organs exist but they do not function; their activity in the physical body is either of the past or of the future, dead or unborn. The links which I venture by analogy to call rudimentary organs of the second kind, connect the dense and etheric bodies with the astral, the astral with the mind-body, the mind-body with the causal. They exist, but they have to be brought into activity; that is, they have to be developed, and like their physical types, they can only be developed by use. The life current flows through them, the mind current flows through them, and thus they are kept alive and nourished; but they are only gradually brought into functioning activity as the man fixes his attention on them and brings his will to bear on their development. The action of the will begins to vivify these rudimentary links, and step by step, very slowly perhaps, they begin to function; the man begins to use them for the passage of his consciousness from vehicle to vehicle.

In the physical body there are nervous centres, little groups of

nervous cells, and both impacts from without and impulses from the brain pass through these centres. If one of these is out of order then at once disturbances arise and physical consciousness is disturbed. There are analogous centres in the astral body, but in the undeveloped man they are rudimentary and do not function. These are links between the physical and the astral bodies, between the astral and the mind-bodies, and as evolution proceeds they are vivified by the will, setting free and guiding the "serpent-fire" called Kundalinî in Indian books. The preparatory stage for the direct action that liberates Kundalinî is the training and purifying of the vehicles, for if this be not thoroughly accomplished the fire is a destructive instead of a vivifying energy. That is why I have laid so much stress on purification and urge it as a necessary preliminary for all true Yoga.

When a man has rendered himself fit to safely receive assistance in the vivifying of these links, such assistance comes to him as a matter of course from Those who are ever seeking opportunities to aid the earnest and unselfish aspirant. Then, one day, the man finds himself slipping out of the physical body while he is wide awake, and without any break in consciousness he discovers himself to be free. When this has occurred a few times the passage from vehicle to vehicle becomes familiar and easy. When the astral body leaves the physical in sleep there is a brief period of unconsciousness, and even when the man is functioning actively on the astral plane, he fails to bridge over that unconsciousness on his return. Unconscious as he leaves the body, he will probably be unconscious as he re-enters it; there may be full and vivid consciousness on the astral plane, and yet a complete blank may be all that represents it in the physical brain. But when the man leaves the body in waking consciousness, having developed the links between the vehicles into functional activity, he has bridged the gulf; for him it is a gulf no longer, and his consciousness passes swiftly from one plane to the other, and he knows himself as the same man on both.

The more the physical brain is trained to answer to the vibrations from the mind-body, the more is the bridging of the gulf between day and night facilitated. The brain becomes more and more the obedient instrument of the man, carrying on its activities under the impulses from his will, and like a well-broken horse

answering to the lightest touch of hand or knee. The astral world lies open to the man who has thus unified the two lower vehicles of consciousness, and it belongs to him with all its possibilities, with all its wider powers, its greater opportunities of doing service and of rendering help. Then comes the joy of carrying aid to sufferers who are unconscious of the agent though they feel the relief, of pouring balm into wounds that then seem to heal of themselves, of lifting burdens that become miraculously light to the aching shoulders on which they pressed so heavily.

More than this is needed to bridge over the gulf between life and life; to carry memory through day and night unbrokenly merely means that the astral body is functioning perfectly and that the links between it and the physical are in full working order. If a man is to bridge over the gulf between life and life, he must do very much more than act in full consciousness in the astral body, and more than act consciously in the mind-body; for the mind-body is composed of the materials of the lower levels of the mânasic world, and reincarnation does not take place from them. The mind-body disintegrates in due course, like the astral and physical vehicles, and cannot carry anything across. The whole question on which memory of past lives turns is this: Can the man or can he not function on the higher planes of the mânasic world in his causal body? It is the causal body that passes from life to life; it is in the causal body that everything is stored; it is in the causal body that all experience remains, for into it the consciousness is drawn up, and from its plane is the descent made into re-birth. Let us follow the stages of the life out of the physical world, and see how far the sway of King Death extends. The man draws himself away from the dense part of the physical body; it drops off him, goes to pieces, and is restored to the physical world; nothing remains in which the magnetic link of memory can inhere. He is then in the etheric part of the physical body, but in the course of a few hours he shakes that off, and it is resolved into its elements. No memory then connected with the etheric brain will help him to bridge the gulf. He passes on into the astral world, remaining there till he similarly shakes off his astral body, and leaves it behind as he had left the physical; the "astral corpse," in its turn, disintegrates, restores its materials to the astral

world, and breaks up all that might serve as basis for the magnetic links necessary for memory. He goes onward in his mind-body and dwells on the rūpa levels of Devachan, living there for hundreds of years, working up faculties, enjoying fruit. But from this mind-body also he withdraws when the time is ripe, taking from it to carry on into the body that endures the essence of all that he has gathered and assimilated. He leaves the mind-body behind him, to disintegrate after the fashion of his denser vehicles, for the matter of it—subtle as it is from our standpoint—is not subtle enough to pass onward on to the higher levels of the mânasic world. It has to be shaken off, to be left to go back into the materials of its own region, once more a resolution of the combination into its elements. All the way up the man is shaking off body after body, and only on reaching the arūpa levels of the mânasic world can he be said to have passed beyond the regions over which the disintegrating sceptre of Death has sway. He passes finally out of his dominions, dwelling in the causal body over which Death has no power, and in which he stores up all that he has gathered. Hence its very name of causal body, since all causes that effect future incarnations reside in it. He must then begin to act in full consciousness on the arūpa levels of the mânasic world in his causal body ere he can bring memory across the gulf of death. An undeveloped soul, entering that lofty region, cannot keep consciousness there; he enters it, carrying up all the germs of his qualities; there is a touch, a flash of consciousness embracing past and future, and the dazzled Ego sinks downwards towards rebirth. He carries the germs in this causal body and throws outward on each plane those that belong to it; they gather to themselves matter severally befitting them. Thus on the lower rūpa levels of the mânasic world the mental germs draw round them the matter of those levels to form the new mind-body, and the matter thus gathered shows the mental characteristics given to it by the germ within it, as the acorn develops into an oak by gathering into it suitable materials from soil and atmosphere. The acorn cannot develop into a birch or a cedar, but only into an oak, and so the mental germ must develop after its own nature and none other. Thus does Karma work in the building of the vehicles, and the man has the harvest of which he sowed the seed. The germ thrown

out from the causal body can only grow after its kind, attracting to itself the grade of matter that belongs to it, arranging that matter in its characteristic form, so that it produces the replica of the quality the man made in the past. As he comes into the astral world, the germs are thrown out that belong to that world, and they draw round themselves suitable astral materials and elemental essences. Thus reappear the appetites, emotions and passions belonging to the desire-body, or astral body, of the man, reformed in this fashion on his arrival on the astral plane. If then consciousness of past lives is to remain, carried through all these processes and all these worlds, it must exist in full activity on that high plane of causes, the plane of the causal body. People do not remember their past lives because they are not yet conscious in the causal body as a vehicle ; it has not developed functional activity of its own. It is there, the essence of their life, their real "I," that from which all proceeds, but it does not yet actively function ; it is not yet self-conscious, though unconsciously active, and until it is self-conscious, fully self-conscious, the memory cannot pass from plane to plane and therefore from life to life. As the man advances, flashes of consciousness break forth that illumine fragments of the past, but these flashes need to change to a steady light ere any consecutive memory can arise.

It may be asked : Is it possible to encourage the recurrence of such flashes ? is it possible for people to hasten this gradually growing activity of consciousness on the higher planes ? The lower man may labour to this end, if he has patience and courage ; he may try to live more and more in the permanent self, to withdraw thought and energy more and more, so far as interest is concerned, from the trivialities and impermanences of ordinary life. I do not mean that a man should become dreamy, abstracted and wandering, a most inefficient member of the home and of society ; on the contrary, every claim that the world has on him will be discharged, and discharged the more perfectly because of the greatness of the man who is doing it ; he cannot do things as clumsily and imperfectly as the less developed man may do them, for to him duty is duty, and as long as anyone or anything has a claim upon him the debt must be paid to the uttermost farthing ; every duty will be fulfilled as perfectly as he can fulfil it, with his best faculties, his

best attention. But his interest will not be in these things, his thoughts will not be bound to their results; the instant that the duty is performed and he is released, his thought will fly back to the permanent life, will rise to the higher level with upward-striving energy, and he will begin to live there and to rate at their true worthlessness the trivialities of the worldly life. As he steadily does this, and seeks to train himself to high and abstract thinking, he will begin to vivify the higher links in consciousness and begin to bring into this lower life the consciousness that is himself.

A man is one and the same man on whatever plane he may be functioning, and his triumph is when he functions on all the five planes in unbroken consciousness. Those whom we call the Masters, the "Men made perfect," function in their waking consciousness not only on the three lower planes, but on the fourth plane—that plane of unity spoken of in the *Mândûkyopanishud* as the Turiya, and on that yet above it, the plane of Nirvâna. In them evolution is completed, this cycle has been trodden to its close, and what they are in time all shall be who are climbing slowly upwards. This is the unification of consciousness; the vehicles remain for use, but no longer are able to imprison, and the man uses any one of his bodies according to the work that he has to do.

In this way matter, time and space are conquered, and their barriers cease to exist for the unified man. He has found in climbing upwards that they are less and less barriers in each stage. Even on the astral plane matter is much less of a division than it is down here, separating him from his brothers far less effectually. Traveling in the astral body is so swift that space and time may be said to be practically conquered, for although the man knows he is passing through space it is passed through so rapidly that its power to divide friend from friend is lost. Even that first conquest set at nought physical distance. When he rose to the mental world he found another power his; he thought of a place: he was there; he thought of a friend: the friend was before him. Even on the third plane consciousness transcends the barriers of matter, space, and time, and is present anywhere at will. All things that are seen are seen at once, the moment attention is turned to them; all that is heard is heard at a single impression; space, matter and time, as

known in the lower worlds, have disappeared, sequence no longer exists in the "eternal now." As he rises yet higher, barriers within consciousness also fall away, and he knows himself to be one with other consciousnesses, other living things; he can think as they think, feel as they feel, know as they know. He can make their limitations his for the moment, in order that he may understand exactly how they are thinking, and yet have his own consciousness. He can use his own greater knowledge for the helping of the narrower and more restricted thought, identifying himself with it in order gently to enlarge its bounds. He takes on altogether new functions in nature when he is no longer divided from others, but realizes the Self that is one in all and sends down his energies from the plane of unity. With regard even to the lower animals he is able to feel how the world exists to them, so that he can give exactly the help they need, and can supply the aid after which they are blindly groping. Hence his conquest is not for himself but for all, and he wins wider powers only to place them at the service of all lower in the scale of evolution than himself; in this way he becomes self-conscious in all the world; for this he learned to thrill responsive to every cry of pain, to every throb of joy or sorrow. All is reached, all is gained, and the Master is the man "who has nothing more to learn." By this we mean not that all possible knowledge is at any given moment within his consciousness, but that so far as this stage of evolution is concerned there is nothing that to him is veiled, nothing of which he does not become fully conscious when he turns his attention to it; within this circle of evolution of everything that lives—and all things live—there is nothing he cannot understand and therefore nothing that he cannot help.

That is the ultimate triumph of man. All that I have spoken of would be worthless, trivial, were it gained for the narrow self we recognize as self down here; all the steps, my reader, to which I have been trying to win you would not be worth the taking did they set you at last on an isolated pinnacle, apart from all the sinning, suffering selves, instead of leading you to the heart of things, where they and you are one. The consciousness of the Master stretches itself out in any direction in which he sends it, assimilates itself with any point to which he directs it, knows anything which he

wills to know; and all this in order that he may help perfectly, that there may be nothing that he cannot feel, nothing that he cannot foster, nothing that he cannot strengthen, nothing that he cannot aid in its evolution; to him the whole world is one vast evolving whole, and his place in it is that of a helper of evolution; he is able to identify himself with any step, and at that step to give the aid that is needed. He helps the elementary kingdoms to evolve downwards, and, each in its own way, the evolution of the minerals, vegetables, animals and men, and he helps them all as himself. For the glory of his life is that all *is* himself and yet he can aid all, in the very helping realizing as himself that which he aids.

The mystery how this can be gradually unfolds itself as man develops, and consciousness widens to embrace more and more while yet becoming more vivid, more vital, and without losing knowledge of itself. When the point has become the sphere, the sphere finds itself to be the point; each point contains everything and knows itself one with every point; the outer is found to be only the reflection of the inner; the Reality is the One Life, and the difference an illusion that is overcome.

ANNIE BESANT.

DEVACHAN.

(Continued from p. 166.)

THE DISEMBODIED.

Fourth Sub-plane.—So varied are the activities of this, the highest of the rûpa levels, that it is difficult to group them under a single characteristic. Perhaps they might best be arranged into four main divisions—unselfish pursuit of spiritual knowledge, high philosophic or scientific thought, literary or artistic ability exercised for unselfish purposes, and service for service's sake. The exact definition of each of these classes will be more readily comprehended when some examples of each have been given.

Naturally it is from those religions in which the necessity of obtaining spiritual knowledge is recognized that most of the population of this sub-plane is drawn. It will be remembered that on the sixth sub-plane we found many Buddhists whose religion had chiefly taken the form of devotion to their great leader as a person; here on the contrary we have those more intelligent followers whose supreme aspiration was to sit at his feet and learn—who looked upon him in the light of a teacher rather than as a being to be adored. Now in their Devachan this highest wish is fulfilled; they find themselves in very truth learning from the Buddha, and the image which they have thus made of him is no mere empty form, but most assuredly has in it a ray which is really part of himself. They are therefore beyond doubt acquiring fresh knowledge and wider views; and the effect upon their next life cannot but be of the most marked character. They will not, of course, remember any individual facts that they may have learnt (though when such facts are presented to their minds in a subsequent life they will intuitively recognize and feel their truth), but the result of the teaching will be to build into the ego a strong tendency to take wider, broader, more reasonable views on all such subjects.

Thus it will be seen that the Devachan enjoyed on this higher subdivision very definitely and unmistakably hastens the evolution of the ego, and again we recognize the advantage gained by those who have in their Devachan the figures of real, living and powerful teachers.

A less developed type of this form of instruction is found in cases in which some really great and spiritual writer has become to a student a living personality, and has taken on the aspect of a friend, forming part of the student's mental life—an ideal figure in his musings. Such an one may enter into the pupil's Devachan, and by virtue of his own highly evolved ego may vivify the devachanic image of himself, and further illuminate the teachings in his own books, bringing out of them the more hidden meanings.

Many of the followers of the path of wisdom among the Hindus find their Devachan upon this plane—that is, if their Gurus have been men possessing any *real* knowledge. A few of the more advanced among the Sûfis and Pârsis are also here, and we still find some of the early Gnostics whose spiritual development was such as to earn for them a prolonged stay in this celestial region. But except for this comparatively small number of Sûfis and Gnostics neither Mohammedanism nor Christianity seems to raise its followers to this level, though of course some who nominally belong to these religions may be carried on to this sub-plane by the presence in their character of qualities which do not depend upon the teachings peculiar to their religion.

In this region we also find earnest and devoted students of Occultism who are not yet so far advanced as to have earned the right and the power to forego their Devachan for the good of the world. Among these was one who in life had been personally known to some of the investigators—a Buddhist monk who had been an earnest student of Theosophy, and had long cherished the hope of being one day privileged to receive instruction directly from its adept teachers. In his Devachan the Buddha was the dominant figure, while the two Masters who have been most closely concerned with the Theosophical Society appeared also as his lieutenants, expounding and illustrating his teaching. All three of these images were very fully vitalized and informed by the power and wisdom of the great beings whom they represented, and

the monk was therefore definitely receiving real teaching upon occult subjects, the effect of which would almost certainly be to bring him actually on to the Path of Initiation in his next birth.

Another instance from our ranks which was encountered on this level illustrates the terrible effect of harbouring unfounded and uncharitable suspicions. It was the case of an old, devoted and self-sacrificing student who towards the end of her life had unfortunately fallen into an attitude of quite unworthy and unjustifiable distrust of the motives of her old friend and teacher, Madame Blavatsky; and it was sad to notice how this feeling had shut out to a considerable extent the higher influence and teaching which she might have enjoyed in her Devachan. It was not that the influence and teaching was in any way withheld from her, but that her own mental attitude rendered her to some extent unreciprocative of them. She was of course quite unconscious of this, and seemed to herself to be enjoying the fullest and most perfect communion with her Master, yet it was obvious that but for this unfortunate self-limitation she would have reaped far greater advantage from her stay on this level.

There are of course other Masters of wisdom besides those connected with our own movement, and other schools of occultism working along the same general lines as that to which they belong, and many students attached to these are also to be found upon this sub-plane.

Passing now to the next class, that of high philosophic and scientific thought, we find here many of those real thinkers who seek insight and knowledge only for the purpose of enlightening and helping their fellows. It will of course be understood that it is impossible to include as students of philosophy men, either in the east or the west, who waste their time in mere verbal argument and hair-splitting, a form of discussion which has its roots in selfishness and conceit, and can therefore never help towards a real understanding of the facts of the universe; naturally such foolish superficiality as this produces no results that can work themselves out on the devachanic plane. As an instance of a true student noticed on this sub-plane we may mention one of the later followers of the neoplatonic system, whose name has fortunately been preserved to us in the surviving records of that period. He had striven all through

his earth-life really to master the teachings of that school, and now his Devachan was occupied in unravelling its mysteries and in understanding its bearing upon human life and development.

Another case was that of an astronomer, who had apparently begun life as a Christian, but had gradually under the influence of his studies widened out into Pantheism ; in his Devachan he was still pursuing these studies with a mind full of reverence, and was undoubtedly gaining real knowledge, apparently from the Devas who are concerned on this plane with the distribution and administration of stellar influences. He was lost in contemplation of a vast panorama of whirling nebulæ and gradually-forming systems and worlds, and he appeared to be groping after some dim idea as to the shape of the universe, which he imagined as some vast animal. His thoughts surrounded him as elemental forms shaped as stars, and one especial source of joy to him seemed to consist in listening to the stately rhythm of the music that pealed out in mighty chorales from the moving orbs.

The third type of activity on this plane is that highest kind of artistic and literary effort which is chiefly inspired by a desire to elevate and spiritualize the race. Here we find all our greatest musicians; on this sub-plane Mozart, Beethoven, Bach, Wagner and others are still flooding the heaven-world with harmony far more glorious even than the grandest which they were able to produce when on earth. It seems as if a great stream of divine music poured into them from higher regions, and was, as it were, specialized by them and made their own, to be then sent forth through all the plane in a great tide of melody which adds to the bliss of all around. Those who are functioning in full consciousness on the devachanic plane will clearly hear and thoroughly appreciate this magnificent outpouring, but even the disembodied entities of this level, each of whom is wrapped up in his own thought-cloud, are affected also by the elevating and ennobling influence of its resonant melody. The painter and the sculptor also, if they have followed their respective arts always with a grand, unselfish aim, are here constantly making and sending forth all kinds of lovely forms for the delight and encouragement of their fellow-men—the forms being, of course, artificial elementals created by their thought. And not only may these beautiful conceptions give pleasure to those living entirely

upon this plane; they may also in many cases be grasped by the minds of artists still in the flesh—may act as inspirations to them, and so be reproduced down here for the elevating and ennobling of that portion of humanity which is struggling amid the turmoil of physical life.

One touching and beautiful figure seen upon this plane was that of a boy who had been a chorister, and had died at the age of fourteen. His whole soul was full of music and of boyish devotion to his art, deeply coloured with the thought that by it he was expressing the religious longings of the multitude who crowded a vast cathedral, and yet was at the same time pouring out to them celestial encouragement and inspiration. He had known little enough save for this one great gift of song, but he had used that worthily, trying to be the voice of the people to heaven and of heaven to the people, and ever longing to know more music and render it more worthily for the Church's sake. In his Devachan his wish was bearing fruit, and over him was bending a teacher in a form evidently made by his mind from the quaint angular figure of a mediæval St. Cecilia in a stained glass window, and this thought-image was vivified by a Deva, who through it taught him greater music than he had ever dreamed on earth.

Here also was one of earth's failures—for the tragedy of the earth-life leaves strange marks sometimes even in "the heavenly places." He was alone in Devachan; in the world where all thoughts of loved ones smile upon man as friends, he was thinking and writing in solitude. On earth he had striven to write a great book, and for the sake of it had refused to use his literary power in making mere sustenance from paltry hack-work; but none would look at his book, and he walked the streets despairing, till sorrow and starvation closed his eyes to earth. He had been lonely all his life—in his youth friendless and shut out from family ties, and in his manhood able to work only in his own way, pushing aside hands that would have led him to a wider view of life's possibilities than the earthly paradise which he longed to make for all. Now, as he thought and wrote, though there were none he had loved as personal or ideal helpers who could make part of his devachanic life, he saw stretching before him the Utopia of which he had dreamed, for which he had tried to live, and the vast thronging

impersonal multitudes whom he had longed to serve; and the joy of their joy surged back on him and made his solitude a heaven. When he is born again to earth he will surely return with power to achieve as well as to plan, and the devachanic vision will be partially bodied forth in happier terrene lives.

Many were found on this plane who during their earth-stay had devoted themselves to helping men because men needed helping and they felt the tie of brotherhood—who rendered service for services' sake rather than because they desired to please any particular deity. They were engaged in working out with full knowledge and calm wisdom vast schemes of beneficence, magnificent plans of world-improvement, and at the same time they were maturing powers with which to carry them out hereafter on the lower plane of physical life.

THE ARÛPA LEVELS.

We now pass from the four lower or *rûpa* levels of Devachan, on which the personality functions, to the three higher, or *arûpa* levels, where the reincarnating ego has his home. Here, so far as he sees at all, he sees clearly, for he has risen above the illusions of personality and the refracting medium of the lower self, and though his consciousness may be dim, dreamily unobservant, scarcely awake, yet his vision is at least true, however limited. The conditions of consciousness are so far away from all with which we are familiar down here that no terms known to psychology are of any use but to mislead. This has been called the realm of the noumenal in contrast with the phenomenal, of the formless in contrast with the formed; but it is still a world of manifestation, however real when opposed to the unrealities of lower states, and it still has forms, however rare in their materials and subtle in their essence.

Third Sub-plane.—This, the lowest of the *arûpa* sub-planes, is also by far the most populous of all the regions with which we are acquainted, for here are present almost all the sixty thousand millions of egos who are said to be engaged in the present human evolution—all, in fact, except the comparatively small number who are capable of functioning on the second and first sub-planes. Each ego is represented by an ovoid form, the auric egg—at first a mere film, colourless and almost invisible, of most tenuous consistency;

but as the ego develops this body begins to show a shimmering iridescence like a soap-bubble, colours playing over its surface like the changing hues made by sunlight on the spray of a waterfall. Composed of matter inconceivably fine, delicate and ethereal, intensely alive and pulsating with living fire, it becomes as its evolution proceeds a radiant globe of flashing colours, its high vibrations sending ripples of changing hues over its surface—hues of which earth knows nothing, brilliant, soft and luminous beyond the power of language to describe. Take the colours of an Egyptian sunset and add to them the wonderful softness of an English sky at eventide—raise these as high above themselves in light and translucency and splendour as they are above the colours given by the cakes of a child's paint-box—and even then none who has not seen can image the beauty of these radiant orbs which flash into the field of the devachanic sight as it is lifted to the vision of this supernal world.

All these causal bodies are filled with living fire, drawn from a higher plane with which the globe appears to be connected by a quivering thread of intense light, vividly recalling to the mind the words of the Stanzas of Dzyân, "the Spark hangs from the Flame by the finest thread of Fohat;" and as the ego grows and is able to receive more and more from the inexhaustible ocean of Âtmâ-Buddhi which pours down through the thread as channel, the latter expands and gives wider passage to the flood, till on the next sub-plane it might be imaged as a water-spout connecting earth and sky, and higher still as itself a great globe through which rushes the living spring until the causal body seems to melt into the inpouring light. Once more the Stanza says it for us: "The thread between the Watcher and his shadow becomes more strong and radiant with every change. The morning sunlight has changed into noon-day glory. This is thy present Wheel, said the Flame to the Spark. Thou art myself, my image and my shadow. I have clothed myself in thee, and thou art my vâhan to the day, 'Be-with-us', when thou shalt rebecome myself and others, thyself and me."

The egos who are connected with a physical body are distinguishable from those enjoying the disembodied state by a difference in the types of vibrations set up on the surface of the globes, and it is therefore easy to see at a glance whether an individual is or is not in incarnation at the time. The immense majority, whether in or out

of the body, are but dreamily semi-conscious, though few are still in the condition of mere colourless films; those who are fully awake are marked and brilliant exceptions, standing out amid the less radiant crowds like stars of the first magnitude, and between these and the least-developed are ranged every variety of size and beauty of colour—each thus representing the exact stage of evolution at which it has arrived. The majority are not yet sufficiently definite, even in such consciousness as they possess, to understand the purpose or the laws of the evolution in which they are engaged; they seek incarnation in obedience to the impulse of the Cosmic Will, and perhaps also to a blind thirst for manifested life—a desire to find some region in which they can feel and be conscious of living; they put forth as groping, waving tentacles into the ocean of existence the personalities which are themselves on the lower planes of life, but they are as yet in no sense aware that these personalities are the means whereby they are to be nourished and to grow. They see nothing of their past or their future, not being yet conscious on their own plane. Still, as they are slowly drawing in experience and assimilating it, there grows up a sense that certain things are good to do and others bad, and this expresses itself imperfectly in the connected personality as a commencing conscience, a feeling of right and wrong. As they develop, this sense more and more clearly formulates itself in the lower nature, and becomes a less inefficient guide of conduct. When the personality belonging to an ego in this undeveloped condition has completed its Devachan on the rûpa levels, it yields up to the ego whatever it has assimilated and transmuted, itself disintegrating and leaving the ego as the sole survivor, the real and enduring man. But at that moment, before it puts itself forth again into embodied existence, the ego has a flash of consciousness, showing the results of the life that is completed, and something of what will follow from that life in the next; for a moment all that there is of the man is in the arûpa world, and thence it again descends. These may be said to be the opportunities of the ego; at first it makes little of them, being so dimly conscious and so poorly fitted to apprehend facts and their inter-relations; but gradually the power to appreciate what is seen increases, and later the ability comes to remember the flashes of the past and to compare them, and thus to mark out the road which is being traversed, and estimate the progress

made and the direction in which it is going. In this way the most advanced egos of this sub-plane develop to a point at which they are engaged in studying their past, tracing out the causes set going in it, and learning much from the retrospection, so that the impulses sent downwards become more clear and definite, and translate themselves in the lower consciousness as firm convictions and imperative intuitions. It is perhaps scarcely necessary to repeat that the thought-images of the rûpa levels are not carried into the arûpa world; if an ego conscious on this plane has been surrounded by the images of less developed individualities who were dear to him on earth, he comes into contact with them in this higher region as they really are, and will find them irresponsive to him here, they having not yet developed their consciousness on the loftier plane. This is, however, a very rare case, and even when it occurs the ego experiences no sense of loss, for the ties that are only of the personality have no power over him; his true ties are with other individualities, and these endure when the personality vanishes, and on the arûpa levels each ego knows his real kindred, sees them and is seen in his own nature, as the true immortal man that passes on from life to life, with all the ties intact that are knit to his real being.

Second Sub-plane.—From the densely-thronged region that we have been considering we pass into a more thinly-populated world, as out of a great city into a peaceful country-side; for at the present stage of human evolution only a small minority of individuals have risen to this loftier level where even the least advanced is yet definitely self-conscious, and also conscious of his surroundings. Able at least to some extent to review the past through which he has come, the ego on this level is aware of the purpose and method of evolution; he knows that he is engaged in a work of self-development, and recognizes the stages of physical and post-mortem life through which he passes in his lower vehicles. The personality with which he is connected is seen by him as part of himself, and he endeavours to guide it, using his knowledge of the past as a store of experience from which he formulates principles of conduct, clear and immutable convictions of right and wrong. These he sends down into his lower mind, superintending and directing its activities. While he continually fails in the earlier part of his life on this sub-plane to make the lower mind

understand logically the foundations of the principles he impresses on it, he yet very definitely succeeds in making the impression, and such abstract ideas as truth, justice, honour, law, become unchallenged and ruling conceptions in the lower mental life. There are rules of conduct enforced by social, national and religious sanctions, by which a man guides himself in daily life, and yet which may be swept away by some rush of temptation, some overmastering surge of passion and desire; but there are some things an evolved man cannot do, things which are against his very nature; he cannot lie, or betray, or do a dishonourable action. Into the inmost fibres of his being certain principles are wrought, and to act against them is an impossibility, no matter what the strain of circumstance or the torrent of temptation; these things are of the life of the ego. While, however, he thus succeeds in guiding his lower vehicle, his knowledge of it and its doings is not precise and clear. He sees the lower planes but dimly, understanding their principles rather than their details, and part of his evolution on this plane consists of coming more and more consciously into direct touch with the personality which so imperfectly represents him below.

It will be understood from this that only such egos as are deliberately aiming at spiritual growth live on this plane, and they have in consequence become largely receptive of influences from the planes above them. The channel of communication grows and enlarges, and a fuller flood pours through. The thought under this influence takes on a singularly clear and piercing quality, even in the less developed, and the effect of this in the lower mind shows itself as a tendency to philosophic and abstract thought. In the more highly evolved the vision is far reaching and ranges with clear insight over the past, recognizing the causes set up, their working out, and what remains still unexhausted of their effects.

Egos living on this plane have wide opportunities for growth when freed from the physical body, for here they may receive instructions from more advanced entities, coming into direct touch with their teachers. No longer by thought pictures, but by a flashing luminousness impossible to describe, the very essence of the idea flies like a star from one ego to the other, its correlations expressing themselves as light waves pouring out from the central star, and needing no separate enunciation. A thought there is like

a light placed in a room; it shows all things round it, but requires no words to describe them.

First Sub-plane.—This, the most glorious level of the devachanic world, has but few denizens from our humanity, for none but Masters and Initiates dwell on its heights. Of the beauty of form and colour and sound here, no words can speak, for mortal language has no terms in which those radiant splendours may find expression. Enough that they *are*, and that some of our race are wearing them, the promise of what others shall be, the fruition of which the seed was sown on lower planes. These have accomplished the mânasic evolution, and have unified self-consciousness; from their eyes the illusion-veil of personality has been lifted, and they know and realize that they are not the lower nature, but only use it as a vehicle of experience. It may still have power in the less evolved of them to shackle and to hamper, but they can never fall into the blunder of confusing it with themselves. From this they are saved by carrying their consciousness through unbroken, not only from day to day but from life to life, and even where this unbroken consciousness is not impressed perfectly on the physical brain, the fact of its continuity remains and dominates all the thoughts. Past lives seem less to be looked back upon than to be present in consciousness, the man feeling them as one life rather than as many.

From this highest level of the arûpa world come down most of the influences poured out by the Masters, as they work for the evolution of the human race, acting on the individualities of men, shedding on them the inspiring energies which stimulate spiritual growth, which enlighten the intellect and purify the emotions. Hence genius receives its illumination, and all upward efforts find their guidance. As the sun-rays fall everywhere from one centre, and each body that receives them uses them after its nature, so from the Elder Brothers of the race fall on all egos the light and life which it is their function to dispense; and each uses as much as it can assimilate and thereby grows and evolves. Thus, as everywhere else, the highest glory of the devachanic world is found in the glory of service, and they who have accomplished the mânasic evolution are the fountains from which flows strength for those who still are climbing.

C. W. LEADBEATER,

SÛFÎSM.

(Continued from p. 238.)

BEFORE passing on to consider man himself as regarded by the Sûfis, it should be understood that the evolution of the monad through all the kingdoms below man was undoubtedly accepted by some amongst them, at any rate, as is repeatedly shown in their literature.

This is seen in the following from the *Masnawi* (p. 231):

Upon the day you entered upon existence
 You were first fire, or earth, or air.
 If you had continued in that, your original state,
 How could you have arrived at this dignity of humanity?
 But through change your first existence remained not—
 In lieu thereof God gave you a better existence.
 In like manner He will give you thousands of existences,
 One after another, the succeeding ones better than the former.

You have already seen hundreds of resurrections
 Occur every moment from your origin till now;
 One from the inorganic state to the vegetive state,
 From the vegetive state to the animal state of trial,
 Thence again to rationality and good discernment,
 Again you will rise from this world of sense and form.

In the *Gulshan-i-raz* (p. 25) we have:

The Elements, water and air, fire and earth,
 Have taken their station below the heavens,
 Each serving diligently in its own appointed place.

From them is born the threefold kingdom of Nature,
 Minerals, then plants, then animals.

That which was made last was first in thought.
 The last that was made was the soul of Adam,
 The two worlds were a means to his production,

Each creature that goes before you has a soul,
And from that soul is bound a cord to you.

For that soul of each one is hidden in you.

In another place in the *Masnavi* (p. 216) we read :

First man appeared in the class of inorganic things,
Next he passed therefrom into that of plants.
For years he lived as one of the plants,
Remembering naught of his inorganic state so different ;
And when he passed from the vegetive to the animal state,
He had no remembrance of his state as a plant.

Again, the Great Creator, as you know,
Drew man out of the animal into the human state.
Thus man passed from one order of nature to another,
Till he became wise and knowing and strong as he is now.

In order to escape from his present soul full of lusts
He must behold thousands of reasonable souls.

In another passage man and his origin and destiny are thus graphically described (*Gulshan-i-raz*, p. 33) :

Know first how the perfect man is produced
From the time he is first engendered.
He is produced at first as inanimate matter,
Next by the added spirit he is made sentient,
And acquires the motive powers from the Almighty.
Next he is made Lord of Will by the Truth.
In childhood opens out perception of the world
And the temptations of the world act upon him.

Anger is born in him, and lust of the flesh,
And from these spring avarice, gluttony, pride.
Evil dispositions come into operation,
He becomes worse than an animal, a demon, a brute.
In his descent this point is the very lowest,
For it is the point directly opposite to unity.

If he remains imprisoned in this snare
He goes astray worse than the beasts.
But if from the spirit world there shines a light
From illumination or logical demonstration,
Then his heart has fellowship with the light of the Truth,

And he turns back along the road which he came,
 From that divine attraction or certain proof
 He finds his way to assured faith.
 He arises from the seventh hell of the wicked,
 He sets his face towards the seventh heaven of the righteous ;
 Then he is clothed with the quality of repentance.

From evil deeds he becomes pure,
 Like Idris the prophet, he is caught up to heaven,
 When he obtains release from evil habits,
 He becomes thereby like Noah, a saviour of his own life.

And like the friend of God he acquires trust in God.
 His will is joined with the pleasure of the Truth,
 And like Moses he enters the highest door.
 He obtains release from his own knowledge
 And like the prophet Jesus he becomes near to God.
 He gives up his existence utterly to be plundered,
 And in the steps of the Most Pure he ascends.
 But when his last point is joined to his first
 There is no entrance for angel or for prophet.

It is when a man becomes clothed with the quality of repentance, when he definitely sets his face towards the source whence he came, that he becomes a "Sūfi" in truth, and it is with his subsequent progress along the mystic path until he reaches the supreme goal that their writings principally deal. The "Sūfi" is likened to a traveller who as he passes upward experiences various states of the heart which are called stages in the journey, and sometimes inns on the road. The various stages are somewhat differently described by different writers, but the goal is always reunion with, or absorption into, God. The writer of the *Gulshan-i-raz* (p. 19) thus addresses those who have not clothed themselves with repentance :

How shall I tell the tale of states of heart
 To you, O man, with head downcast and feet in the mire ?
 The world is yours, and yet you remain indigent.
 Has man ever seen one so pitiable as you are ?
 Like captives you are confined to one spot,
 Binding your feet with your own helpless hand.

The valiant of the world are rolling in carnage ;
 You with head wrapped up, put not forth your foot.

Sometimes a further stage still is mentioned, that of "Fana" or extinction.

It is on the fifth of these stages, namely that of "ecstasy," combined with the third, that of "growth of Divine Love," that the Sūfī mystic poets love to dwell.

And so finishes man's journey to God, and the Traveller becomes a "perfect man," but the "perfect man" does not rest content to remain enjoying the transcendent delights of this exalted condition, but relinquishing them he again journeys downwards to the phenomenal world. The first journey is called the "journey up to God," the second, the "journey down from God in God" for the helping and guidance of others. In the *Gulshan-i-raz* (p. 35) the perfect man is thus spoken of:

He is a perfect man who in all perfection
 Does the work of a slave in spite of his lordliness.
 Afterwards, when he has finished his course,
 The Truth sets on his head the crown of Khalifate
 [This means he becomes vicegerent of God on earth.]
 He finds eternal life after dying to self, and again
 He runs another course from his end to his beginning.
 He makes the law his upper garment,
 He makes the mystic path his inner garment.

He comprehends both infidelity and faith,
 Being endued with fair virtues,
 And famed for knowledge, devotion and piety,
 All these in him, but he far from all these
 Overshadowed beneath the canopy of Divine Epiphanies.

Lahiji's commentary on the above explains as follows:

"One class rest at the stage of 'Fana,' ecstatic absorption in Unity, and the law has no more dominion over them. . . . Another more perfect class pass on to the stage of 'sobriety after intoxication,' and carrying with them 'the Truth' descend to phenomenal Being, and in that descent fulfil all the duties of the laws as an ensample to others.

From this it would appear that the Sūfīs recognized the great truth that "liberation" alone is not the highest goal.

Again the following classification is given by the same writer:
 When man has become assured of the truth of Revelation he

has reached the first stage, that of Belief. When he acts in obedience to the Will of God and apports the night and day for earnest prayer, he has reached the stage of worship—the second stage. He reaches the third stage, that of a Recluse, when he has expelled the love of this world from his heart and occupies himself with contemplation of the mighty whole. When in addition to this he learns the mysteries of nature, he reaches the fourth, and becomes “One who knows.” He next attains to the fifth, the “Love of God,” and is called a Saint. When he is moreover gifted with inspiration and power of working miracles he is at stage six, and is a Prophet. When he is entrusted with the delivery of God’s message, he is called an Apostle, and this is the seventh stage.

Beyond this are two more stages, the next being that of “One who has a mission,” meaning one who is entrusted with the inception of some spiritual movement, and still higher is another stage, the final one—which is spoken of as the “Seal.”

OTWAY S. CUFFE.

(To be concluded.)

THEOSOPHICAL ACTIVITIES.

INDIAN SECTION.

THERE is not very much news to note this month, for the hot weather has taken hold in real earnest, so that both men and things are very desirous of taking matters coolly. It has been gratifying, however, to find that a considerable number of scattered members, who had been regarded as having lapsed owing to non-payment of dues, on being personally notified of the fact have paid up and revived their active membership.

Pandit Bhawani Shankar has gone to his home on the West Coast, after finishing a long and very useful winter's work, spent in visiting the Branches in the Punjab, N.W.P., Behar and Central Provinces. He has done good work everywhere, and his gentle kindness has won many hearts. Our Brother Rai B. K. Lahiri has been for some time in Calcutta, and the Branch has had the benefit of his energy and devotion. Besides other good work, he has re-organized the Young Men's Âryan Union, started long ago under T. S. auspices and on the same lines, and it now seems likely to do much better work than heretofore.

Another new Branch has been formed at Calcutta, which is certainly none too small to offer ample scope for a full half-dozen of active and energetic organizations.

B. K.

CEYLON LETTER.

Colonel Olcott arrived here from Bombay on May 3rd, after attending the wedding of the son of his friend, H.H. Prince Harisinghji Rupsinghji. On the 4th May the President visited the Musæus School and Orphanage, and seemed pleased with the work of Mrs. Higgins. The same day he was her guest at dinner. He left on the morning of the 5th for Galle, and returns to Colombo on the 8th, proceeding on the 9th to Kandy, to make a tour in the Central Province till the 19th, visiting the different educational stations. He leaves this on the 24th by the s.s. *Saghalien*.

Our Centre in connection with the Hope Lodge, is working steadily to bring home to those around us the mission of Theosophy. *Rays of Light* is a helpful medium for this object.

The Musæus School and Orphanage was re-opened on the 4th after the usual holidays. Mrs. Higgins hopes to build some additional rooms this year, and thus enlarge the accommodation of the Institution little by little, according to the scanty means at her disposal.

S. P.

EUROPEAN SECTION.

THE Sixth Annual Convention of the Theosophical Society in Europe (the European Section) will be held in London on Saturday and Sunday, July the 4th and 5th.

The morning meetings, beginning at ten o'clock, will be held in the Cavendish Rooms, Mortimer Street, Cavendish Square, close to Queen's Hall. On Saturday afternoon there will be a Reception at Headquarters at 3.30, when the photographic group will be taken. In the evening the public meeting will be held at Queen's (small) Hall, Langham Place, at 8.30. It has been fixed for the first day, so as not to clash with Mrs. Besant's lecture at Queen's Hall, which will be given as usual at 7.30 p.m. on Sunday.

Besides the routine agenda, the only business matter of importance is the consideration of the report of the Committee of Revision appointed by the last Convention.

The following is an extract from a circular recently issued, the members in the south-western part of England having decided to adopt an arrangement similar to the Northern Federation. "It is proposed to hold a South-Western Convention of the Theosophical Society at 48, Queen's Road, Bristol, on June 20th and 21st, under the presidency of Mrs. Cooper-Oakley. The objects of the Federation will be: (1) To establish a closer bond of union between the Lodges, Centres, and outlying Members in the South-Western district, by arranging for the exchange of papers, visits, etc.; (2) To advance the spread of Theosophic teaching by mutual suggestions and help.

"All replies and enquiries to be addressed: The Secretary of the Federation, Theosophical Society, 48, Queen's Road, Clifton, Bristol."

On Saturday, June 20th, an informal meeting will be held in the afternoon, and in the evening a general meeting to discuss the business of the Federation.

On June 21st a meeting of the Bristol Lodge will take place in the morning, and in the evening an address will be given by Mrs. Oakley,

who will also lecture on the following evening on "The Change that Men call Death."

Mrs. Besant's lectures in the Small Queen's Hall have drawn good audiences, and there is every reason to believe that they will help to spread the ideas among people who would not easily be reached by other means. The series is intended to give a general scheme, the lectures for the first month comprising "A General Outline," "The Physical Plane," "The Astral Plane," "Kâmaloka," and "The Mental Plane."

Mrs. Besant has held several "At Homes" since her arrival in England, which have been very well attended, opportunity being given for general conversation on Theosophical topics.

A new Lodge has been chartered at Sheffield, the formation of which is due mainly to the efforts of Mr. C. J. Barker, its secretary. Several people in Sheffield have recently joined the Society, and these help to form the new Lodge, which was opened by the General Secretary in May.

AMERICAN SECTION.

A letter has been received from the Countess Wachtmeister, who has just arrived at San Francisco from Australia, in order to make a lecturing tour and generally to assist in the work of the Society in America by Lodge and private meetings. The following is extracted from her letter: "I arrived here on Saturday, May 16th, after a very stormy passage, having been in my berth for nearly a whole week, and I was so worn and tired that I could hardly stand. I am greeted with the news that a grand reception will be given me in the evening. I am taken off at once to the Palace Hotel, and reporters come in one after the other. I dress to go to the reception, about two hundred people awaiting me. Music and short discourses fill up the time, and one person after another is brought to me till I feel ready to faint, and beg that I may have a few minutes' quiet. Next day, Sunday, visitors the whole day to the hotel, lecture crowded, about a hundred standing, many turned away, and so on, work morning, noon, and night."

The report of the Convention has come to hand, the meetings being held in the morning, afternoon, and evening of April 26th. Letters from Colonel Olcott, Mr. Sinnett, and Mr. Mead were read at the morning meeting (Mrs. Besant's arriving just after the Conference rose), and were followed by the General Secretary's report, extracts from which were given in last month's LUCIFER. The afternoon was devoted to discussion of the rules of the Section and those of the general Society,

and to resolutions; in the evening papers were read by the General Secretary, Mrs. Brainard; Mr. Willis, and Mrs. Sears. It was decided that the next Convention should be held on the second Sunday in June, 1897.

AUSTRALASIAN SECTION.

We have just heard of the conclusion of an exceedingly successful Convention of this Section in Melbourne. The various branches were well represented, and all the business was transacted speedily, efficiently, and with very little difference of opinion. The two drafts of amendments to the T. S. Constitution, put forward by the European and Indian Sections, were dealt with by a committee whose report was unanimously adopted by the Convention. The feeling was strongly against any alteration in the wording of the objects of our Society, for various cogent reasons. At the Convention meeting steps were taken to facilitate the drawing scientific students and workers into closer touch with each other and the movement, as well as to promote the study of Theosophy especially in its scientific aspects. The idea is a good and most useful one, and should bear worthy fruit sooner or later. A full report of this Convention will come to hand in due course; but we cannot conclude this brief advance notice of the gathering without alluding to the spontaneous and most hearty tribute of thanks and appreciation which paid unanimously to the General Secretary, Mr. Staples, whom we hope ere long to see amongst us here, as he is coming home on six months' leave.

REVIEWS.

THE BOOK OF THE SECRETS OF ENOCH.

Translated from the Slavonic by W. R. Morfill, M.A., and edited, with Introduction, Notes, and Indices, by R. H. Charles, M.A. [Oxford: The Clarendon Press. 1896.]

STUDENTS of so-called apocryphal scriptures are well aware that the chances of recovery of many important documents, current prior to and in the early centuries of Christianity, depend almost entirely on their translation into languages other than Hebrew, Greek, or Latin; compromising documents in these more generally known tongues being more easily discoverable for destruction by the orthodox. Thus we have been able to recover some important so-called apocryphal and heretical gospels and scriptures, in Coptic, Syriac, and Ethiopic translations, and now the Slavonic has proved the means of preserving one more important document of the kind. For more than 1,200 years it has been unknown save in Russia, and in Western Europe was not known to exist even in Russia till 1892. A German review then stated that there was a Slavonic version of the well-known Ethiopic Book of Enoch. The researches of Messrs. Morfill and Charles, however, have proved that this is not the case, but that they have lighted on an independent version of the Enochic writings, preserved in Slavonic for many centuries.

The find is an exceedingly valuable one, and those who have read the Ethiopic Enoch and marked such passages as the "thieves and robbers" incident, will eagerly peruse the Slavonic Enoch for further confirmation of the priority of a number of passages in the New Testament to the Christian era. Of course the editor, Mr. Charles, has to tread very warily on such dangerous and controversial ground, but though he leaves the drawing of deductions to others, he nevertheless states his facts.

He fairly establishes that the Slavonic translation comes from a Greek copy; the penultimate editor of the original document being a

Hellenistic Jew writing in Egypt, probably in Alexandria, and the original document being undoubtedly Hebrew.

The date of the Greek version cannot possibly be later than 70 A.D., because the temple is referred to as still standing. The earliest date is about 30 B.C. It is quoted by name in the Testaments of Levi, Daniel and Naphthali, cir. 1 A.D. The portions which have a Hebrew background are at latest pre-Christian.

The following are some of the most interesting parallels between our document and the documents of the New Testament.

SLAVONIC ENOCH.

Blessed is he who establishes peace (lii. 11).

I will swear by a single oath, neither by heaven, nor by earth, nor by any other creature which God made. . . . If there is no truth in men, let them swear by a word, yea, yea, nay, nay (xlix. 4).

By their works those who have wrought them are known (xlii. 14).

Be of good cheer, be not afraid (i. 8; xx. 2; xxi. 3, etc.).

This place (*i.e.*, Paradise), O Enoch, is prepared for the righteous . . . as an eternal inheritance (ix. 1).

Expecting nothing in return (xlii. 7).

For in the world to come . . . there are many mansions prepared for men, good for good, evil for evil (lxi. 2).

Do not worship vain gods who did not make heaven and earth (ii. 2).

Lordships and principalities and powers (xx. i).

Blessed is he in whom is the truth that he may speak the truth to his neighbour (xlii. 12).

I commanded . . . that visible things should come out of invisible (xxv. 1).

I will tell thee . . . what things I created from the non-existent, and what visible things from the invisible (xxiv. 2).

Their faces shone like the sun (i. 5).

Those who keep the keys and are guardians of the gates of hell (xlii. 1).

A great sea greater than the earthly sea (iii. 3).

Then the times shall perish, and there shall be no year, etc. (lxv. 7).

Let there be . . . a time when there is no computation and no end; neither years, nor months, etc. (xxxii. 2).

NEW TESTAMENT.

Blessed are the peacemakers (*Matth.*, v. 9).

Swear not at all: neither by the heaven . . . nor by the earth . . . nor by Jerusalem, . . . but let your speech be, Yea, yea: Nay, nay (*Matth.* v. 34, 35, 37).

By their fruits ye shall know them (*Matth.* vii. 20).

Be of good cheer, be not afraid (*Matth.* xiv. 27).

Inherit the kingdom prepared for you from the foundation of the world (*Matth.* xxv. 34).

Hoping for nothing again (*Luke*, vi. 35).

In my Father's house are many mansions (*John*, xiv. 2).

Ye should turn from these vain gods unto the living God, who made the heaven and the earth (*Acts*, xiv. 15).

Dominions or principalities or powers (*Col.* i. 16).

Speak ye truth each one with his neighbour (*Eph.* iv. 25).

The worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear (*Heb.* xi. 3).

His countenance was as the sun shineth (*Rev.* i. 16).

There was given to him the key of the pit of the abyss (*Rev.* ix. 1).

A glassy sea (*Rev.* iv. 6).

And the angel . . . sware . . . that there shall be time no longer (*Rev.* x. 5, 6).

The above are a portion of the parallels with the New Testament

cited by the editor, and it is undoubtedly possible to add still further to their number.

But we have not space to refer further in detail to the many points of interest in the text. We read there of the Watchers (*ἑγρηγοροὶ*), Grigori or Egogores, dimly referred to by Éliphas Lévi through kabalistic tradition, of Phœnixes and Chalkidri and other strange symbolical creatures. The main doctrines elucidated are: death caused by sin; the millennium; the creation of man with free will and the knowledge of good and evil; the Seraphim; the intercession of saints; and the seven heavens, to which the editor devotes sixteen pages of interesting commentary, shewing that it was an early Jewish and Christian belief, and that the "high places" of the Pauline Epistle is a mistranslation for "heavens."

Especially noticeable is the doctrine of kindness to the brute creation. Thus in chap. lviii. we read: "The Lord will not judge any soul of beast on account of man, but he will judge the soul of man on account of the souls of beasts in the world to come. For as there is a special place for mankind for all the souls of men according to their number, so there is also of beasts. And not one soul shall perish which God has made till the great judgment. And every soul of beast shall bring a charge against man if he feeds them badly." Much more then, we may remark, according to the doctrine, will the vivisector be charged by many souls of many beasts.

Though the existence of souls even prior to creation is inculcated, yet I can so far find no reference to reincarnation. The creation-days are given as protracted time-periods. The intellectual creation prior to the physical is distinctly taught. But space does not serve us further than to add that an Appendix contains the translation of a fragment of Melchizedekian literature found in one of the Enochic MSS. This brings out clearly the blood sacrifices and elemental worship of the early Hebrews. Among many curious incidents, it relates how the knife rose of its own accord from the altar into the hand of Methusalam, who took it and killed all the sheep and oxen brought by the people.

It is therefore abundantly apparent that *The Book of the Secrets of Enoch* is an important document, and so unexpected a find encourages us to hope that ere long the libraries of the Russian, Armenian, Syrian, and Abyssinian monasteries may be forced by Karma to disclose even more important records of the times when the Gospels were compiled, and so throw further light on the obscure origins of Christianity.

G. R. S. M.

INDIAN PAMPHLETS.

By Annie Besant. [London : Theosophical Publishing Society. Price 2d. each.]

FIVE of Mrs. Besant's Indian lectures have been issued by the T.P.S., Benares, and are over here on sale at the central London house. They are: *The Use of Evil, Materialism undermined by Science, The Pilgrimage of the Soul, The Place of Politics in the Life of a Nation, and Eastern Castes and Western Classes.* In the first, Evil is considered under four heads: "The Origin of Evil, The Relativity of Evil, The Use of Evil, The Ending of Evil," and the subject is more fully dealt with than in any other Theosophical pamphlet. From the second many useful arguments may be culled to submit to materialists. In the third, a careful tracing is given of human evolution, while the fourth considers the functions of the politician, the teacher and the thinker in the forming of the national life. The fifth examines the caste system of the East and the class system of the West, taking both in their earlier and later stages, their use and their failure.

NEPHELÉ.

By Francis W. Bourdillon. [London : George Redway. Price 2s. 6d.]

THIS is a graceful dreamy fancy, wrought out as a dainty love story. A boy playing the organ at his school chapel, plays without his will a strange unknown melody, and on its third repetition is conscious of a presence sweet and fair beyond words. A youth at college lets his hand go its own way and draws an exquisite face, and as it smiles at him he recalls and plays again the melody of his school-days. Again the sweet presence and a sense of communion through the music, closer and deeper than physical meeting could bring. A meeting between youth and maiden at an evening party, at which he supplies her lacking accompanist, and improvising together, he on piano and she on violin, the melody again presents itself unbidden. Both are conscious of a strange intimacy, but she is engaged to wed his friend. He weaves the melody into a violin sonata, and it is to be played at a London concert. By a fatality, he and she are drawn to play it, and at the close both swoon. She dies, he recovers, and so the tale finds its end. A pretty fancy, gracefully told. The writer is evidently somewhat of a mystic, and says not untruly in his introduction: "As soon as men cease to believe in a thing, it ceases—not to be—but to reveal itself to them."

THEOSOPHICAL
AND
MYSTIC PUBLICATIONS.

THE THEOSOPHIST (*Adyar*).

Vol. XVII, No. 8:—There are several things of considerable interest in Colonel Olcott's "Old Diary Leaves," the Oriental Series of which has now reached its twentieth chapter. An account is given of the writing of "The Elixir of Life," the well-known article republished in *Five Years of Theosophy*, and of its author, which is hardly calculated to add to the reputation of that remarkable production. The appearance and disappearance of Damodar, and the trouble with his family also form part of the history given in this chapter, which concludes with some particulars respecting the *Buddhist Catechism*. In "Theosophy and Sociology" Mr. S. Stuart treats of national Karma in an interesting manner. This is followed by an article on one of the Hindu sects, that of Swâmi Nârâyan, and a translation of the *Atmaprabodha Shâtakas*. A translated work on Râja Yoga gives some of the practices of concentration taught by one or two of the schools, but nothing very fresh is mentioned.

A.

THE VÂHAN (*London*).

Vol. V, No. 11:—The "Enquirer" deals with several points of interest, among them being a question on the etheric double, its separation from the dense body, and its disintegration. C. W. L. in answering states that it dissolves independently of, though generally at the same time as, the physical body, so that

it makes no difference to it whether the physical is preserved or burnt. This is followed by questions and answers on spirituality and morality, the condition of an animal in sleep, the transmission of minor qualities in reincarnation, the subtle body, and the number of people believing in reincarnation.

A.

LE LOTUS BLEU (*Paris*).

Vol. VI, No. 3:—The Introduction from *The Secret Doctrine* is completed in this number, following which is an article by M. Guymiot on the nature of man, sketching his evolution from the theosophic and the scientific standpoints. M. Dac writes on the experiments conducted in Paris by Colonel de Rochas, Dr. Dariex, and others in connection with the medium Eusapia Paladino. In the "Variétés Occultes," is contained a story of an English curiosity hunter and his theft of a sacred vase from a temple.

A.

THE SPHINX (*Brunswick*).

No. 123:—Contains an article by R. Weber, in O. W. Holmes' phrase, "ground-bait" for a forthcoming book, in which he promises us "a rational system of Astrology, purified from superstition;" and translations of Mrs. Besant's lecture on "Mahatmas as Facts and Ideals," and of M. Collins' "Green Leaves." It concludes with an enthusiastic estimate of

the editor's character by the Erfurt Institute of Graphology and Chiromancy. Of this perhaps the best thing his friends can say is to wish him all the good fortune it prognosticates for him.

W. B.

The prospect of Theosophy in Australia appears to be brighter now than it has been for some time past. The questions and answers relate to the taking of the lives of noxious animals and to propaganda work.

A.

LOTUS BLÜTHEN (*Leipzig*).

May, 1896:—Opens with an article in which the editor comments on the Golden Sentences of Pythagoras. The series headed "Karma" is continued, as also extracts from the Mysteries, this number being chiefly occupied with the admission of the neophyte to the Egyptian Mysteries and his instruction as to the sacred syllable OM.

A. A. W.

SOPHIA (*Madrid*).

Vol. IV, No. 5:—The translation of *The Astral Plane* is continued, *Karma*, and "Dreams," being brought to a conclusion in this issue. These are followed by the first instalment of a Spanish version of Madame Blavatsky's article on "Theosophy and Jesuitism," and an original article on "Spiritualism and Science." The latter consists mainly of a criticism of the *Corcondancia del Espiritismo con la Ciencia*, by D. Felipe Sensillosa.

A.

ANTAHKARANA (*Barcelona*).

Vol. III, No. 29:—"The Elixir of Life" is continued, and the whole of the thirteenth chapter of *The Bhagavad Gîtâ* is given, followed by "Karma and Reincarnation" and maxims from Epicurus.

A.

THEOSOPHY IN AUSTRALASIA
(*Sydney*).

Vol. II, No. 1:—Contains the usual brief notes on points of general interest, the chief article being a retrospect of the past year, the little journal having just entered upon the second year of its exist-

THE THINKER (*Madras*).

Vol. IV, Nos. 14, 15:—This is the new title of the weekly journal formerly known as *The Theosophic Thinker*. This does not, the editor informs us, imply any change of attitude with reference to Theosophy, but the change has been made to reach a wider public and avoid prejudice. It may be doubted, however, whether a less pretentious name would not have been better. These numbers contain articles on Krishna, Jnanam and Yoga, pleasure and pain and other subjects, which are, as usual, interesting.

A.

THEOSOPHIA (*Amsterdam*).

Vol. V, No. 1:—The new volume of our Dutch magazine appears with a somewhat astonishing cover, having the most elaborate collection of symbols which could conveniently be condensed into one page. It might be suggested that the colour, gold on a white ground, should be changed to one a little less trying to the eyes. The contents of this number include a short greeting on the beginning of a new year, an article on "The Letter and the Spirit," by Afra, and the continued translations and papers on "India and her Sacred Language."

A.

ISIS (*London*).

Vol. I, No. 5:—The appearance of this magazine has undergone a striking change, the colour being altered and the printing greatly improved. The contents are of much the same quality as those of earlier issues, including "Thoughts on Centres," "Mind and Brain," "Finding

the Self," a study from *The Secret Doctrine* and "The Law of Cycles."

A.

"The Basis of Morals in the East and the West" and "Buddhism and Theosophy" make up the number.

A.

TEOSOFISK TIDSKRIFT.

April and May, 1896: Mr. Sven Nilsson opens the April number with "Thoughts on Theosophy and Culture," followed by Dr. Zander's Analysis of *Letters that have Helped Me*, "Human Brotherhood, a fact in Nature" is given in translation, as is Tolstói's "The Dead Dog."

The May issue contains the last of Sven Nilsson's articles on Theosophy and Culture, of which a few points are afterwards critically viewed by Dr. Zander, in "Relations between Higher and Lower Manas." Dr. Zander has also another paper bearing the same title as Frida von Betzen's, *viz.*, "On True and False Inspiration."

FR.

THE ĀRYA BĀLA BODHINĪ (*Madras*)

Vol. II, No. 4:—In the comments at the beginning is found an interesting and somewhat humorous note on the origin of the word "Hindu," which is said to be a Parsi one, meaning either burglar, highway robber or slave. A report of a meeting of the Ārya Bāla Samāj, an article on Shri Rāma, an address to the Madras University, a short story and some scientific notes fill up the number.

A.

JOURNAL OF THE MĀHA-BODHI SOCIETY (*Calcutta*).

Vol. V, Nos. 1 and 2:—A very wonderful and entertaining account is given of a "Mystic School of Japanese Buddhism," and of its founder, who, with his disciples and followers, even to the present day, would perform strange miracles, though the writer of the account is careful to state that he has seen none of these things.

Other articles on "Paul Deussen's Work on the Philosophy of the Vedas,"

THE BUDDHIST (*Colombo*).

Vol. VIII, Nos. 10 and 11:—The chief articles in these numbers are on "Kelani Vihāra," a Buddhist shrine near Colombo, "Why I am a Buddhist" and "Folklore." Besides these some reprints from other periodicals and letters are published.

A.

THE THEOSOPHIC GLEANER

(*Bombay*).

Vol. V, No. 9:—The opening article is on "The Mahātmās or Adepts, from the Zoroastrian Standpoint," giving some interesting information and quotations from Zoroastrian literature. This is followed by a short paper on "The Ultimate Atom" quoting from a letter in the *Pioneer* and from Mrs. Besant's "Occult Chemistry." Other articles on "The Deluge," "A Human Microscope," and "The Linga Sharīra" are reprinted from Theosophical and other publications.

A.

RAYS OF LIGHT (*Colombo*).

Vol. I, Vol. 3:—Contains "Notes by the Way" on kindness to animals and cremation, a report of Mr. Leadbeater's lecture to the Humanitarian League, and articles on the "Restlessness of the Nations" and Hygiene.

A.

THE IRISH THEOSOPHIST (*Dublin*).

Vol. IV, No. 8:—This number is, on the whole, somewhat above the recent average, the poem by "Æ." entitled "The Protest of Love," possessing some musical verses. C. J. writes in an attractive manner on the somewhat lugubrious subject of death, and following this is a short outline of the ideas of "An old Celtic Mystic." Mrs. Johnston contributes a translation of a Russian poem.

A.

THE PACIFIC THEOSOPHIST
(San Francisco).

Vol. VI, No. 9:—This is the last number which will appear of this magazine, as a notice has been received giving the information that its publication had been stopped, owing, as the notice in this issue states, to lack of support. The opening paper is entitled "Two Souls within each Breast," dealing with the higher and the passion sides of human nature, and is followed by an article on "The Aim of Life."

A.

OURSELVES (London).

Vol. I, No. 6:—The appearance of *Ourselves* has undergone a great change for the better, the printing being much improved. Articles on "Ye are Brothers" and "The Wisdom Religion," and stories fill the issue.

A.

OTHER PUBLICATIONS.

We have also received the following: *Modern Astrology*, containing articles on "The Theoretical Basis of Astrology," transits and other astrological subjects; *The Hansei Zasshi*, the Japanese Buddhist magazine; American *Oriental De-*

partment Paper; *The Prasnotlara*; *Halek*: *What is it all About?* a somewhat peculiar Australian pamphlet giving an account of an apparently still more peculiar book: *La Potenza del Pensiero*, an Italian translation of part of Mrs. Besant's *Karma*, produced in a tasteful manner; *Book Notes*; *The Sanmarga Bodhini*; *This World and the Next*, containing among other articles one on Karma; *Reciprocity*, an essay from the "Spirit world," purporting to be from James G. Blaine, and type written directly, without human agency; the most interesting feature is the publisher's note at the end promising an autobiography of Madame Blavatsky written in the same manner. Says Mr. Wade, the publisher of this pamphlet, in his best American, "She comes to me in the flesh, and talks to me just as powerful as she would have done in life." A verbatim report would be interesting. *The Metaphysical Magazine*, with articles on Karma, symbolism and other subjects; *Notes and Queries*; *Theosophy*, entirely devoted to discussion of recent events; *The Lamp*; *Sadhana Chatushtaya*, a pamphlet containing a lecture delivered before the Sanmarga Samaj of Bellary; *The Seen and the Unseen*.

A