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On the Watch-Tower.

THE reports of the Christian Missionary Societies, that send out preachers to the "heathen," offer much food for thought to the meditative mind. And the thought leads to sadness: for why should the missionaries so exaggerate the wickedness of the "heathen," and why should the home missionary meetings exult so joyously over that wickedness? Both these features are marked, and the report in the *Scotsman* for May 27th of the General Assembly of the Church of Scotland may serve as apt illustration. The Rev. W. S. Sutherland, from Kalimpong, "gave an account of mission work in Sikkin among the Nepaulese, Thibetans and Lepchus." This gentleman began by saying that much was heard in this country of the mysterious religion of the Mahâtmas:

They in Kalimpong lived on the borders of that mysterious land, and were constantly in communication with the Mahatma priests. He had asked these priests about the religion of Buddhism, and invariably a smile had come over the faces of these priests; in fact, they had become disgusted when they heard that cultured people in England should credit the theosophic theories about Mahatmas. That these people could believe such trash seemed to them incomprehensible.

Who the "Mahâtma priests" may be, I do not know, but if Mr. Sutherland means that he conversed with Tibetan Buddhists, it seems strange that a smile should come over their faces when they were asked about Buddhism, unless indeed, it was a smile of good-tempered amusement at the ignorance of the foreign missionary. If they were "Mahâtma priests" why should they be disgusted at hearing that cultured people in England believe in Mahâtmas?

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Mr. Sutherland's statements about the priests, however, are less worthy comment than the views he next propounded, namely that :

It was well it should be known that the testimony of those who lived among them was that the monasteries or temples of these Buddhist priests were almost invariably nothing but dens of iniquity and hot-beds of vice.

If this be true, the alleged testimony of the priests is worthless, and they would naturally object to teachings in England, which would cast shame on their practices: who can credit statements made by such persons? But this allegation is a shameful slander as regards the Tibetan lamaseries, and it is melancholy to see a Christian missionary degrade himself by such a statement. And what shall we say to the Christian audience that met his statement with "applause." If it had been true, then the news that the religion of the LIGHT OF ASIA was bringing forth such fruits should surely sadden any lover of his race.

* * *

But the spirit fostered by Christian missions is, unhappily, on the whole anti-human. It regards all humanity as outcasts, save the minority within the pale of nominal Christianity; it refuses brotherhood with the older religions, of which Christianity is but a modern offshoot, reviles their great philosophies, ridicules their mystical allegories, misrepresents and traduces the civilizations based upon them. Young men, with mere smatterings of knowledge, too dull for success at home, are sent abroad to "convert" the subtle metaphysicians, the scholarly pandits, of China, Hindûstan and Siam. Angry that their boyish ignorance does not upset the stately scholars they attack, and utterly unable to grasp the conceptions which underlie the ancient Oriental religions, they revile what they cannot argue against, and ridicule what they cannot understand. Their crude views of Christian teachings are contemptible in the eyes of Hindûs and Buddhists alike, who recognize in them a clumsy travesty of familiar truths, and so any drawing together of the loftier minds in East and West is rendered impossible. If the Christian Church would send out its best scholars, instead of its worst, as missionaries; if they would go to learn as well as to teach; if they would seek to find the Esoteric side of Hindûism and of Buddhism and to show the Esoteric side of Christianity, then the spiritual life alike in the Orient and the Occident would be quickened, and the bonds of mutual sympathy and respect would draw together the races now separated by mutual contempt.

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Signs are not wanting that the impulse given by the Theosophical Society to the study of Âryan Philosophy in its birthplace

is spreading far and wide throughout India, and is bringing about results of the most satisfactory character. Before the Society was planted in India by H. P. BLAVATSKY and COLONEL OLCOTT, the youth of India, eager for Western education, were becoming ashamed of their own literature and were turning their backs on their own philosophers to crowd round the feet of Spencer and Hæckel. But the very sight of Westerns turning their faces to Eastern Light, proclaiming the greatness and the value of early Âryan thought, brought about a revulsion of feeling, and sent the youth of India proudly back to the teachings of their mighty ancestors. And now the impulse to study is showing itself in all directions, and the Indian is no longer ashamed of his glorious past.

* * *

One of the fruits of this revival was the establishment of the Buddha Gayâ Mahâ-Bodhi Society, the object of which was the diffusion of Buddhistic knowledge. Now we receive from India a notice, reprinted from the *Indian Mirror*, of a Society to be established in Calcutta for "studying the Ethics of Buddhism and spreading a knowledge of Buddhistic literature." This Society, we are informed, is

To be composed not of Buddhists alone, but of an unsectarian body of students, for the purpose of studying the ethics of Buddhism, and spreading a knowledge of Buddhistic literature generally. This it is intended to do by means of translations of Pali and Tibetan texts, which are the repository of most of the existing Buddhistic literature. When we find that to a very large extent the Pali and Tibetan volumes are themselves translations from original Sanskrit texts, we may realize the special value which will accrue to the Hindûs from the labours of the proposed Society in Calcutta.

The *Indian Mirror* thinks that such a Society will do much to draw Hindûs and Buddhists together by showing that "whatever of excellence in literature, philosophy or religion the latter possess is derived by them from the ancestors of the former." As this is freely acknowledged on all sides, reconciliation between the long-divided halves of one body ought not to be impossible. The *Indian Mirror* remarks that the Buddhists already acknowledge their debt to Hindûism, and proceeds:

These advances ought not only not to be rejected, but should be reciprocated. But for this purpose, the Hindûs must, first of all, divest themselves of all prejudice, devote themselves to a study of Buddhism, its origin and history. It will then be found that Buddhism, Vedantism, and Advaitism are essentially the same. We hope that the labours and publications of the proposed Society will soon establish this fact beyond dispute. And then will come the grand reconciliation, for which we have been praying every moment. Then will come the great Asiatic Federation, the unification of the Hindûs and Buddhists. In former times, such union existed; we were welcome in Tibet and China, and India thrived excessively. Any Society

that proposes to restore the old cordial relations between India and other Asiatic countries by comparing and assimilating their religious and lay literature ought to have a sincere welcome from all altruistic workers in the cause of human progress.

Every Theosophist will hail with joy this movement towards reconciliation, and every Theosophist who is also a Hindû or a Buddhist will lend his personal help to bring about its rapid success.

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The celebration of "White Lotus Day" has been world-wide. The *Madras Mail* gives more than a column to a report of the proceedings at Adyar, and describes the flower-decked hall, with palm-wreathed pillars and fragrant Indian blossoms on every side. I take from the report a fragment of COLONEL OLCOTT'S closing speech, a speech which aroused the enthusiasm of the meeting.

The Scriptures of all nations showed that the spiritual guides and exemplars of our race had two aspects, the human and the divine. As human beings they had exhibited many different phases of human weaknesses. It was only when the human side of their character was in subjection that the diviner nature, or the life of the higher self, irradiated the personality and lifted the individual up as a true ideal. H. P. B. had her many faults—faults of temper, faults of judgment, etc.—but when she died it appeared as though all her colleagues had wiped out the memory of her shortcomings, and looked only at her great virtues, among which were chiefly to be noted her loyalty to truth as she saw it, loyalty to the idea of human brotherhood, loyalty to the Theosophical Society and implicit obedience to her Teachers, whom they called "The Masters." There was a story in the *Mahabarat* about a father named Yayati and his son. The father was anxious to enjoy for a certain purpose the strength of youth again, and the son, in a spirit of self-sacrifice, voluntarily transferred his youthful vigour to the parent. Now, the history of H. P. B. recalled that in a certain sense, for she had, in dying, infused into the whole Theosophical movement her own spirit of fiery enthusiasm and that had now become its soul. As Mr. Sreenevasa Iyengar, had said, it was generally expected when Madame Blavatsky died that the Theosophical Society must cease to exist; but the public had within the last twelve months discovered that the Society was stronger than ever before, and now he (the speaker) had shown them the secret of that marvellous rejuvenescence.

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The attempts to confine the investigation into Mesmeric and Hypnotic phenomena to members of the medical profession—alluded to in the April issue of *Lucifer*—are drawing some attention, and the Christo-Theosophical Society did a useful and timely thing in holding a meeting in protest against them. The meeting, held at 33, Bloomsbury Square, the home of the Society, was presided over by the Rev. G. W. Allan, and was opened by a brief paper from Dr. Wyld. Among the speakers were Mr. Edward Maitland and Mrs. Boole, and the unanimous feeling of the meeting was expressed in the following resolution, proposed by myself, and seconded by Mr. Allan:

That it is the opinion of this meeting—First, That some check upon public exhibitions of mesmeric power by persons who are only seeking to make money thereby, is desirable, if some practical means of doing it could be discovered.

That the proposal to grant to the Medical Faculty the entire monopoly of experimentally investigating this branch of Science, called Mesmerism or Hypnotism, would be both unjust and disastrous; and for the following reasons:

(a) The Medical Faculty has been until quite recently the avowed opponent of all who have maintained the actuality of Mesmeric phenomena.

(b) Obligated, by a demonstration they have not been able to evade, to admit the physico-psychical phenomena of Mesmerism, they are still strongly opposed to admitting the reality of that transcendental psychical phenomenon known as clairvoyance; and to give by law a monopoly of investigation to a body of men animated by such a prejudice would be to seek to prevent any further discoveries in transcendental psychology, and to force upon Parliament—a purely non-scientific body—the determining of what was, and what was not, a legitimate field of scientific research.

* * *

Theosophists are sometimes blamed for the criticisms they pass on the age in which we are living, and it is said that they exaggerate the evils of civilization while leaving out of account the benefits accruing from the general softening of manners and the disappearance of savagery. Yet our papers teem with records of crimes of all descriptions—murders, suicides, assaults, mark well-nigh every page. And surely in no savage community has ever occurred a crime more ghastly in the pettiness of its cause and the brutality of its execution, than the following. A picnic is given at Hilda's Point, Fort Worth, Texas, by a Mr. and Mrs. Albert Stearings. To the picnic comes a guest named Allis, who had had some feud with his host, but had been reconciled to him a few days previously. During the picnic Allis proposes to treat to a swing the two little daughters of his entertainers, and mounts into a large swing with them and his own son. One of the little girls, while they are swinging, slaps the boy's face, and Allis, with a yell of fury, jumps up, seizes the two sisters and flings them out of the swing on to the rocks below, where they are instantly killed. Mr. Stearings, seeing the horrible act, pulls out a revolver and shoots at the murderer, who falls out of the swing, his corpse falling close to those of his victims, at the feet of the heartbroken mother. Is it credible that a tragedy so ghastly should break into the harmless gaiety of a picnic party, passions so violent be hidden under the smooth mask of civilized manners? Public opinion, the report adds, justifies the act of the maddened father, but surely society is disintegrating into its original elements if a child's peevish slap leads to a double murder, and that again to be avenged by murder, justified by public opinion. Another paper tells of a wedding party of well-to-do

respectable people; a noisy serenade on the wedding evening irritates the bridegroom; he rushes into the balcony, fires at the crowd, killing two of them, is fired at in return and falls dead, his bride falling dead beside him. Among wild savages of the rudest kind such acts might seem possible, but among "civilized" people! Strange must be the life-story behind some of the people born into our world just now, and dark the strands of Karinic web woven into the present from the past.

* * *

Through strange vicissitudes has passed the Priesthood, from the dawn of man's history down to the present day. When the Lemurians first built their cities, mighty Priest-Kings ruled over them and instructed them in the elements of science and of art. Figures of stately dignity, grandiose, crowned with the imperial diadem of wisdom, none challenged their authority, none resisted their sway. They trained infant Humanity, they guided its doubtful steps, and reverence, love, obedience, walled them round, Priests robed in knowledge, founders of civilization, builders of nations.

* * *

As the Wheel continued to turn, dynasties arose, but the offices of Priest and King remained combined. During the rise, the maturity, the decay of the mighty Atlantean Race, these dynasties of the "Divine Kings" ruled over earth. Adepts they were, wise and strong, but even among them crept the serpent of Self, and the asp of Desire, so that spiritual knowledge became the handmaiden of temporal dominion, and the treaders of the Left Hand Path became many and of the Right Hand few. Still the Torch of Knowledge burned brightly, and was handed on from Priest to Priest, and the Hierophant could still pass THE WORD to the neophyte and lift for him the veil that hid the face of Isis. And so the Wheel continued to turn, and the Priest was still the lord and teacher of men.

* * *

The Wheel turned on, and the Âryans appeared, and over the ruins of Atlantean cities rose the dwellings of the new Race. In the twilight we see moving forms of Priests yet gigantesque, pioneers yet of knowledge among the nations. There, in the twilight, stand the architects of Indian civilization, dwellers by the Indus and the Ganges; there the mighty sons of Zarathustra, sons of the Fire and the Sun; there, a little nearer to us, the children of the Nile, the straightbrowed Priests of Egypt, silent, mysterious, with the silence of the desert and the mystery of the stars incarnated in their im-

passive strength. They made the throne of the Pharaohs, they made Egypt synonymous with wisdom, and sages went to learn at their feet, legislators to be instructed by their lips.

* * *

The Wheel turned on, and pettier men came forth, generation after generation. As knowledge faded, sophistry grew brilliant, and as power over nature waned art simulated what that power had performed. The Priest became at once the tool and the master of the King, sharing the royal wealth as he strengthened the royal authority, and prostituting his knowledge to the service of tyranny, he made religion into superstition, and the longings of the spirit in man a fetter to yoke his body to the chariot of political subjection. The true Priests of Humanity drew back, further and further into the Silence, and the Wheel rolled onward, adown the hill of Time.

* * *

And now, we also have priests and our penny press comments upon them. Young men, not sages, the "average English curate." Society now admires, says the highly respectable Tory *Globe*, "a comic-song singing, theatre-going, pipe-smoking, cricket-playing, ordinary cravat and tweed-suit-wearing young parson." "Young parson." The epithet just fits him. To give him the name of Priest would be to put a baby into the armour of Ulysses—one cannot say put the armour of Ulysses on a baby. The very name crushes him, despite even the degradation through which it has been dragged in Greek and Roman and Christian times. Even in its degradation it is too big for the smooth-faced, good-natured lad fresh from college, often full of good impulses but hopelessly inadequate to deal with the problems of life, without either training or experience to fit him for "the cure of souls." And to this has the PRIESTHOOD come, O Shades of Nârada and Asuramâya, of the Magi and the Chaldeans! Sometimes I think I see them, heroic Figures with calm deep eyes, gazing with infinite patience at the whirling dance of modern life, waiting till the Wheel has rolled upward far enough to let them step forth once more and guide the later as they guided the earlier Humanity, in those days when men shall be as Gods and laden with rich harvest of experience shall mount the topmost steps of Time.

* * *

Before our next issue is in our readers' hands, WILLIAM Q. JUDGE, one of H. P. BLAVATSKY'S oldest and most trusted friends, will be among us on English soil once more. As has already been shown by the votes of the members of the Theosophical Society, he

is to be the Society's next President, and, if the past may count for anything in judging of the future, no hands could be found to which to confide its destinies more loyal, more strong, and more true. *Lucifer*, in bidding him welcome, does but voice the welcome given by all true hearts in the Society, and I trust he will have time to visit the English Lodges, which will have kept pleasant memories of his visits last year. He will reach England, according to present plans, the first week in July, so as to be present at the Second Annual Convention of the European Section.

White Lotus Day.

CAN I forget

That living pain, by which my soul was riven
With self-compassioned feelings so intense,
And fervent joy that rest at length was given
To one I loved in Love's divinest sense?

Can I forget

The touch of that soft hand grown cold in mine,
The look of resignation in those eyes
Which paled in death, as if a power divine
Had made twin stars to vanish from the skies?

Can I forget

The spirit, whose devotion did enslave
The ceaseless pain that clung to tireless quest,
The love that made e'en Death forsake its grave
And point the way to freedom and to rest?

Can I forget

The sleepless soul that in my bosom moves,
My very life with all its ache and fret,
Or can my heart deny it lives and loves,
My burning brain its weight of thoughts forget?

Ah! then can I

Believe all things at last, perchance, may fade
And disappear as mists beneath the sun,
And wreck the cheated sense, the soul invade
With mock of ruined hopes and faith undone?

It ne'er can be!

There is no death, unless it be the change
That lifts the soul above its nether doom,
And gives it Wings of Light whereon to range
'Mid spheres of life beyond the shattered tomb!

And I have seen,

With eyes whose sense was lifted and unveiled,
A nameless Power upon my soul descend;
And I have felt that Death hath not assailed
The spirit of my Teacher and my Friend!

S.

The Denials and the Mistakes of the Nineteenth Century.

AT or near the beginning of the present century all the books called Hermetic were loudly proclaimed and set down as simply a *collection of tales, of fraudulent pretences and most absurd claims*, being, in the opinion of the average man of science, unworthy of serious attention. They "never existed before the Christian era," it was said; "they were all written with the triple object of speculation, deceit and pious fraud"; they were all, the best of them, silly *apocrypha*. In this respect, the nineteenth century proved a most worthy progeny of the eighteenth. For in the age of Voltaire, as well as in this, everything that did not emanate direct from the Royal Academy was false, superstitious and foolish, and belief in the wisdom of the Ancients was laughed to scorn, perhaps more even than it is now. The very thought of accepting as authentic the works and vagaries of a *false Hermes*, a *false Orpheus*, a *false Zoroaster*, of *false Oracles*, *false Sibyls*, and a thrice *false Mesmer* and his absurd "fluids," was tabooed all along the line. Thus all that had its genesis outside the learned and dogmatic precincts of Oxford and Cambridge,¹ or the Academy of France, was denounced in those days as "unscientific" and "ridiculously absurd." This tendency has survived to the present day.

One feels dwarfed and humbled in reading what the great modern "Destroyer" of every religious belief, past, present and future—M. Renan—has to say of poor humanity and its powers of discernment. "Mankind," he believes, "has but a very narrow mind; and the number of men capable of seizing acutely (*finement*) the true analogy of things is quite imperceptible" (*Études Religieuses*). Upon comparing, however, this statement with another opinion expressed by the same author, namely, that "the mind of the true critic should yield, hands and feet bound, to facts, to be dragged by them wherever they may lead him" (*Études Historiques*),² one feels relieved. When, moreover, these two philosophical statements are strengthened by that third enunciation of

¹ We think we see the sidereal phantom of the old philosopher and mystic, Henry More, once of Cambridge University, moving about in the astral mist, over the old moss-covered roofs of the ancient town from which he wrote his famous letter to Glanvil about "witches." The soul seems restless and indignant, as on that day, May the 5th, 1678, when the Doctor complained so bitterly to the author of *Sadducismus Triumphatus* of Scot, Adie and Webster. "Our new inspired saints," the soul is heard to mutter, "sworn advocates of the witches, who . . . against all sense and reason . . . will have even no Samuel in the scene but a confederate knave . . . these in-blown buffoons, puffed up with . . . ignorance, vanity and stupid infidelity." (See *Letters to Glanvil*, quoted in *Isis Unveiled*, p. 206.)

² *Mémoire* read at the Académie des Inscriptions et des Belles Lettres, 1856.

the famous Academician, who declares that "tout parti pris à priori doit être banni de la science," there remains little to fear. Unfortunately M. Renan is the first to break the golden rule.

The evidence of Herodotus, called, sarcastically no doubt, "the father of history," since in every question upon which modern thought disagrees with him his testimony goes for nought; the sober and earnest assurances in the philosophical narratives of Plato and Thucydides, Polybius and Plutarch, and even certain statements of Aristotle himself; all these are invariably laid aside whenever they are involved with what modern criticism is pleased to regard as a *myth*. It is some time since Strauss proclaimed that "the presence of a supernatural element or miracle in a narrative is *an infallible sign of the presence in it of a myth*," and such is the criterium adopted tacitly by every modern critic. But what is a myth—*μῦθος*—to begin with? Are we not told distinctly by the ancient classics that *mythus* is equivalent to the word *tradition*? Was not its Latin equivalent the term *fabula*, a fable, a synonym with the Romans of that which was *told*, as having happened in prehistoric time, and not necessarily an invention? Yet with such autocrats of criticism and despotic rulers as M. Renan in France, and most of the English and German Orientalists, there may be no end of surprises in store for us in the century to come—historical, geographical, ethnological and philological surprises—travesties in philosophy having become so common of late that we can be startled by nothing in that direction. We have already been told by one learned speculator that Homer was simply a mythical personification of the Epopee,¹ by another that Hippocrates, son of Esculapius "*could only be a chimera*," that the Asclepiadæ—their seven hundred years of duration notwithstanding—might after all prove simply *a fiction*; that the city of Troy—Dr. Schliemann notwithstanding—"existed *only* on the maps," etc., etc. Why should we not be invited after this to regard every hitherto historical character in days of old as a *myth*? Were not Alexander the Great needed by philology as a sledge-hammer to break the heads of Brâhmanical chronological pretensions, he would have become long ago simply a symbol for annexation, or a genius of Conquest, as De Mirville neatly put it.

Blank denial is the only means left, the most secure refuge and asylum, to shelter for some little time to come the last of the sceptics. When one denies unconditionally it becomes unnecessary to go to the trouble of arguing, and, what is worse, of having to yield occasionally a point or two before the irrefutable arguments and facts of one's opponent. Creuzer, greatest of the symbologists of his time, the most learned among the masses of erudite German mythologists, must have envied the placid self-confidence of certain sceptics, when he found himself forced in a moment of desperate perplexity to admit,

¹ See Alfred Maury's *Græce*, Vol. I, p. 248, and the speculations of Holymann.

“Decidedly and first of all we are compelled to return to the theories of trolls and genii, as they were understood by the ancients, a doctrine without which it is absolutely impossible to explain to oneself anything with regard to the mysteries.”¹

Occultism, all over the globe, is intimately connected with Chaldean Wisdom, and its records show the forefathers of the Aryan Brâhmins in the sacred offices of the Chaldees—an Adept caste (different from the Babylonian Chaldees and *Caldæes*)—at the head of the arts and sciences, of astronomers and seers, confabulating with the “stars,” and “receiving instructions from the brilliant sons of Ilu” (the *concealed* deity). Their sanctity of life and great learning—the latter passing to posterity—made the name for long ages a synonym of Science. Yes; they were indeed *mediators* between the people and the appointed messengers of heaven, *whose bodies shine in the starry heavens*, and they were the interpreters of their wills. But is this Astrolatry or Sabeanism? Have they worshipped *the stars we see*, or is it the modern (following in this the mediæval) Roman Catholics, who, guilty of the same worship *to the letter*, and having borrowed it from the later Chaldees, the Lebanon Nabatheans and the baptized Sabeans (not from the learned Astronomers and Initiates of the days of old), would now veil it by anathematizing the source whence it came? Theology and Churchianism would fain trouble the clear spring that fed them from the first, to prevent posterity from looking into it and thus seeing their reflection. The Occultists, however, believe the time has come to give every one his due. As to our other opponents—the modern sceptic and the epicurean, the cynic and the Sadducee—they may find our answer to their denials in our earlier writings (see *Isis Unveiled*, Vol. I, p. 535). We say now what we said then, in reply to the many unjust aspersions thrown on the ancient doctrines: “The thought of the present day commentator and critic as to the ancient learning is limited to and runs round the *exotericism* of the temples; his insight is either unwilling or unable to penetrate into the solemn adyta of old, where the hierophant instructed the neophyte to regard the public worship in its true light. No ancient sage would have taught that man is the king of creation, and that the starry heaven and our mother earth were created for his sake.”

When we find such works as the *Rivers of Life* and *Phallicism* appearing in our day in print, under the auspices of Materialism, it is easy to see that the day for concealment and travesty has passed away. Science in philology, symbolism, and comparative religions has progressed too far to deny any longer, and the Church is too wise and cautious not to be now making the best of the situation. Meanwhile, the “rhombs of Hecate” and the “wheels of Lucifer,”² daily exhumed

¹ Creuzer's *Introduction des Mystères*, Vol. III, p. 456.

² De Mirville's *Pneumatologie*, “Religion des Demons.”

on the site of Babylon, can no longer be used as a clear evidence of Satan-worship, since the same symbols are shown in the ritual of the Latin Church. The latter is too learned to be ignorant of the fact that even the later Chaldees, who had gradually fallen into dualism, reducing all things to two primal principles, had no more worshipped Satan or idols than have the Zoroastrians, who are now accused of the same, but that their religion was as highly philosophical as any; their dual and exoteric Theosophy became the heirloom of the Jews, who, in their turn, were forced to share it with the Christians. Parsis are charged to this day with heliolatry, and yet in the *Chaldean Oracles*, under the "Magical and Philosophical Precepts" of Zoroaster, the following is found:

Direct not thy mind to the vast measures of the earth;
 For the plant of truth is not upon ground.
 Nor measure the measures of the sun, collecting rules,
 For he is carried by the eternal will of the Father, not for your sake.
 Dismiss the impetuous course of the moon;
 For she runs always by the work of necessity.
 The progression of the stars was not generated for your sake.¹

There is a vast difference between the *true* worship taught to those who showed themselves worthy, and the state religions. The Magians are accused of all kinds of superstition, but the *Chaldean Oracle* proceeds:

The wide aerial flight of birds is not true,
 Nor the dissections of the entrails of victims; they are all mere toys,
 If you would open the sacred paradise of piety,
 Where virtue, wisdom, and equity are assembled.

Surely it is not those who warn people against "mercenary fraud" who can be accused of it; as said elsewhere: "If they accomplished acts which seem miraculous, who can with fairness presume to deny that it was done merely because they possessed a knowledge of natural philosophy and psychological science to a degree unknown to our schools." The above-quoted stanzas form a rather strange teaching to come from those who are universally believed to have worshipped the sun, and moon, and the starry host, as Gods. The sublime profundity of the Magian precepts being beyond the reach of modern materialistic thought, the Chaldean philosophers are accused, together with the ignorant masses, of Sabeanism and sun-worship, cults which were simply those of the uneducated masses.

Things of late have changed, true enough; the field of investigation has widened; old religions are a little better understood; and, since that memorable day when the Committee of the French Academy, headed by Benjamin Franklin, investigated Mesmer's phenomena but to proclaim them charlatanry and clever knavery, both "heathen

¹ Psellus, 4. See Cory's *Ancient Fragments*, p. 269, 2nd. Ed.

philosophy" and mesmerism have acquired certain rights and privileges, and are now viewed from quite a different standpoint. Is full justice rendered them withal, and are they appreciated any better? We are afraid not. Human nature is the same now, as when Pope said of the force of prejudice, that:

The difference is as great between
The optics seeing, as the objects seen.
All manners take a tincture from our own,
Or some discolour'd through our passion shown,
Or fancy's beam enlarges, multiplies,
Contracts, inverts, and gives ten thousand dyes.

Thus, in the first decades of our century, Hermetic Philosophy was regarded by both Churchmen and men of science from two quite opposite points of view. The former called it sinful and devilish, the latter denied point-blank its authenticity, notwithstanding the evidence brought forward by the most erudite men of every age, including our own. The learned Father Kircher, for one, was not even noticed; and his assertion, that all the fragments known under the titles of works by Mercury Trismegistus, Berossus, Pherecydes of Syros, etc., were rolls escaped from the fire that devoured one hundred thousand volumes of the great Alexandrian Library, was simply laughed at. Nevertheless, the educated classes of Europe knew then, as they do now, that the famous Alexandrian Library—"the marvel of the ages"—was founded by Ptolemy Philadelphus; and that most of its MSS. were carefully copied from hieratic texts and the oldest parchments, Chaldean, Phœnician, Persian, etc., these transliterations and copies amounting in their turn to another hundred thousand, as Josephus and Strabo assert.

Moreover, there is the additional evidence of Clemens Alexandrinus, that ought to be credited to some extent,¹ and he testifies to the existence of thirty thousand additional volumes of the Books of

¹ The forty-two Sacred Books of the Egyptians, mentioned by Clement of Alexandria, as having existed in his time, were but a portion of the Books of Hermes. Iamblichus, on the authority of the Egyptian priest Abammon, attributes twelve hundred, and Manetho thirty-six thousand, of such Books to Hermes. But the testimony of Iamblichus, as a Neo-Platonist and theurgist, is of course rejected by modern critics. Manetho, who is held by Bunsen in the highest consideration as a "purely historical personage," with whom "none of the later native historians can be compared" (see *Egypte*, i. p. 97), suddenly became a Pseudo-Manetho, as soon as the ideas propounded by him clashed with the scientific prejudices against Magic and the Occult knowledge claimed by the ancient priests. However, none of the archaeologists doubt for a moment the almost incredible antiquity of the Hermetic books. Champollion shows the greatest regard for their authenticity and truthfulness, corroborated as they are by many of the oldest monuments. And Bunsen brings irrefutable proofs of their age. From his researches, for instance, we learn that there was a line of sixty-one kings before the days of Moses, who preceded the Mosaic period by a clearly-traceable civilization of several thousand years. Thus we are warranted in believing that the works of Hermes Trismegistus were extant many ages before the birth of the Jewish law-giver. "Styli and inkstands were found on monuments of the Fourth Dynasty, the oldest in the world," says Bunsen. If the eminent Egyptologist rejects the period of 48,805 years before Alexander, to which Diogenes Laërtius carries back the records of the priests, he is evidently more embarrassed with the ten thousand of astronomical observations, and remarks that "if they were actual observations, they must have extended over 10,000 years" (p. 14). "We learn, however," he adds, "from one of their own old chronological works . . . that the genuine Egyptian traditions concerning the mythological period, treated of *myriads* of years" (*Egypte*, i. p. 15).

Thoth, placed in the library of the tomb of Osymandiasus, over the entrance of which were inscribed the words, "A Cure for the Soul."

Since then, as everyone knows, entire texts out of the "apocryphal" works of the "false" Pymander, and the no less "false" Asclepiades, were found by Champollion inscribed within the most ancient monuments of Egypt. After having devoted their whole lives to the study of the records of the old Egyptian wisdom, both Champollion-Figeac and Champollion Junior, publicly declared, notwithstanding many biassed judgments, hazarded by certain hasty and unwise critics, that the *Books of Hermes*:

Truly contain a mass of Egyptian traditions which are constantly corroborated by the most authentic records and monuments of the Egypt of the hoariest antiquity, and are only the faithful copies of what is found in those books.

None will question the merit of Champollion as an Egyptologist, and if he declares that everything demonstrates the accuracy of the writings of the mysterious Hermes Trismegistus, that their antiquity runs back into the night of time, and that they are corroborated in their minutest details, then indeed criticism ought to be fully satisfied. "These inscriptions," says Champollion, "are only the faithful echo and expression of the most ancient verities."¹

Since this was written by him some of the *apocryphal verses* by the *mythical* Orpheus have also been found copied word for word in certain inscriptions of the Fourth Dynasty in hieroglyphics, addressed to various deities.

Finally, Creuzer discovered and pointed out the numerous passages borrowed from Orphic hymns by Hesiod and Homer; and Christians appealed, in their turn, to the testimony of Æschylus, as showing "prescience in at least one of the Sibyls of old," says De Mirville.²

Thus gradually the ancient claims came to be vindicated, and modern criticism had to submit to evidence. Many are now the writers who confess that such kind of literature as the Hermetic works of Egypt can never be dated *too far* back into the prehistoric ages. It was also found that the texts of many of those ancient works—*Enoch* included—deemed and so loudly proclaimed apocryphal just at the beginning of this century, are now discovered and recognized in the most secret and sacred sanctuaries of Chaldea, India, Phœnicia, Egypt and Central Asia.

But even such proofs have failed to convince Materialism. The reason for it is very simple and self-evident. Those texts, studied and held in universal veneration at one time, copied and transcribed by every philosopher, and found in every temple; often mastered, whole lives of incessant mental labour having been devoted to them, by the greatest sages living, by statesmen and classic writers, kings and renowned Adepts—what were they? Treatises on *Magic and Occultism*,

¹ *Egypte*, 143.

² *Pneumatologie*, vi. Section 2, "Prometheus."

pure and simple; the now tabooed and derided Theosophy and Occult Sciences, laughed to scorn by modern Materialism. Were the people so simple and credulous in the days of Plato and Pythagoras? Were the millions of Babylonia and Egypt, of India and Greece, during the periods of learning and civilization that preceded the year *One* of our era (giving birth but to the intellectual darkness of the fanaticism of the Middle Ages), so simple and credulous that so many, otherwise great, men should have devoted their lives to an illusion, a mere hallucination? It would seem so, had we to be content with the word and conclusions of our modern philosophers.

However, every art and science, whatever its intrinsic merit, must have had a discoverer, and subsequently proficient in it to teach it to others. What is the origin of Occultism? Who are its most renowned professors? and what is known of these, whether in history or legend? We find Clemens Alexandrinus, one of the most learned and intelligent of the early Church Fathers, putting these same questions and answering them. "If," correctly argues that ex-pupil of the Neo-Platonic school and its philosophers, "if there is a science, there must necessarily be a professor of it." And he goes on to say that Cleanthes had Zeno to teach him; Theophrastus, Aristotle; Metrodorus, Epicurus; Plato, Socrates, etc.; and that when he looked further back to Pythagoras, Pherecydes and Thales, he had still to search and enquire who were their master and masters. The same for the Egyptians, the Indians, the Babylonians, and the Magi themselves. He would not cease questioning, he says, in order to learn who it was *they* all had for their masters. And when he should have forcibly brought down the enquiry to the very cradle of mankind, to the birth of the first man, he would reiterate once more his questioning, and ask him (Adam, no doubt) "who had been *his* professor?" Surely, argues Clemens, "his master would turn out no *man* this once," and even when we should have reached as high as the angels, the same query would have to be offered to them: "who were *their* [meaning the *divine* and the *fallen* angels] masters and doctors of Sciences?"¹

The aim of the good Father's long argument is of course to discover *two* distinct Masters, one the preceptor of Biblical Patriarchs, the other, the teacher of the Gentiles. But the Secret Doctrine need go to no such trouble. *Her* professors are well aware who were the Masters of their predecessors in Occult Sciences and Wisdom.

The two Professors are finally traced out by Clement, and they are, as might be expected, God, and His eternal and everlasting enemy and opponent, the Devil; the subject of Clement's enquiry relating to the dual aspect of the Hermetic Philosophy as cause and effect. Admitting the moral beauty and virtues preached in every Occult work he was acquainted with, Clement wants to know the cause of the

¹ *Strom.*, i. vi.

apparent contradiction between doctrine and practice, good and bad Magic, and he comes to the conclusion that Magic has two origins—*divine* and *diabolical*. He perceives its bifurcation into two channels; hence his inference and deduction.

We perceive it too, without necessarily designating this bifurcation the "*left Path*"; we judge it as it issued from the hands of its founder. Otherwise, judging also by the effects of Clemens' own religion, and the walk in life of certain of its professors since the death of their Master, the Occultists would have a right to come to about the same conclusion, and say that while Christ, the Master of all *true Christians*, was in every way godly, those who resorted to the horrors of the Inquisition, to the extermination and torture of heretics, Jews, and Alchemists, the Protestant Calvin who burned Servetus, and the Catholic and Protestant persecuting successors, down to the whippers and burners of witches in America, must have had for *their Master* the Devil. But Occultists, not believing in the Devil, are precluded from retaliating in this way. Clemens' testimony, however, is valuable in so far as it shows (1) the enormous number of works on Occult Sciences extant in his day; and (2) the extraordinary powers acquired through those sciences by certain men.

He devotes the whole of his sixth volume of the *Stromateis* to this research of the first two "Masters" of the true and the false philosophies respectively, both preserved in the sanctuaries of Egypt. And thereupon he apostrophizes the Greeks, asking why they should not believe in the miracles of Moses when their own philosophers claim the same privileges. "It is Æacus," he says, "obtaining through his powers a marvellous rain; it is Aristæus who causes the winds to blow. Empedocles quieting the gale, and forcing it to cease,"¹ etc., etc.

The books of Mercurius Trismegistus attracted his attention the most. Their extreme wisdom, he remarks, ought always to be in everyone's mouth.² He is loud in his praise of Hystaspes (or Gush-tasp), and of the Sibylline Books and even of astrology.

There have been use and abuse of Magic in all ages, as there are use and abuse of Mesmerism or Hypnotism in our own. The ancient world had its Apolloniuses and its Pherecydes, and intellectual people could discriminate between them, as they can now. While not one classic or pagan writer has ever found one word of blame for Apollonius of Tyana, for instance, it is not so with regard to Pherecydes. Hesychius of Miletus, Philo of Byblos and Eustathius charge him with having built his philosophy and science on demoniacal traditions. Cicero declares that Pherecydes is, *potius divinus quam medicus*, "rather a soothsayer than a physician"; and Diogenes Laërtius gives a vast

¹ Therefore Empedocles is called Κωλυσάνεμος—"the dominator of the wind."—*Diogenes*, l. 8. co.

² See *Stroma.*, i, vi. ch. iv.

number of stories relating to his predictions. One day Pherecydes of Syros prophesies the shipwreck of a vessel hundreds of miles away from him; another time he predicts the capture of the Lacedæmonians by the Arcadians; finally, he foresees his own wretched end.¹

Such imputations as these prove very little, except, perhaps, the presence of clairvoyance and prevision in every age. Had it not been for the evidence brought forward by his own co-religionists, that Pherecydes abused his powers, there would have been no proof at all against him, either of sorcery or of any other malpractice. Such evidence as is given by Christian writers is of no value. Baronius, for instance, and De Mirville find an unanswerable proof of demonology in the belief of a philosopher in the coëternity of matter with spirit. Says De Mirville:

Pherecydes, postulating in principle the primordially of Zeus or Ether, and then admitting on the same plane another principle, coëternal and co-working with the first one, which he calls the fifth element, or *Ógenos*—thus confesses that he gets his powers from Satan . . . for *Ógenos* is *Hades*, and *Hades* is—our Christian Hell.

The first statement is “known to every school-boy” without De Mirville going to the trouble of explaining it; as to the deduction, every Occultist will deny it point-blank, and only smile at the folly. But now we come to the conclusion.

The *résumé* of the views of the Latin Church—as given by various authors of the same type as the Marquis—is that the Hermetic Books—their wisdom notwithstanding, and this wisdom is fully admitted in Rome—are “the heirloom left by Cain, the accursed, to mankind.” It is “absolutely proven,” says a modern memorialist of “Satan in History,” “that immediately after the flood, Ham and his descendants had propagated anew the ancient teachings of the accursed Cainites and of the submerged Race.” This proves, at any rate, that Magic, or Sorcery as he calls it, is an Antediluvian Art, and thus one point is gained. For, as he says, “the evidence of Berosus is there” (*Antiq.* i. 3), and he shows Ham to be identical with the first Zoroaster(!), the famous founder of Bactria (!!), and the first author of all the Magic Arts of Babylonia. Zoroaster, on the same authority, is the *Chemescnuu* or Ham (Cham),² the *infamous*,³ who left the faithful and loyal Noachians, the blessed, and he is the object of the adoration of the Egyptians, who after receiving from him their country's name *Chemia* (chemis-

¹ *Diogenes*, L. i. 7, § 146.

² The English-speaking people who spell the name of Noah's disrespectful son “Ham,” have to be reminded that the right spelling is Kham, or Cham.

³ Black Magic, or Sorcery, is the evil result obtained in any shape or way through the practice of Occult Arts; hence it has to be judged only by its effects. The name of Ham or Cain, when pronounced, has never killed anyone; whereas, if we are to believe that same Clemens Alexandrinus, who traces the professor of every Occultist, outside Christianity, to the Devil, the name of Jehovah (pronounced *Jewo* and in a peculiar way) had the effect of killing any man at a distance. The mysterious *Schemhamphorasch* were not always used for holy purposes by the Kabbalists, especially on the Sabbath, or Saturday, sacred to Saturn or the evil *Sham*.

try?), built in his honour a town called *Chemmis*, or the "city of fire."¹ Ham adored fire, it is said, whence the name *Chammaim*, given to the pyramids; which, in their turn, having become vulgarized, passed on their name to our modern "chimney" (*cheminée*).²

This statement is entirely wrong. Egypt was the cradle of chemistry and its birthplace—this is pretty well known by this time. Kenrick and others show the root of the word to be *chemi* or *chem*, which is not *Cham* or *Ham*, but *Khem*, the Egyptian Phallic God of the Mysteries.

But this is not all. De Mirville is bent upon finding a Satanic origin even for the now innocent Tarot.

As to the means for the propagation of this Magic—the bad, diabolical Magic—tradition points it out to us in certain Runic characters traced on metallic plates [or leaves, *des lames*], which escaped destruction in the deluge.³ This might have been regarded as legendary had not subsequent discoveries shown it far from being so. Plates were found with other such Runic and Satanic characters traced upon them, and these being exhumed, were recognized [?]. They were covered with queer signs, utterly indecipherable and of undeniable antiquity, to which the Hamites [Sorcerers—with the author] attribute marvellous and terrible powers.⁴

We may leave the pious Marquis to his own orthodox beliefs, as he, at any rate, seems quite sincere in his views; nevertheless, his able arguments will have to be sapped at their foundation, for it must be shown on mathematical grounds *who*, or rather *what*, Cain and Ham really were. De Mirville is only the faithful son of his Church, interested in keeping Cain in his anthropomorphic character and present place in Holy Writ. The student of Occultism, on the other hand, is solely interested in the truth. But the age has to follow the natural course of its evolution. As I said in *Isis*:

We are at the bottom of a cycle and evidently in a transitory state. Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the divine nature, he says; "but their parts," owing to a too close proximity to earth, and their commingling with the *earthly*

¹ Chemmis, the prehistoric city, may or may not have been built by Noah's son, but it was not *Ais* name that was given to the town, but that of the mystery goddess *Khæmnu* or *Chæmmis* (Greek form), the deity that was created by the ardent fancy of the neophyte, who was thus tantalized during his "twelve labours" of probation before his final initiation. Her male counterpart is *Khem*; Chemmis or Khemmis (to-day Akhmim) was the chief seat of the god Khem. The Greeks, identifying Khem with Pan, called this city Panopolis.

² *Pneumatologie*, Vol. II, p. 210. This looks more like pious vengeance than philology. The picture, however, is incomplete, as the author ought to have added to the "chimney" a witch flying out of it on a broomstick.

³ How could they escape from the deluge—unless God so willed it?

⁴ There is a curious work in Russia, written in the Slavonian Sacerdotal language, by the famous Archbishop Peter, on Mogela (the tomb). It is a book of Exorcisms (and, at the same time, Evocations) against the dark powers that trouble the monks and nuns in preference to all. Some who had the good fortune to get it—for its sale is strictly forbidden and kept secret—tried to read it aloud for the purposes of exorcising these powers. Some became lunatics; others died at the sight of what took place. A lady got it by paying two thousand roubles for an incomplete copy. She used it once, and then threw it into the fire the same day, thereafter becoming deadly pale whenever the book was mentioned.

(which is matter, and therefore the realm of evil), "are sometimes according, and sometimes contrary to (divine) nature." When those circulations—which Éliphas Lévi calls "currents of the astral light"—in the universal ether which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. The occult powers of plants, animals, and minerals magically sympathize with the "superior natures," and the divine soul of man is in perfect intelligence with these "inferior" ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period: the eighteenth century, during which the malignant fever of scepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man: his animal brain alone *philosophizes*.

H. P. B.

Zodiacal Symbology.

I SUPPOSE that no subject known to the lay-student opens out a field more vast, or records more ancient than that of symbology; while I venture to affirm that no ground of research is universally more secure, or more fruitful of results to the antiquarian, than that covered by zodiacal symbology. The zodiac is, so to say, a pictorial history of the evolution of the universe, and a synthetic diagram of the progress of the human family throughout the ages. It is also a prophecy of the future of man and of the world in which he lives. Regarding its origin little or nothing is known to us; but in the *Secret Doctrine* there is a statement that the Vedic astronomer Nârada, by the name of Pesh-Hun, is credited in the old stanzas with "having calculated and recorded all the astronomical and cosmic cycles to come, and with having taught the science to the first gazers at the starry vaults." It is moreover stated that there is a work among the Secret Books of the Rishis, called the *Mirror of the Future*, wherein "all the Kalpas within the Kalpas, and cycles within the bosom of Shesha, or infinite time," are recorded. From the same source we learn that the chronology of the Brâhman Initiates is founded on the astronomy of Asuramâya, the astronomer and magician who received his instruction first of all from the records of the aforesaid Nârada, who must in this case have antedated the Atlanteans, and therefore probably belonged to the latter part of the Third Root Race. But however this may be, one cannot but admire the wisdom of the man who first conceived the idea of writing this stupendous record of the destiny of mankind in the stars. There the moth and dust of time had no advantage, nor could the busy hand of man reach there to mar the sacred record with excisions and

interpolations. A star which once belonged to the head of the Dragon would remain his vulnerable point for ever, until the time should come that the record was fulfilled and the "bruised heel should bruise the serpent's head." Hercules might change to Krishna; and each of the great Gods, who are depicted as closing with the Dragon in the struggle for life, would find his place in the mythology of the nations, but the stars would remain unchanged, and all the musings of the poet, the reasonings of the philosopher, and the calculations of the astronomer, would not avail to move a single star from the bright mosaic of the zodiac. So the record was set there, and so it has remained to this day.

The signs of the zodiac were originally known to the exoteric world as ten in number, but two secret signs known to the Initiated were afterwards added when the sign Virgo-Scorpio was divided, and the sign Libra inserted. This change is held to symbolize the fall into matter, the separation of the sexes, with the subsequent bisexual production of the species. This mystery among others is embodied in the famous glyph of "Ezekiel's Wheel." The oldest monumental records of the zodiac that are known to the West are the zodiacs of Esne and Dendara. The latter with its vernal and Oriental sign as Virgo cannot, I think, be less than seventeen thousand years old, and Volney in his *Ruins of Empires* gives the date of the origin of the zodiac as over sixteen thousand years ago. But it is evident that these figures do not cover more than a mere fraction of the antiquity ascribed to the zodiac in the *Secret Doctrine*. On this point, however, the student of chronology should consult the chapter on the "Zodiac and its Antiquity" in the *Secret Doctrine*, Vol. II, pp. 647-668.

I must pass over the mythology, deeply interesting as it is, embodied in the signs of the zodiac, and come at once to its symbolical teachings.

The symbols by which the signs of the zodiac are known to us are twelve in number. As they are now represented they are nothing more than corrupt outlines of what were once very elaborate figures, and the process of abbreviation through which they have gone reminds one very forcibly of the hieratic writing of the Egyptians, a brief sketch of which will enable me to depict the evolution of the zodiacal symbols better than anything else my mind can suggest. The more we study the ancient monuments the more we are convinced that the earliest records among men were written in a language that was purely emblematical and hieroglyphic. It appears that to them every natural object, in which we may include man himself and all his bodily parts, was regarded as the embodiment of some particular spiritual force, some abstract truth, some special "thing in itself." Under such forms or representations, the sages were used to communicate the secrets of their cult to the neophyte, and in this figurative language also the

sacred writings were made. The custom is essentially Eastern in its origin, and its development is largely restricted to the East, though undoubtedly the Western sacred writings have their basis in the doctrine of correspondences, and their figures of speech are as allegorical as they are emblematic. But the more we go Eastward the more do we find this custom of using natural objects as representatives of spiritual states to be prevalent. "Words are signs of natural facts," says Emerson. "Every word that is used to express a moral or intellectual fact, if traced to its root, is found to be borrowed from some material appearance."

Thus we have *intelligence* as expressing the "choice between" one thing and another; *righteousness* as the "condition of being straight"; *transgression* as the "crossing of a line"; *supercilious* as the "raising of the eyebrow," etc. I will quote one more illustration from the Hebrew. The verb "to know" is expressed in that language by *Idao* (ידע) and is compounded of the letters, *yod*, *daleth*, and *oin*, equivalent to our YDO. *Yod* means a hand, and is the symbol of power. *Daleth* means a door, and is the symbol of initiation. *Oin* means an eye, and denotes vision or perception. We have thus three distinct symbols representing as many facts in nature, and collectively denoting "opening the door to see," or "the power of going in to perceive," which is a very complete and graphic definition of the act of "knowing" hieroglyphically represented under three brief symbols. The Hebrew language is peculiarly susceptible to this method of interpretation, as every letter that enters into the composition of a word has its own meaning, and is nothing more or less than the name of some common object in use among the primitive "dwellers in tents." Thus we have the history of that people represented in their alphabet by such things as a bull, tent, camel, tent-door, tent-hook, oxgoad, fish, fish-hook, etc., and the nature of these objects will represent to us the sense in which they are used when in combination. Now, so far as these remarks bear upon our subject, we have only to note that the early writing seems to have consisted in a more or less artistic representation of some object, the initial letter of whose name gave the sound that was to be pronounced. In such cases the vowels were frequently omitted from the words entirely, as happens in the Egyptian hieroglyphs, as well as in the Hebrew and Chaldean texts. In the selection of such representative figures use was chiefly made of those whose known qualities or characteristics were in accord with the idea conveyed by the complete word, but this art appears to have greatly degenerated in the later monuments. Another method of hieroglyphic writing was the use of what are called "ideographs." In these a single composite figure stood for a whole word, descriptive of a state or condition qualifying the subject under discussion. Of this nature are the signs of the zodiac. It is only when we consider the gradual degeneration of form in all written symbols that we can

account for the symbols of the zodiac as we now have them represented in our books. Thus instead of the Ram we have only the horns represented; the same with the Bull; the Twins are indicated by two upright strokes, the Lion by his tail, Ceres or Virgo by the three ears of corn and the sickle, and so on; representative parts of the original figures alone remaining in use, and those very crudely depicted.

It is now necessary to see what these symbols, original or derived, may represent, and in attempting an explanation I shall confine myself to their signification in regard to the alchemy of human nature.

In Kabalism, as in the most ancient astrology that is known to us, the signs are subject to various classifications, which give us for each sign as many different significations, some of which we may examine in connection with our Theosophic concepts of Man and Nature.

The natural order of the signs is alternately male and female, active and passive, positive and negative. In this sense they represent alternately spirit and matter, which the Hindus were accustomed to regard under the symbols of fire and water, so that in their zodiacal view of the cosmos, "eternity is pointed off into grand cycles, in each of which twelve transformations of our world occur, following its partial destruction by fire and water alternately." Following this twofold division of the signs, the odd or male signs are called "sinister" or left-signs, the even or female signs being called "dexter" or right-signs. It will be observed, moreover, that each sign is opposite to, or polarized by, one belonging to the complementary element. Thus Aries which is a "fire" sign, is polarized by Libra which is an "air" sign; Taurus an "earth" sign, is polarized by Scorpio, a "water" sign, and so of the rest. From the circle of unity we have thus differentiation by duality. We now pass to the trinity.

The signs are subject to a threefold division in regard to their constitutional nature, which is either moveable, common or fixed. In this way Aries is moveable or volatile, Taurus fixed, Gemini common or mutable, Cancer is of the same nature as Aries, Leo the same as Taurus; and so on through the signs. We thus obtain three distinct sets of four each, comprising the volatile, mutable, and fixed constitutions of each of the four elements. In this triple constitution we have a correspondence with the three famous salts, the volatile, mutable and fixed, of the mediæval alchemists.

These sets are also called the acute, grave and circumflex, denoted by the symbols of an angle, a square, and a semicircle.

If we arrange the signs in their order in a circle, it will be seen that all the signs of the same constitution are mutually polarized on the mathematical basis of the quadrature, the cross or square, which in all pure Occultism is considered as of evil portent, though it is much in use in the magic arts of the West, and often employed in religious worship as a sacred symbol. As an instance of this quadrature we

may take the four signs of Taurus, Leo, Scorpio and Aquarius, which are called fixed signs, and are therefore in the relations of the quadrature to one another. Taurus is of the element of earth, Leo of the element of fire, Scorpio of water, and Aquarius of air. Of these the fire sign is opposed to the water sign, and the air to the earth; being in Occult symbology mutually disadvantageous to one another. Hence we find among the Mithraic monuments, constructed at a time when the sign Taurus coincided with the vernal equinox, there are four composite figures representing this mutual antagonism. First we have Leo the lion, emblem of the spirit, treading upon and rending the serpent or dragon, the sign Scorpio, which denotes the gross, passionate and diabolical nature known to the Theosophic student as Kâma—that principle in us which is *more material than matter*, to use a paradox. The next figure is that of a man leading or riding upon a bull, or again, as in the monument discovered by Kircher, standing upon and slaying it. Here Aquarius, the man, is the emblem of the higher intelligence, or spiritual knowledge, while the bull denotes natural science or material knowledge. Then again we have the figure of the bull coiled around and strangled by the serpent, denoting the supremacy of the passionate instincts of the natural man over the lower mind, and the constraint of natural science to feed the carnal desires of man. The fourth of these wonderful tableaux depicts a man in the act of slaying a lion, in allusion to the final conquest of the things of the spirit by the higher mind, by means of spiritual knowledge. In each case it will be observed there is evident reference made to the antagonism that naturally exists between the signs of the zodiac represented, as between the elements to which the latter are related; a fact which holds good with regard to the relations of the volatile and mutable signs also. So much then with regard to the quaternary obtained by the tripartite division of the zodiac.

The triad, which is obtained from the fourfold division of the twelve signs, gives us what is known as the *elemental* nature of the various symbols. In this arrangement the sign Aries is of the element of fire, Taurus of that of earth, Gemini of air, and Cancer of water. Leo follows as the second sign of the fire triplicity, Virgo the second of the earthy triplicity, and so on with the rest of the zodiac. It will then be seen that there are three kinds of fire, three kinds of air, three kinds of water, and three kinds of earth. Fire is a symbol of spirit, air of mind, water of the animal soul, and earth of the physical body. Each of these elements and their corresponding principles in the nature of man is female, receptive, negative, passive, and vehicular to that which is next above it; and masculine, projective, positive, active, and impelling to that which is next beneath it. In this way the element of the earth and the corresponding principle, the physical body, are finally the most inferior, external, and passive; while the

spirit, and the element of fire, are the most superior, internal, and active of all. Spirit and mind, as the elements of fire and air, are formless; the animal-soul and the body, as the elements of water and earth, are formative. Hence the kingdom of man is divided into two chief estates, the superior and subjective, and the inferior and objective; the internal and external, the spiritual and the natural. From the interaction of the active and passive elements, three others are produced, which form what are called the "critical states" of the elements. Thus from the admixture of earth and water we obtain slime, which corresponds to the fluid-body or astral, called in Hebrew *Tzelem*, whence the famous "rib" of Adam. From water and air we obtain vapour, which corresponds to the Kâma-Manas or lower mind; the shifting changeful clouds of human thought, now lifted up and now depressed, kissed by the morning sun, expanded and refined, then cooled by the passing wind and drawn to earth; a fitting emblem of the unresolved and reïncarnating Ego. By the action of fire upon air ether is obtained, which corresponds to the principle of Buddhi in the septenary constitution of man, the link between the spirit and the mind. Thus it will be seen that in the fiery, ethereal, aërial, vaporous, aqueous, viscous, and terrene states of the elements, we have a correspondence with the seven principles of man. The life that flows through all is one and indivisible. It will further be seen that we have a threefold constitution represented in each of these states, volatile, mutable and fixed; an outer, inner, and inmost degree of each. In all, twelve, corresponding to the apocalyptic city, the New Jerusalem, whose measure was "the measure of a man." From what has been said concerning the fourfold division of the signs of the zodiac, and the triple degrees of each, the description of that cosmic emblem will be at once apparent.

"The city lieth foursquare . . . twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of Israel." Israel is here the emblem of spirit-matter, the name being derived from the Egyptian deities, Issa or Isis, represented by the moon and ruling the physical universe, and Ra, the ruler of the sun, an emblem of spirit. In the scheme that we have now before us they cover the subjective and objective worlds, which taken collectively stand to one another in the relation of spirit and matter. Reverting once more to the four ancient cardinal signs of the zodiac, Leo, Aquarius, Scorpio, and Taurus, which we have seen to correspond to the spiritual, noëtic, psychic and physical principles in man, to the four walls of the city, as to the four corners of the earth and the powers which in Eastern and Western Occultism are said to rule over them, I may add that the three states which exist in each of these correspond to the three aspects, spirit, soul and body, the active, passive and resultant, the principle, cause and effect, on each of these

four planes. These three aspects are symbolized under three figures, a circle, a crescent, and cross. They enter into various combinations to form the symbols of the planets, in which combinations they are descriptive of certain alchemical processes which have relation to the evolution of humanity. Of these symbols the only one which embodied the three parts above referred to was that of the planet Mercury, and hence in all alchemical operations the basic principle was quicksilver, a fact that will be readily appreciated by many students of Occultism.

In review of these divisions of the zodiacal signs it will be observed that the threefold constitutional and fourfold elemental distribution of them gives us two numbers, which are of great importance in all magical philosophy, the numbers seven and twelve, the latter being composed of 3×4 , the former consisting of $3 + 4$. These figures, represented by the triangle and the square in the world of ideas, and by the pyramid and the cube in the world of objects, have a special signification for the Theosophist, and in all ages and countries have been held in sacred reputation as the symbols of spirit and matter, subjectively and objectively; of light and darkness, of good and evil. Hence it results that all the signs which behold one another by a trine aspect are considered as, and may be shown to be, favourable to one another; while those related by the square aspect are evil. The reason of which is, as we learn from the teachings of Pythagoras, that the world is founded upon numbers, and that all spiritual forces, with their corresponding material forms, are bound to follow this law. So that everything which makes for harmony and union is of the nature of the divine, which is one and indivisible, is of the nature of light, is good; whereas all that makes for discord and heterogeneity is of the nature of the material, which is differentiated and full of strife, is of the nature of darkness, is evil. When, therefore, we find the triangle superposed upon the cross, we know that we are dealing with the symbol of all that is of the nature of Venus, the lightbearer, the harbinger of peace, and the spiritual nature of man; but when, as in the symbol of the planet Mars, we find the cross of matter above the reversed triangle of spirit, we have to deal with the lower material nature of man, with the source of strife and discord, and with the state of liberty in its unrestrained and selfish aspect. It would be possible to go further with these signatures of the planets and to show that they are not only consonant with all that has been said with regard to the trine and quadrate constitution of the zodiac, but also that in themselves they are symbolical of some very deep and interesting arcana having reference to the nature and destiny of mankind; but to do so would take me too far from the main line of this essay.

The deities of the Aryans, as those of the Egyptians and Greeks, were in the first place merely symbolical of the divine attributes of the eternal life and mind, and of the elements and powers of nature which

expressed them. The course of time, and all that this expression intends when referred to the change and decay of such nations as those mentioned, would inevitably bring about a corruption of these divine mysteries; the steps between the personification and the deification of cosmic forces being greatly assisted, at least in the vulgar mind, by the free use of mythical drama and sacred legend by the Initiates of the successive ages. To recount the hundred myths and legends that ensphered even a single one of the zodiacal figures would be to recall to mind very much that must be already familiar to the average reader, and I shall therefore only ask you to pass with me in review of some of the signs of the zodiac from a symbolical standpoint, taking into account certain of the adjacent constellations which are inseparably linked thereto.

To begin then with Leo, the sign that some twenty thousand years ago was coincident with the vernal equinox, according to the Nârâyana system of the Hindûs, which recognizes the moving zodiac in contradistinction to our own method, in which the constellations and the signs are considered independently. The Lion is a solar figure and a symbol of pure spirit. Beneath its feet we see the constellation of Hydra, the serpent of the deluge, or the waters of space. Upon the back of the latter is Corvus, the raven, which being sent forth from the ark did not return. Beneath the serpent is the Mercabah, or ship, to which the dove is seen flying. These figures I believe to have a special reference to two separate classes of incarnating Egos sent forth from the ship of Manu. Above the Lion there is another one, couchant, and in the same meridian we find Cepheus, the hierophant and bearer of the sceptre. Hence the saying that "the sceptre should not depart from Judah till Shuleh came"; *i.e.*, until Scorpio, the symbol of the animal soul of man, should arise, for then the sign Leo drops from the meridian. Ariel, the Lion of God, Malike, the king, and other names were given to this eminent sign by the Chaldeans and Arabs; the Hindûs called it Sinha.

In close association with this is the next sign Virgo, variously represented on different zodiacs; a winged woman holding corn in one hand and a sickle in the other; or holding a palm branch in the right hand and a star, called Spica or the "wheat-ear," in the left; and again as Kanyâ-Durgâ, the immaculate Goddess of the Hindû pantheon, seated in a car drawn by the lion. In all she symbolizes Mûlaprakriti, or root substance, which, in association with spirit, became the virgin mother of the supreme Logos, and, in differentiation, of humanity also. Throughout the *Secret Doctrine* she is representative of the female potency of the material nature undefiled, which, in the state after the fall into matter, and previous to the division of the sexes, was associated with the biune sign Virgo-Scorpio.

The sign Libra marks that point in the progress of the human

monads where material evolution had reached the zenith of its potency, and was indeed at that stage where "nature unaided fails." The result was a recoil which brought about the separation of the sexes above referred to, and the subsequent production of a humanly-born race of mortals. As stated in the *Secret Doctrine*, this sign was not originally in the zodiac, and the evidence for this is that the stars, of which there are but three, belong to Scorpio, and are called the northern and southern Claws.

Scorpio has already been referred to as the sign representing the animal soul of man. It is identified also with the Atlantean or Fourth Race, among whom first began the struggle for supremacy between spirit and matter. There were among them the priests and votaries of both; those who worshipped the One Spirit, and those who worshipped matter under the form of man, and finally worshipped self. Hence we find in association with this sign two chief constellations which have reference to this struggle, Ophiuchus and Hercules, both of whom are represented as wrestling with serpents, while at the same time the former treads upon the Scorpion and the latter upon the Dragon. The sign is universally associated with evil, and even in the *Old Testament* we have reference to it in connection with the tribe of Dan, "the serpent in the path which biteth at the horse's heels."

The sign Sagittarius is typical of the Fifth Race of humanity, and corresponds to the Mânasic principle in man, which, like the Centaur, is half human and half animal; associated with Scorpio on the one side and with Capricornus on the other. It is the former which, in the prophecy above cited, is said to be "bitten in the heel." In connection with Scorpio, the symbol of the Atlantean race, this human animal points to the famous Kabiri, the Titans, and the Râkshasas and Daityas, who, under such and other names, have carried the record of the early Fifth Race through the ages.

The tenth sign of the zodiac, Capricornus, is known in the Hindû zodiac as Makara, the crocodile, and in Egypt, where this creature was sacred, it often took the place of the Goat, which was also a sacred animal. In all but the modern corrupted zodiac this figure of the Goat has a tail like a fish or sea-monster, and in this double aspect is largely treated of in the section on symbolism in the second volume of the *Secret Doctrine*, where it is considered as an emblem of the Kumâras, or spiritual Egos of humanity, and hence is representative of the Dhyân Chohans. It is likewise identified with Lakshmi, the Hindû Venus; with Varuna, and the Dolphin, upon whose back Neptune, the equivalent of Varuna with the Greeks, is represented as seated, or drawn by dolphins in a chariot made from a gigantic sea-shell. Now curiously enough we find in the same meridian with the sign Capricornus two constellations, one above called the Dolphin, and one beneath called Indus, a Hindû woman holding a spear and a

shield. "Suffice it to say, that as the sign of Makara is connected with the birth of the spiritual 'microcosm,' and the death or dissolution of the physical universe (its passage into the realm of the spiritual); so the Dhyân Chohans, called in India Kumâra, are connected with both." (*Secret Doctrine*, II, 579.)¹ With this sign therefore we must close the cycle of manifestation as represented in the zodiacal symbolism, for with Aquarius we enter that arc which leads back to the sign Leo from which we started.

What has been said regarding the signs of the zodiac in connection with the several Races of humanity, applies with equal significance upon a lesser scale to the sub-races, and in the cosmos to the several planetary Rounds. What I have been able to say within the limits of this short discourse does not exhaust one tithe of the symbolism of the zodiac, and I have been able only to glance at the more conspicuous representations of this vast pantheon; but if you will bear in mind those I have referred to, and consider them in connection with your Theosophic studies, I think that you will find assistance from them; and with the necessary patience and study you will no doubt be able to complete to your own satisfaction the entire circle of these luminous symbols. In short, one may safely say, from all that has been written and taught concerning this most ancient science of astrology, that it is an indispensable study in the course of Occult attainment; though I would have no one think that I refer in this connection to the astrology that is popularly known by that name.

These sublime speculations I consider to be the legitimate field for the higher faculties of the human mind; and though for many they will long remain little if anything more than the fevered dreamings which have for their object the discovery of the philosopher's stone, the elixir of life, or the universal solvent, yet for some of us at least they will include all these desirable things in something more than dreaming, since they are originally and finally the doctrine of human life and thought; a reflex of the Divine Mind in the Soul of Man, which, instinct with the consciousness of its own divine origin and destiny, reaches out towards the infinite in the contemplation of these supreme mysteries,

And moved by love, a flight sustains,
That faith nor reason reaches yet;
Until at length the soul attains
The star on which its hopes are set.

W. R. OLD, F.T.S.

¹ Hence the Theosophic symbol of ♀ Venus mediating between, and uniting in itself the \triangle of spirit and ∇ of matter.

Re-incarnation.

(Continued from p. 244.)

THE CAUSES OF REÏNCARNATION. (Concluded.)

AS this general desire for sentient existence is the cause of Re-incarnation universally, so is the determining cause of each individual Reincarnation the renewed longing for the taste of existence on the physical plane. When a long life on the earth-plane has been lived and a store of experiences has been gathered, this longing for physical existence is satiated for the time, and the desire turns towards rest. Then comes the interval of disembodiment, during which the Ego, reëntering as it were into himself, ceases to energize externally on the physical plane and bends all his energies to internal activities, reviewing his gathered store of experiences, the harvest of the earth-life just closed, separating and classifying them, assimilating what is capable of assimilation, rejecting what is effete and useless. This is the work of the Devachanic period, the necessary time for assimilation, for gaining equilibrium. As a workman may go out and gather the materials for his work, and having collected them may return home, sort and arrange them, and then proceed to make from them some artistic or serviceable object, so the Thinker, having gathered his store of materials from life's experiences, must weave them into the web of his millennial existence. He can no more be always busied in the whirl of earth-life than a workman can always be gathering store of materials and never fabricating from them goods; or than a man can always be eating food and never digesting it and assimilating it to build up the tissues of his body. This, with the rest needed between periods of activity by all forms of being, makes Devachan an absolute necessity, and rebukes the impatience with which ill-instructed Theosophists chafe against the idea of thus "wasting time." The rest itself is a thing, be it remembered, that we cannot do without. "The tired and worn-out Manu (thinking Ego)" needs it, and it is only "the now-rested Ego"¹ that is ready and fit for Reincarnation. We have not the energy needed for taking up the burden of the flesh again until this period of refreshment has enabled the forces of life mental and spiritual to store themselves up once more in the spiritual man. It is only at the approaching close of the cycle of rebirths that the Ego, grown strong by his millenniums of experience, is able to gird himself for the awful strain of his last swiftly recurring lives, "without Devachanic break," scaling those last seven steps of the ladder of existence with the tireless muscles hardened by the long ascent that lies behind.

¹ *Key to Theosophy*, pp. 139, 141.

One kind of progress—outside the necessary process of assimilation just spoken of, which is a condition of further progress—may be made in Devachan. H. P. Blavatsky says:

In one sense, we can acquire more knowledge; that is, we can develop further any faculty which we loved and strove after during life, provided it is concerned with abstract and ideal things, such as music, painting, poetry, etc., since Devachan is merely an idealized and subjective continuation of earth-life.¹

This may explain the marvellous infantile genius sometimes shown, especially in music, going far beyond any point known to have been reached before in the history of that art in the Aryan race. However that may be, it is well to remember that the resolute following of abstract thought, of idealistic longings, gives a trend to the Devachanic state that will make it a state of active, as well as of passive, progress. While Devachan is essentially the world of effects, yet, to this extent, it borrows from the world of causes, though it is also true that the impulse must be given here which will let the wheel still turn along that peaceful road. In Devachan is no initiation of cause, no origination of endeavour, but it allows of continuation of efforts aimed at the highest planes of being that man can reach from earthly life. Why there should be this possibility it is easy to see, for the abstract and the ideal heights are illumined by the Mánasic radiance, and that brightens, it is not dimmed, when Manas-Tajjasi soars unfettered to its own plane.

An interesting question arises at this juncture, as we may imagine the rest-period as over, the forces that carried the Ego out of earth-life as exhausted, the longing for sentient physical existence as reviving, and the Ego ready to cross "the threshold of Devachan" and pass to the plane of Reincarnation. What now guides him to the special race, nation, family, through which he is to find his new tabernacle of flesh, and what determines the sex he is to wear? Is it affinity? Is it free choice? Is it necessity? No questions fall more readily from an enquirer's lips.

It is the law of Karma that guides him unerringly towards the race and the nation wherein are to be found the general characteristics that will produce a body, and provide a social environment, fitted for the manifestation of the general character built up by the Ego in previous earth-lives, and for the reaping of the harvest he has sown.

Karma, with its army of Skandhas, waits at the threshold of Devachan, whence the Ego reëmerges to assume a new incarnation. It is at this moment that the future destiny of the now-rested Ego trembles in the scales of just Retribution, as it now falls once again under the sway of active Karmic law. It is in this rebirth which is ready for it, a rebirth selected and prepared by this mysterious, inexorable, but in the equity and wisdom of its decrees infallible LAW, that the sins of the previous life of the Ego are punished. Only it is into no imaginary Hell, with theatrical flames and ridiculous tailed and horned devils, that the Ego is cast, but

¹ *Key to Theosophy*, p. 156.

verily on to this earth, the plane and region of his sins, where he will have to atone for every bad thought and deed. As he has sown, so will he reap. Reincarnation will gather around him all those other Egos who have suffered, whether directly or indirectly, at the hands, or even through the unconscious instrumentality of the past personality. They will be thrown by Nemesis in the way of the *new* man, concealing the *old*, the eternal EGO. . . . The new "personality" is no better than a fresh suit of clothes with its specific characteristics, colour, form and qualities; but the *real* man who wears it is the same culprit as of old.¹

Thus, say, through a militant personality in one incarnation the Ego would set up causes tending to draw him for rebirth to a race and nation passing through a militant period in its history; the Ego of a Roman of the combative colonizing type would be drawn, say, to the English nation under Elizabeth, a nation and epoch at which physical heredity would provide a body, and social forces an environment, fitted for the manifestation of the character built up fifteen centuries before.

Another strand in the rope of Karma, and one of the strongest, is the dominant tendency and trend of the last-closed life. Dominant tendencies and the resolute following of any line of thought and action, reappear as innate qualities. A man of strong will, who steadfastly sets himself to acquire wealth, who follows this resolve through his life relentlessly and unscrupulously, will in another incarnation be likely to be one of those men who are proverbially "lucky," of whom it is said, "everything he touches turns to gold." Hence the enormous importance of our choice of ideals, of our selection of our aim in life, for the ideals of one life become the circumstances of the next. If they are selfish, base, material, our next incarnation will bring us into an environment in which they will fall into our grasp. As an iron will compels fortune here, so it stretches its mailed grasp across the gulf of death and rebirth, and grips the end it is resolute to gain; it does not lose tension and force during the Devachanic interlude, but gathers up all its energies and works in subtler matter, so that the Ego finds prepared for it on its return a tabernacle builded by that strong and passionate desire and fitted for the accomplishment of the foreseen end. *As a man sows so he reaps*; he is the master of his destiny, and if he wills to build for temporal success, for physical luxury, none can say him nay. Only by experience he will learn that power and wealth and luxury are but Dead-Sea Fruit; that with them the body may be clothed, but the Ego will be shivering and naked; that his true self will not be satisfied with the husks that are fit food but for the swine; and at last, when he has full-fed the animal in him and starved the human, he will, though in the far country whither his wayward feet have carried him, turn yearning eyes towards his true home, and through many lives he will struggle thitherwards with all the force once used for dominance now yoked to service, and the strong man

¹ *Key to Theosophy*, pp. 141, 142.

who built his strength for mastery of others will turn it to mastery of self and to training it into obedience to the Law of Love.

The question, "What determines sex?" is a difficult one to answer even by a suggestion, and definite information on this point has not been given out. The Ego itself is sexless, and each Ego, in the course of its myriad reincarnations, dwells in male and female bodies. As the building up of the perfect humanity is the object of Reincarnation, and in this perfect humanity positive and negative elements must find complete equilibrium, it is easy to see that the Ego must by experience develop these characteristics to the fullest in their appropriate physical subjects, and therefore that an alternation of sexes is necessary. It is also noticeable, as a matter of observation, that at this stage of human progress advance is being made in the synthesizing process, and we meet noble types of each physical sex showing some of the characteristics historically developed in the other, so that the strength, the firmness, the courage evolved along the male line are welded to the tenderness, the purity, the endurance, evolved along the female, and we catch some glimpse of what humanity shall be when the "pairs of opposites" divorced for evolution, are once more united for fruition. Meanwhile it seems likely that sex-experience constantly redresses the balance of the evolutionary process, and supplies the qualities lacking at any given stage, and also that the Karmic consequence of the infliction of wrong by one sex on another will be the drawing back of the wrong-doers to suffer in the wronged sex the effects of the causes they initiated.

Thus Karma traces the line which forms the Ego's path to the new incarnation, this Karma being the collectivity of causes set going by the Ego himself. In studying this play of Karmic forces, however, there is one thing that ought not to be left out of account—the ready acceptance by the Ego, in his clearer-sighted vision, of conditions for his personality far other than the personality might be willing to choose for itself. The schooling of experience is not always pleasant, and to the limited knowledge of the personality there must be much of earth-experience which seems needlessly painful, unjust and useless. The Ego, ere he plunges into the "Lethe of the body," sees the causes which ultimate in the conditions of the incarnation on which he is to enter, and the opportunities which there will be therein for growth, and it is easy to realize how lightly will weigh in the balance all passing griefs and pains, how trivial, to that piercing, far-seeing gaze, the joys and woes of earth. For what is each life but a step in the

Perpetual progress for each incarnating Ego, or divine soul, in an evolution from the outward into the inward, from the material to the Spiritual, arriving at the end of each stage at absolute unity with the Divine Principle. From strength to strength, from the beauty and perfection of one plane to the greater beauty and

perfection of another, with accessions of new glory, of fresh knowledge and power in each cycle, such is the destiny of every Ego.¹

And with such a destiny, what boots the passing suffering of a moment, or even the anguish of a darkened life?

THE PROOFS OF REÏNCARNATION.

The proofs of Reïncarnation do not amount to a complete and general demonstration, but they establish as strong a presumption as can, in the nature of the case, exist. The theory they support affords the only sufficient explanation of the growth and decay of nations, of the facts of individual evolution, of the varying capacities of man, of recurrent cycles in history, of unique human characters. I am content—despite my own certain knowledge that Reïncarnation is a fact in nature—to present it here as a reasonable working hypothesis, rather than as a demonstrated theorem; for I am writing for those who are seeking evidence in the facts of human life and history, and for them it cannot rise beyond the position of a reasonable hypothesis. Those who know it to be true need no arguments from me.

i. There are some living persons, as well as some not at present in earth-life, who remember their own past incarnations, and can recall their incidents as they can recall those of their present lives. Memory—which is the link between the varying stages of experience of the conscious being, and which carries with it the sense of individuality and of personality alike—stretches for them through the gateways of past births and deaths, and the nights of death no more break the chain of memory than the nights break it which separate the days of our ordinary life. Occurrences of their past lives are as real experiences of their living selves as though they had happened a few years ago, and to tell them that they did not have these experiences is a view to them as foolish as if you persisted that the events they passed through ten years ago happened to somebody else and not to their same selves. They would not debate the question with you, but would just shrug their shoulders and drop the subject, for you cannot argue a man's own experience out of his consciousness. On the other hand, a man's testimony to facts within his own knowledge cannot demonstrate the reality of those facts to a second person, and therefore this evidence is not conclusive proof to anyone but the experiencer. It is the final certainty of the truth of Reïncarnation to the person whose memory bears this witness to his own past; its value to the hearer must depend on that hearer's opinion of the intellectual sanity and moral worth of the speaker. If the speaker be a person of not only ordinary sanity in the affairs of everyday life, but of supreme intellectual strength; a person of not only ordinary morality, but of lofty moral purity, veracity and accuracy; under such circumstances

¹ *The Key to Theosophy*, p. 155.

his deliberate statement that he remembers incidents of his own life happening, say, some centuries ago, and his relation of these incidents with their local surroundings in detail, would probably have considerable weight with those familiar with his integrity and ability; it is second-hand evidence, but good of its kind.

ii. The vegetable, the animal, the man, all show signs of the working of the "law of heredity," of the tendency of parents to transmit to their offspring peculiarities of their own organization. The oak, the dog, the man, are recognizable, under superficial divergences, all the world over. All are generated and grow along definite lines; from two cells, a male and a female, each proceeds, developing along the lines of the parental characteristics. The offspring reproduce the specific parental marks, and however widely families of the same type may differ, we yet recognize the uniting peculiarities. We unite under the name of "dog" the St. Bernard and the toy-terrier, the boarhound and the Italian greyhound, as we unite under the name of "man" the Veddah and the Englishman, the Negro and the Râjput. But when we come to deal with intellectual and moral capacities, say in varieties of dogs and of men, we are struck with a significant difference. In the dog these vary between comparatively narrow limits; he may be clever or stupid, vicious or reliable, but the difference between a clever and a stupid dog is comparatively small. But in man how huge is the distance which separates the lowest from the highest, whether intellectually or morally: one race can only count "one, two, three, many," while the sons of another can calculate distances that have to be reckoned in light-years; one race counts it as filial virtue to slay its parents, or regards treachery as righteous, while another gives to Humanity a Francis Xavier, a Howard, a Lloyd Garrison. In man, and in man only, among all the races that people earth, do we find such great physical unity and such vast intellectual and moral divergency. I admit physical heredity as explanation of the one, but I need some new factor, not present in the brute, as an explanation of the other. Reincarnation, with its persistent intellectual and moral Ego, learning by experience, developing through millenniums, offers a sufficient cause; and a cause which also explains why man progresses while animals remain stationary, from the mental and moral standpoint, save as artificially bred and trained by man. As far back as records reach, wild animals have lived as they live now, beasts of prey, herds of buffaloes, tribes of monkeys, communities of ants; they live and die, generation after generation, repeating parental habits, slipping along ancestral grooves, evolving no higher social life. They have physical heredity as man has, and their wonderful instincts show what it can do. But physical heredity does not—for it cannot—give them the accumulated experience which enables the persistent human Egos to climb onwards ever, building great civilizations, gathering know-

ledge, rising higher and higher, so that none can trace a limit beyond which Humanity cannot grow. It is this persistent element that is lacking in the animal and that is present in the man, that explains why the animal is stationary and the man progressive. There is no storehouse for the experience gathered by the animal save as it modifies its physical organism, and so the experience thus physicalized becomes available for physical transmission; but man, storing the essence of his experience in the immortal Ego, starts life after life with this store as his possession, and so has the possibility of continued growth. For how can intellectual experience be transmitted, save by consciousness? Physical habits, which modify the organism, can be physically transmitted, as the tendency to trot in the horse, to point in the dog, and so on; in animals and in men alike, these facts are notorious. Equally notorious is the fact of the intellectual and moral stagnation of the animal as compared with the progressiveness of man. Another noteworthy fact is that no outside influence can impress on the brains of the lowest human races the elementary moral conceptions, which the brains of the more advanced assimilate almost immediately on presentation. Something more than the brain-apparatus is necessary for an intellectual or moral perception, and no training can give this something; training may render delicate the apparatus, but the impulse from the Ego is needed ere that apparatus can answer to the prompting from without. Nor does it tell against this truth that a European child, shut out of all human companionship, was found to be brutish and scarcely human on his release; for the physical organ needs the healthy play upon it of physical influences, if it is to be used on the physical plane, and if it is disorganized by unnatural treatment it cannot answer to any promptings from the Ego, any more than a piano, left to damp and rust, can give out melodious notes from its injured strings.

iii. Within the limits of a family there are certain hereditary peculiarities which continually reappear, and a certain "family likeness" unites the members of a family. These physical resemblances are patent, and are looked upon as evidences of the law of heredity. So far, good. But what law explains the startling divergences in mental capacity and moral character that are found within the narrow limits of a single family circle, among the children of the same parents? In a family of quiet home-loving people, settled on the same spot for generations, is born a lad of wild and roving spirit, that no discipline can tame, no lure can hold. How can such a type be found in such surroundings, if the mental and the moral nature be born of ancestral sources? Or a "black sheep" is born in a pure and noble family, wringing the hearts that love him, dishonouring a spotless name; whence comes he? Or a white blossom of saintliness unfolds its radiant beauty amid sordid and gross family surroundings; what

dropped seed of that exquisite plant into soil so evil? Here, in every case, Reincarnation gives the clue, placing the mental and moral qualities in the immortal Ego, not in the physical body born of the parents. Strong physical likeness is found between brothers whose mental and moral characters are as the poles asunder. Heredity may explain the one; it cannot explain the other.¹ Reincarnation steps in to fill the gap, and so renders complete the theory of human growth.

iv. This same problem is presented even more strongly in the case of twins, in which the children have not only identical ancestry but identical pre-natal conditions. Yet twins often unite the most complete physical likeness with strong difference of mental and moral type. And another matter of significance in connexion with twins is that during infancy they will often be indistinguishable from each other, even to the keen eye of mother and of nurse. Whereas, later in life, when Manas has been working through his physical encasement, he will have so modified it that the physical likeness lessens and the differences of character stamp themselves on the mobile features.

v. Infant precocity demands some explanation at the hands of science. Why can a Mozart, at four, show knowledge in which none has trained him? Not only taste for melody, but "instinctive" ability to produce settings for melodies given him, settings which break none of the complicated laws of harmony that the musician has to learn by patient study. "He was born of a musical family." Surely; otherwise it is hard to see how the delicate physical apparatus necessary for the manifestation of his transcendent genius could have been provided; but if his family gave him the genius as well as the physical machinery for its manifestation, one would like to know why so many shared in the possession of the physical musical apparatus, while none save he showed the power that welled up in the symphonies, the sonatas, the operas, the masses, that flowed in jewelled cascades from that exhaustless source. How could effect so mighty flow from cause so inadequate, for among all the Mozart family there was only one MOZART. And many another case might be quoted in which the child outran its teachers, doing with ease what they had accomplished with toil, and quickly doing what they could in nowise accomplish.

vi. Infant precocity is but a form of manifestation of genius, and genius itself needs explanation. Whence comes it, harder to trace than the track of birds in the air? A Plato, a Dante, a Bruno, a Shakespeare, a Newton; whence are they, these radiant children of Humanity? They spring from mediocre families, the first and the last to make the name immortal, families whose very obscurity is the definite proof that they possess but average abilities; a child is born, loved, caressed,

¹ I am not forgetting "reversion," nor the question of how these discordant types enter a family if the Egos are drawn, as said, to suitable surroundings, but these points will be dealt with under "objections."

punished, educated, like all the others; suddenly the young eagle soars aloft to the sun from the house-sparrow's nest beneath the eaves, and the beat of his wings shakes the very air. Did such a thing happen on the physical plane we should not murmur, "Heredity and a curious case of reversion"; we should seek the parent eagle, not trace the genealogy of the sparrows. And so, when the strong Ego stoops to the mediocre family, we must seek in that Ego the cause of the genius, not look for it in the family genealogy.

Will any one venture to explain by heredity the birth into the world of a great moral genius, a Lao-Tze, a Buddha, a Zarathustra, a Jesus? Is the Divine Root whence spring these blossoms of humanity to be dug for in the soil of physical ancestry, the sources of their gracious lives in the small well of commonplace humanity? Whence brought they their untaught wisdom, their spiritual insight, their knowledge of human sorrows and human needs? Men have been so dazzled by their teaching that they have dreamed it a revelation from a supernatural Deity, while it is the ripened fruit of hundreds of human lives; those who reject the supernatural Deity must either accept Reincarnation or accept the insolubility of the problem of their origin. If heredity can produce Buddhas and Christs, it might well give us more of them.

vii. We are led to the same conclusion by noting the extraordinary differences between people in the power of assimilating knowledges of various kinds. Take two persons of some intellectual power, clever rather than stupid. Present to each the same system of philosophy. One swiftly grasps its main principles, the other remains passive and inert before it. Present to the same two some other system, and their relative positions will be reversed. One "has a bent" towards one form of thought, the second towards some other. Two students are attracted to Theosophy and begin to study it; at a year's end one is familiar with its main conceptions and can apply them, while the other is struggling in a maze. To the one each principle seemed familiar on presentation; to the other, new, unintelligible, strange. The believer in Reincarnation understands that the teaching is old to the one and new to the other; one learns quickly *because he remembers*, he is but recovering past knowledge; the other learns slowly because his experience has not included these truths of nature, and he is acquiring them toilfully for the first time.

viii. Closely allied to this rapid recovery of past knowledge is the intuition which perceives a truth as true on its presentation, and needs no slow process of argument for arrival at conviction. Such intuition is merely recognition of a fact familiar in a past life, though met for the first time in the present. Its mark is that no argument strengthens the internal conviction which came with the mere perception of the fact; arguments demonstrating its reality may be sought and built up

for the sake of others, but they are not needed for the satisfaction of the believer himself. *That* work has been done, so far as he is concerned, in his own previous experience, and he has no need to retravel the same road.

ix. Reincarnation solves, as does no other theory of human existence, the problems of inequality of circumstances, of capacity, of opportunity, which otherwise remain as evidence that Justice is not a factor in life, but that men are the mere sport of the favouritism of an irresponsible Creator, or of the blind forces of a soulless Nature. A child is born with a brain fitted to be the instrument of all animal passions, a "criminal brain," the vehicle of evil desires, brutal instincts; child of a thief and a harlot, his life-blood flows from a foul and poisoned source; his surroundings educate him to vicious courses, train him in all evil ways. Another is born with a nobly moulded brain, fitted to manifest the most splendid intellect, with small physical substratum as basis and instrument for brutal passions; child of pure and thoughtful parents, his physical nature is built of good materials, and his surroundings push him along right paths of conduct, training him to good and generous action, helping him to repress all base and evil thoughts. The one by organism and environment is foredoomed to a life of crime, or, at best, if the Divine in him should make itself felt, to a terrific struggle against enormous odds, a struggle which, should it end in victory, must leave the victor exhausted, maimed, heartbroken. The other by organism and environment is foredoomed to a life of beneficent activity, and his struggle will be not against the evil that drags him down but after the higher good that allures him upwards. Whence such diverse fates, if these human beings enter for the first time on life's stage? Shall we say that some conscious and overruling Providence creates two lives, banning the one to uttermost degradation, blessing the other to loftiest possibilities? If so, then a wailing and helpless Humanity, in the grip of a fathomless Injustice, can but shudder and submit, but must cease to speak of Justice or of Love as being attributes of the Deity it worships. If a similar result come about by the blind forces of Nature, then also is man helpless in the grasp of causes he can neither fathom, nor control, and round his heart, while his race endures, must coil the fanged serpent of poisonous resentment against Injustice, good and evil lots being ground out of the lottery-wheel of blinded Fortune, lots which fall into men's laps without power of theirs to accept or to reject. But if Reincarnation be true, Justice rules the world and man's destiny lies in his own hands. The yielding to evil thoughts and acts, the infliction of wrong on others, the unscrupulous pursuance of selfish ends, these build up for the reincarnating Man a brain which is the fitted instrument for their increased manifestation, a brain in which all evil tendencies will find grooves ready for their easy working, and in which

good forces will seek in vain physical organs for their expression. The nature with such evil physical equipment will be drawn to suitable environment, where opportunities for evil action offer themselves on every hand, to parents whose poisoned bodies can yield the physical materials most fitted to serve as substratum for such manifestation. Terrible? Aye, just as it is terrible that persistent drunkenness should lead to destruction of body and brain. But where there is Justice, inviolable Law, there is hope, for we are then no mere straws, driven by the wind, but masters of our own fate, since by knowledge we can guide these laws, which never fail us, and which become our helpers instead of our foes. For as man may build to evil, he may build to good, and the reverse of the results just sketched may be brought about. Resistance of wrong thought and act, patient service of others, scrupulous devotion to unselfish ends, these build up for the reincarnating Man a brain which is the fitted instrument for their increased manifestation, in which all good tendencies will find grooves ready for their easy working, and in which evil forces will seek in vain physical organs for their expression. Such a nature is equally drawn to environment where opportunities for good will crowd around it, to parents worthy to build its physical tabernacle. But in each case the tabernacle is built on the plan supplied by the architect, the Ego, and he is responsible for his work.¹

Again, Reincarnation explains to us the extraordinary contrasts between people's aspirations and their capacities. We find an eager mind imprisoned in a most inefficient body, and we know it is hampered now by its sloth in utilizing capacities in a previous life. We find another yearning after the very loftiest attainments, struggling with pathetic eagerness to grasp the subtlest conceptions, while it lamentably fails to assimilate the most elementary and fundamental ideas of the philosophy it would master, or to fulfil the humble requirements of a fairly unselfish and useful life. We recognize that in the past opportunities have been wasted, possibilities of great attainments disregarded or wilfully rejected, so that now the Ego's upward path is hindered and his strength is crippled, and the soul yearns with pitiful and hopeless eagerness for knowledge, not denied it by any outside power, but unattainable because it cannot see it, though it lies at its very feet.

There is another suggestion that may appeal to those who believe in a personal over-ruling Providence, who creates the spirits of men. Is it seemly to imagine Deity as at the beck and call of his creatures in the exercise of his creative energy, as waiting attendant on the passions

¹ It must never be forgotten that worldly rank, wealth, etc., do not run on all fours with good and evil surroundings. In the first extreme case sketched in the text, the surroundings are distinctly evil, but in the second case the Ego might be surrounded by worldly troubles just because it had won the right to have opportunities of growth. A mediocre selfish life might draw the reincarnating Ego into very comfortable physical circumstances, where selfishness would come easily and be much fostered.

and lusts of men to create a human spirit to inhabit the body which springs from some evil act of unbridled self-indulgence? This constant creation of new spirits to inhabit forms dependent for their existence on man's caprice has in it something which must be repugnant to those who reverence their ideal of a Divine Being. Yet there is no other alternative, if they believe man is a spirit—or has a spirit, as they mostly phrase it—and reject Reincarnation.¹

x. Another argument which appeals only to those who believe in the immortality of man is that all which begins in time ends in time. All that has a beginning has an ending, and the necessary correlative of immortality after death is eternal existence before birth. This is why Hume declared that metempsychosis was the only theory of the soul to which philosophy could hearken, since "what is incorruptible must be ungenerable." Thought which rises to the dignity of philosophy must accept either Reincarnation, or the cessation of individual existence at death.

xi. Yet, again, is it not somewhat irrational, given the immortality of the Spiritual Intelligence in man, to suppose that such an Intelligence comes into the world, inhabits, say, the body of a Fiji Islander, leaves it, and never returns to learn the innumerable lessons this earthly life can teach, but has not yet taught him? We see how much more of growth, mental and moral, is possible for man on earth than that accomplished by a Fiji Islander. Why should that Intelligence finally quit earth-life until all its lessons have been mastered? To send on that inexperienced Intelligence into some higher sphere of spiritual life is like sending on a boy in the lowest class of a school to the University. Common sense bids him return for term after term, after the rest of the holidays, until he reaches the highest class, and passes from that, having learned what the school has to teach him, to the wider life and deeper learning of the college.

xii. Analogy suggests the coexistence of the temporary and permanent elements in one life-cycle. The leaves of a tree are born, mature, and fall; during their life they take in nourishment, change it into substances useful to the tree, transmit the result of their life-energy to the tree, and—die. They do not rise again, but the tree endures, and puts out with the new spring a new crop of leaves. So does the personality live, gather in experience, transmute it into permanent values, transmit it to the enduring tree whence it springs, and then perish; after the winter passes, the Ego puts forth the new personality to do similar work, and so to build up and nourish the growth of the tree of Man. And so all through nature we see the temporary serving the permanent, working for the growth of that more enduring life of which it is itself but the passing offshoot.

xiii. The recurring cycles of history point to the Reincarnation of

¹ See Prof. W. Knight's Essay in the *Fortnightly Review*, Sept. 1878.

large numbers of persons as it were in bulk. We find at the close of periods of fifteen centuries the reëmergence of the types of intelligence and of character that marked the beginnings of such periods. Let the student, with this idea in his mind, compare the Augustan period of Roman history with the Elizabethan period of English. Let him compare the conquering, colonizing, empire-building type of the Romans with that of the English. Let him compare the currents of religious thought in the third and fourth centuries after Christ with those of the eighteenth and nineteenth, and see if he cannot trace in the prevalence of mystic and Gnostic thought to-day any reëmergence from the close of the fourth century. When he has pursued this line of study for awhile, he will begin to see that the statement in Theosophical books that fifteen centuries is the "average period between incarnations" is not a mere fancy or guess.

xiv. The rise and decay of races is best explained on the hypothesis of Reincarnation. It is noticed that some races are dying out, despite the efforts which have been made to check their decay; their women become afflicted with sterility and so their numbers steadily diminish, their complete extinction being only a question of time. The Reincarnationist says: "The Egos are leaving that race; all that can be learned through that particular expression has been learned; the Egos that once informed its children have gone on into other races; there are no more baby Egos to puzzle out through it the lessons of their earliest human experience; hence there is no demand on it from the plane of causes, and it must inevitably disappear." So also do we find that when a race has reached its acme of attainment slow decline sets in, and synchronously another race begins its upgrowth and rises as the other falls. For the advanced Egos, having used a racial type to its utmost possibilities, seek then other type with higher possibilities before it, and leaving the less advanced Egos to incarnate in the first type they themselves pass on to a younger race; and so the succession goes on, less and less advanced Egos incarnating in the first type, which therefore slowly degenerates, until the stage spoken of above is reached and signs of approaching extinction are seen.

Many another proof of the reality of Reincarnation might be brought forward, but with our limited space these must suffice. The earnest and painstaking student can add others, as his knowledge grows.

OBJECTIONS TO REINCARNATION.

The statement of objections here adduced is drawn from those raised by opponents and enquirers, and is merely offered as a sample of those most frequently met.

i. *The Loss of Memory.* This is fully dealt with under the heading **WHAT IT IS THAT DOES NOT REINCARNATE**, and the explanation need not be repeated here.

ii. *The Increase of Population.* If the number of Egos, it is asked, be a fixed number, how do you account for the increase of population? It is a doubtful matter, to begin with, whether there is, or is not, an increase of the total population of the globe, however great may be the increase on any particular area. No census of the total population has ever been taken, no statistics are available for our guidance. But let us take it for granted that there is an increase of the total population. This is perfectly consistent with a growth in the number of the incarnated Egos, seeing the small proportion these bear to the total number of Egos out of incarnation. To reduce the answer to a very concrete form: there are three thousand Egos to be incarnated; one hundred are incarnated, leaving two thousand nine hundred out of incarnation; a period of fifteen hundred years is to elapse before the first hundred come into incarnation again, and so with each successive hundred; a very slight shortening of the period out of incarnation for some must vastly increase the incarnated population. Those who raise this objection generally take it for granted that the proportion of Egos out of incarnation to those in incarnation is about half and half, whereas the number out of incarnation is enormously greater than that of the Egos incarnated. The globe is as a small hall in a large town, drawing the audiences that enter it from the total population. It may be at one time half empty, at another crowded, without any change in the total population of the town. So our little globe may be thinly or thickly populated, and the vast number of Egos on which it draws to replenish its stock of inhabitants remains practically inexhaustible.

iii. *Reincarnation ignores the Law of Heredity.* On the contrary, it enforces it on the physical plane. It admits that the parents in giving the physical materials stamp these with their own signet, so to speak, and that the molecules built into the child's body carry with them the habit of vibrating in definite ways and of associating themselves in particular combinations. Thus will be conveyed hereditary diseases; thus will be transmitted little tricks of manner, habits, gestures, etc. "But," the objector proceeds, "this is not all. Mental likenesses are transmitted, mental peculiarities as well as physical." This is true within limits, but not to the extent taken for granted by those who would fain explain everything by the working of a single law. Pranic atoms as well as physical are contributed by the parents, as are also Kâmic elements—especially by the mother—and these work on the molecules of the brain as well as on those of the rest of the body, and so cause the reappearance in the child of vital and passional characteristics of the parents, modifying the manifestations of the Thinker, the Manas, the Reincarnating Ego. The theory of Reincarnation admits all these modes of influence by the parents on the child, but while allowing to the fullest for these, it refuses to ignore all the independent

action of which exist proofs as striking as those of parental influence on the Lower Quaternary, and so Theosophy gives a full explanation of differences and of similarities, whereas heredity gives only a partial and one-sided one, laying stress on the similarities and ignoring the differences.

iv. *Reversion is sufficient to explain the differences*, is the answer to the last criticism: genius is explained by reversion, as are all types wholly different from the immediate progenitors. But if genius be a case of reversion then we ought to be able to recognize the ancestor endowed with it, since it marks out its possessor from the crowd. Genius should only appear, however long the intervals, in families in which it has already been manifested. If Shakspeare be an instance of reversion, to whom did he revert? The very fact that a genius suddenly renders illustrious a family hitherto obscure negates the hypothesis of reversion, since the obscurity is itself the guarantee of the absence of genius. It may also be remarked that when the birth of a vicious child in a virtuous family is put down to reversion, the explanation is a pure guess without a shadow of proof in its support. If genius could be established as a reversion then, by analogy, the other cases might be similarly argued for, but where the presumption is against this explanation in the case in which it might easily be verified, if true, little stress can be laid on it in cases in which verification is almost necessarily impossible.

v. *The appearance of a vicious child in a virtuous family, and of a virtuous child in a vicious family, is against the theory that the Ego is drawn to those who can give it a suitable body and environment.* At the first blush, this objection seems a strong one, but it leaves out of account the very important question of Karmic ties. The Esoteric Philosophy teaches that the future destinies of Egos become intertwined by the relations set up between them in any earth-life. Love and hatred, service and injury, comradeship in good and evil, all tend to draw the Egos back to earth-life together, for the joint working out of effects jointly caused. Hence the shocking, and on this plane unnatural, hatreds found to exist sometimes between parents and children, brothers and sisters—hatreds as inexplicable as they are malignant, marked with monstrous features of revenge as for some unremembered but dominating wrong. Hence, too, the inseverable ties that bind hearts together, out-reaching distance, out-lasting time, ties whose uncaused strength in this life points to a genesis beyond the portal of birth.

A LAST WORD.

And here must end this imperfect treatment of a theme too vast and too deep for pen feeble as mine. This sketch can but serve as elementary introduction to a study of one of the weightiest problems of human existence, a study more vital, perchance, to our present stage

of civilization than any other in which the mind of man can engage. All life changes its aspect when Reincarnation becomes a deeply settled conviction, beyond all argument, raised above all dispute. Each day of life but one page in the great drama of existence; each sorrow but the fleeting shadow cast by a passing cloud; each joy but a gleam of sunshine reflected from a swinging mirror; each death but the moving from a worn-out house. The strength of an eternal youth begins slowly to pass into the awakening life; the calmness of a vast serenity broods over the tossing waves of human thought; the radiant glory of the Immortal Intelligence pierces the thick dusky clouds of matter, and the imperishable Peace that nought can ruffle sheds its pure whiteness over the triumphant spirit. Pinnacle after pinnacle of spiritual heights lift themselves into the illimitable ether, steps which climb the azure immeasurable, and fade into the infinite distance which shrouds the Future, immense and unimaginable by the very spirit in man. And then, "blinded by the excess of light," wrapped in a hope too deep to be joyous, too sure to be triumphant, too vast to be syllabled, Man enters into the All-consciousness to which our consciousness is as senselessness, till Eternity again thrills with the summons, COME FORTH, FOR THE DAY OF BRAHMÂ IS DAWNING AND THE NEW WHEEL BEGINS TO TURN!

ANNIE BESANT, F.T.S.

Basudebamanana; or, the Meditation of Basu Deba.

Translated by Two Members of the Kumbakonam T.S.

(Continued from p. 225.)

VARUNAKA VI.

OM! Of the seven things previously stated we have expatiated upon the first four, one being the cause of another. In this sixth chapter will be described the different functions of Râga and other desires, as also Abhimâna (reference of all actions to self), Aviveka (non-discrimination of Âtmâ from Non-Âtmâ) and Ajnâna (non-spiritual wisdom).

Râga and others are sixteen in number. They are Râga, Dvesha, Kâma, Krodha, Lobha, Moha, Mada, Mâtsarya, Îrshyâ, Asûya, Dambha, Darbha, Ahankâra, Ichchha, Bhakti, and Shraddhâ.

(1) The inclination of the mind towards women is Râga (passion for women).

(2) The inclination of the mind to return evil for evil is Dvesha (hatred).

(3) The desire of the acquisition of lands, houses, etc., is Kāma (passion for objects).

(4) The anger which arises in one when he is thwarted by another in the accomplishment of such above-mentioned desires is Krodha (anger).

(5) The thought of one that he should not spend even a particle of his wealth on good purposes is Lobha (avarice).

(6) The indifference in one who through the infatuation of his wealth does not care to know what actions ought to be done and what not is Moha (ignorance or delusion).

(7) The thought of one who through the enormousness of his wealth thinks that nothing is impossible for him is Mada (arrogance).

(8) The ill-feeling shown by one towards another of equal wealth is Mātsarya (envy).

(9) The action of the mind which feels miserable at the grief (of another) leaving him and oppressing itself is Īrshyâ.

(10) The action of the mind which feels miserable at another being happy like itself is Asûya.

(11) The thought of one who thinks that he would become famous through the performance of certain actions of his is Dambha.

(12) The thought of one that there is no one equal to himself is Darbha.

(13) The thought of one that he is able to perform everything is Ahankâra (egoism).

(14) The desire of performing such acts as eating, excretion, and such like acts which cannot be abstained from, is Ichchha.

(15) The excessive love shown by one towards his Guru, the virtuous and the Gods is Bhakti (devotion).

(16) Belief in the efficacy of Yajus (sacrifices) and other rites, Vedas and other spiritual books is Shraddhâ (faith).

Thus Râga and others are sixteen in number. Now in an enquiry on Âtmâ, of what avail is the purification of the mind? Bondage or emancipation arises to men in this world only through their mind and nothing else. The mind which is originally pure becomes liable to bondage through its contact with impurities. Reverting to the true state of its pristine purity is emancipation from the fourteen actions of the mind, viz., Râga and those following it as enumerated above of the impure class, while the last two, viz., Bhakti and Shraddhâ, belong to the pure one. Râga and the other thirteen actions arise often in men without any effort of theirs. They lead them into sinful acts. Such wallowers in impure desires are doomed persons, and will never gain a higher state. Therefore a person after having thoroughly searched his own mind and cleared it of Râga and the other desires which are the source of all impurities, should plant it firmly in (Karmas of) Bhakti and Shraddhâ which tend to produce purity. But as

regards Ichchha (the fourteenth in the above order), it is impossible (now) to control it. Through such subjugation, grief only would ensue. Such an action does not enable one to attain heaven or hell. Therefore, it is quite necessary to perform such acts as taking food or answering the calls of nature, which come under the head of Ichchha.

In the waking and the dreaming states, inasmuch as Râga and other desires exist, Karmas also exist; but in Sushupti, Swoon, Samâdhi and the state of habitual silence (of Yogis), as Râga and other desires do not exist, Karmas also do not exist. Hence it is certain from the processes of Anvaya (coëxistence) and Vitreka (disjoined existence) that Râga and others are the cause of Karmas.

Then whence are the Râgas, etc.? They arise from Abhimâna (reference of all actions to self). (For instance) so long as a woman has the Abhimâna that she belongs to the class of women, so long is she engaged in the duties of serving her husband, keeping watch over the house, cooking and the rest. A husband so long as he has the Abhimâna of a male does the duties of a husband, agriculture, trade, etc., through Râga and other desires. Similarly all persons through Abhimâna for caste, orders of life, calling, etc., follow their respective avocations prompted thereto by Râga and other desires. Therefore the cause of all these desires is only Abhimâna. Then what is the result of this enquiry? It is this: that an aspirant for salvation should abandon all Abhimânas of caste, orders of life, stage or period of life, and such others. If freed from Abhimâna, one is also freed from bondage. Therefore with the existence of Abhimâna there is also the existence of Râga and other desires, but with the cessation of Abhimâna there is also the cessation of Râga and other desires. In the waking and the dreaming states, as there is the Abhimâna of caste and orders of life, etc., persons are prompted to action through Râga and other desires; but in Sushupti and other states as there is no Abhimâna of caste and orders of life there is no action done through Râga and other desires.

Then whence does this Abhimâna arise? It arises through Aviveka (non-discrimination of Âtmâ and Non-Âtmâ). Though all persons are different from their bodies, yet as they have no such discrimination, there is the Abhimâna in them through which they say: "I am a Brâhman, I am a Kshatriya (warrior), I am a Vaishya (merchant class), I am a Shûdra (the lowest class), I am a celibate, I am a householder, I am an ascetic, I am a male, I am a female," and so on. Thus Aviveka is the cause of Abhimâna. On the other hand, it may be argued that the body and not Aviveka is the cause of Abhimâna. Were that so, there should arise (through the changes of body) in a Kshatriya (warrior) the Abhimâna of being a Brâhman, in a female the Abhimâna of being a male, in a celibate the Abhimâna of being a householder, and so on. But such is not the case. Therefore Abhimâna is not

generated by the body. Then may not Abhimāna arise in a Brāhman by virtue of the tuft of hair and sacred thread which he wears, and (the same arise) in an ascetic by virtue of the red cloth, staff and bowl which he carries? No, since the tuft of hair and sacred thread are found also in Kshattriyas (warrior class) and Vaishyas (merchant class) and the red cloth, bowl, etc., are found also among Shûdra devotees. To these persons, too, the Abhimāna, "I am a Brāhman, I am an ascetic," should arise (by virtue of wearing them). But it is not so. It may be said that the Abhimāna of being a Brāhman may arise on account of the differentiation of organs as in a male and female. As all are found to be of the same form it is not the difference of organs that is the cause. But if it is again urged that Abhimāna arises through the special parts of the body which one inherits from his father of higher powers, then such special parts of the body, such as hair, nails, teeth, as also excretions, etc., should have the name Brāhman applied to them. But this is not the fact. Therefore Brahmā himself cannot gainsay the fact that the cause of this Abhimāna is nothing else than Aviveka.

Let us again sift thoroughly the cause of Abhimāna. On a scrutinizing enquiry we find that just as in this world, words such as festivals, marriage, army, society, etc., have arisen on account of the collective aggregates they denote, so also the collective aggregates of the body and organs, which are composed of Mâyâ, that is beyond the power of speech, have in worldly parlance come to be denoted by such terms as Brāhman, Kshattriya, Vaishya, Shûdra, male, female, eunuch; Gujerâti, Maharashtra, Telugu, Karnata, Dravida, Pandit, Dhikshita, Astrologer, writer of Purânas, one well versed in Vedângas, a follower of Shiva, Bhâgavata (worshipper of the Lord), peon, commander-in-chief, king, minister, guru, disciple and other names. But Âtmâ is one that has no name or form (at any time) during the three periods (past, present and future). Non-discrimination of the reality of Âtmâ as stated above is Aviveka. Thus through Aviveka there arises in men the Abhimāna of caste, orders of life, etc., in Âtmâ.

What is the cause of this Aviveka? It is the beginningless Ajñâna (non-wisdom) which envelops from the beginningless time one's own (Âtmâ) reality of spiritual self-wisdom, and which can be removed only by the spiritual intuitive wisdom of Âtmâ. It is through Ajñâna alone that persons in this world say, "I do not know myself." But here it might be stated that all persons (except the deluded or idiots) know themselves. To this the reply is that all men (in this world) are only idiots since they identify themselves with their bodies, which are illusion, through such expressions as: "I am a Brāhman, I am a Kshattriya, I am a Vaishya, I am a Shûdra, I am a celibate, I am a householder," etc. Therefore, as none (in this world) know that

Âtmâ is other than body they are only idiots. Some men in this world, well versed in the Shâstras and Purânas, have known that the body is Non-Atmâ and that Atmâ is different from the body, which is like a pot, wall, etc. How can it be said that these, too, do not know Atmâ? They cannot be said to be the knowers of the nature of the real Atmâ, since they have known as Âtmâ (only) Jivâtmâ (the lower), which is the agent, the enjoyer and the dual one, and which is subject to the fluctuation of the worlds, is merely the reflected consciousness (of Atmâ) and is associated with mundane affairs. But they have not known that Atmâ (the higher), which is the non-doer, the non-enjoyer, the non-dual, the immobile, the pure consciousness and the one disconnected with worldly affairs.

Whence is this Ajñâna (non-wisdom)? As the Vedas say, it has no beginning, hence it is impossible to divine its cause. Then as Ajñâna has no beginning, it may be inferred that it has no end, the result would be that there would be no emancipation to men (as Ajñâna would ever be enveloping their minds).

It is not so. Ajñâna, though it has no beginning, has an end. In this world some substances, though having no beginning, have yet an end. Some, though having no end, have yet a beginning. For instance (in Sanskrit logic), Prâk-abhâva¹ has no beginning, but an end. Prativamsa-abhâva has a beginning, but no end. Again, though we are not able to divine the real cause of a disease which is due to (a change in the equilibrium of) Vâyu (air), bile and Shleshmâ (phlegm) in the body, yet it is seen daily that we are able to cure the disease by the administering of medicines as stated in the medical books. Likewise, though we may not be able to trace Ajñâna (non-wisdom) to its source, yet it is laid down that Jñâna (spiritual wisdom) obtained through the holy sentences of Vedântas roots up Ajñâna.

Now what are the characteristics of this Ajñâna? It is impossible for us to describe it, (since) neither is it Sat nor Asat,² nor is it a mixture of both. It is neither with parts nor without parts, nor is it a mixture of both. It is neither different (from Atmâ) nor non-different (from it), nor is it a mixture of both. It is simply beyond Vâch (the power of speech or indescribable). Why is Ajñâna not Sat, etc.? It

¹ In Sanskrit logic Abhâva (negative predicament) is considered as existent as Bhâva (positive predicament), just as it is contended that light and darkness are different entities, and not that darkness is merely the absence of light. All nameable things are divided into Bhâva (positive predicament) and Abhâva (negative predicament). Abhâva is of two principal kinds, Samsarga and Anyonya (or mutual). The former is divided into three, called Prâk (prior), Atyanta (incidental), and Prativamsa (subsequent). The first and the third are referred to in the text. The former may be illustrated thus. Suppose a pot is created now. Before its creation the pot was in a state of Abhâva or non-existence. This Abhâva had no beginning, but has an end when the pot is created. This is Prâkabhâva. Similarly when a pot is destroyed, its Abhâva or non-existence has a beginning from the time of the destruction of the pot, but has no end thereafter.

² This definition of Ajñâna or Mûlaprakriti shows that a late attempt at the solution of the origin of Mûlaprakriti from the bosom of Parabrahman is impossible.

is not Sat since it is affected (or put an end to) by Tattva-jñāna (the spiritual wisdom of the discrimination of Tattvas), and does not last all the three periods of time. It is not Asat (unreal) like the horns of a hare, or of a person, or like a lotus in the sky (above), as there is in all persons the self-experience of "I am an Ajñāni" (not a spiritually wise person). Nor is it a mixture of both, as these cannot coëxist (like light and darkness). This gross Akāsha is itself very subtle. Still more subtle is the subtle non-quintuplicated Ākāsha (called the rudimental properties), as stated in Chapter I. Still more subtle are the Gunas (Sattva, Rajas and Tamas of Mūlaprakriti). The subtlest of all is Ajñāna. Therefore as Ajñāna is the primeval cause of all subtle things, it is without parts. At the same time it cannot be said to be without parts since it manifests itself as this universe of gross matter. Nor can it be a mixture of both, as opposites cannot coëxist. Then it may be said that Ajñāna is different from Ātmā. It would be wrong to say so, as that would be against the Vedas, which enunciate non-duality, and as there is no other Sat than the Sat of Ātmā. Nor is it non-different from Ātmā, as then it would be equivalent to saying that Ātmā has no powers. Moreover, it would conflict with the Shrutis which say: "Its (Ātmā's) supreme powers are variously described." Therefore it cannot be said to be non-different (from Ātmā). Besides, we shall have to make (on this supposition) Ātmā inert and Mâyā intelligent. Then Ātmā will have the names Avidyā, etc., applied to it, and all the attributes of Avidyā, such as non-reality, inertness, and pains will have to be ascribed to Ātmā, which has (only) the attributes of Sachchidānanda (Be-ness, Consciousness, and Bliss). Nor can it be a mixture of both as they are opposed to one another. Therefore it is that Ajñāna is beyond (Vāch) the power of speech. Therefore it should be clearly known that the beginningless Ajñāna is the cause of Aviveka, Aviveka of Abhimāna, Abhimāna of Rāga and other desires, Rāga and other desires of Karma, Karma of the body, and the body of all the manifold pains of existence; and that Ātmā undergoes pains through Ajñāna and others in the above order.

And when will one be liberated from the pains of this mundane existence? With the annihilation of the body there is the annihilation of pains; with the annihilation of Karma there is that of the body; with the annihilation of Rāga and other desires there is that of Karma; with the annihilation of Abhimāna there is that of Rāga and other desires; with the annihilation of Aviveka there is that of Abhimāna; with the annihilation of Ajñāna there is that of Aviveka. And then Ajñāna also perishes in one who through the firm conviction in the spiritual wisdom derivable from the sacred passages of the Vedas, such as: "Brahma alone is I," and "I alone am Brahma," becomes clearly cognizant of himself as Ātmā, the non-dual Brahma. It should be known also that there is no other path by which Ajñāna can be removed.

It may be contended that while heinous sins like causing the death of a Brâhman, etc., can be atoned for by such good actions as penances, it is quite feasible to suppose that such an unreal and trifling thing as Ajñâna can be removed by the same Karmas (of penances). But such a contention is not well founded, inasmuch as Karma and Ajñâna are not opposed to one another. As on a new-moon day, the clouds mantling the sky serve to enhance the darkness, so Karma only serves to enhance (the mist of) Ajñâna, but does not tend to destroy it. Again, just as the sun dispels that gloom, so it is only Jñâna (spiritual wisdom) and not Karma that removes Ajñâna.

But (it has been stated already that) Karma is the action arising out of the three organs (mind, speech and body); Jñâna (spiritual wisdom) is also the action that arises out of the internal organs (one of the three or the mind). Therefore Jñâna is Karma alone. While so how can it (Jñâna) annihilate Ajñâna? True it is that the action of the mind is also Karma. Like the eye which enables one (to dispel no form in darkness) and to perceive form, it (the action of the mind) serves as the means by which Jñâna can dispel Ajñâna (and know itself); but Jñâna by itself is not able to remove Ajñâna. Jñâna is eternal. It is of two kinds—Svarûpa-Jñâna¹ (spiritual wisdom of the reality or Atmic ray being actionless), and Vritti-Jñâna (mental action wisdom). Of these that Jñâna which illuminates Ajñâna in (Sushupti) the dreamless sleeping state is the former, while the latter is that which illuminates objects in the waking and the dreaming states. Some conception can be formed of the light of Vritti-Jñâna in the waking and dreaming states, and of Svarûpa-Jñâna in the dreamless sleeping state, by comparing them respectively to the reflected light of several glasses falling on a wall, and the light of the sun itself falling on the same wall and being visible in the interspaces of the reflected light. But, then, are we to infer that there is no Svarûpa wisdom in the waking and the dreaming states? It exists always and in all states. But Vritti knowledge is not found in the dreamless sleeping state. All mental actions (or Vrittis) pertain to (or proceed from) the internal organs alone (the lower Ego), while Jñâna (wisdom) is the reality of Atmâ itself. This reality of Jñâna having entered the Vrittis (or actions of the internal organs) annihilates Ajñâna (non-wisdom). The actions of the mere intellect (in the lower mind) are not able to remove Ajñâna. Therefore Ajñâna of Atmâ perishes only through the Svarûpa wisdom of Atmâ, and not through the development of mere intelligence, or through the performance of many myriads of actions. Just as virtuous Karmas alone make vicious Karmas perish, so it is only Svarûpa wisdom that causes Ajñâna to perish. Though rubies are only stones

¹ According to the context which follows, Svarûpa-Jñâna may be translated as the unalloyed spiritual wisdom, while Vritti-Jñâna is the alloyed one.

yet they are called red lights by virtue of their lustre. Similarly Vritti wisdom though belonging to the internal organ is called wisdom on account of its commingling with Svarûpa wisdom. Hence the application of the term wisdom (to Vritti-Jñâna) is only secondary. Therefore Jñâna is no Karma at all.

(To be continued.)

Simon Magus.

INTRODUCTION.

EVERYBODY in Christendom has heard of Simon, the magician, and how Peter, the apostle, rebuked him, as told in the narrative of the *Acts of the Apostles*. Many also have heard the legend of how at Rome this wicked sorcerer endeavoured to fly by aid of the demons, and how Peter caused him to fall headlong and thus miserably perish. And so most think that there is an end of the matter, and either cast their mite of pity or contempt at the memory of Simon, or laugh at the whole matter as the invention of superstition or the imagination of religious fanaticism, according as their respective beliefs may be in orthodoxy or materialism. This for the general. Students of theology and church history, on the other hand, have had a more difficult task set them in comparing and arranging the materials they have at their disposal, as found in the patristic writings and legendary records; and various theories have been put forward, not the least astonishing being the supposition that Simon was an alias for Paul, and that the Simon and Peter in the accounts of the fathers and in the narrative of the legends were simply concrete symbols to represent the two sides of the Pauline and Petrine controversies.

The first reason why I have ventured on this present enquiry is that Simon Magus is invariably mentioned by the heresiologists as the founder of the first heresy of the commonly-accepted Christian era, and is believed by them to have been the originator of those systems of religio-philosophy and theosophy which are now somewhat inaccurately classed together under the heading of Gnosticism. And though this assumption of the patristic heresiologists is entirely incorrect, as may be proved from their own works, it is nevertheless true that Simonianism is the first system that, as far as our present records go, came into conflict with what has been regarded as the orthodox stream of Christianity. A second reason is that I believe that Simon has been grossly misrepresented, and entirely misunderstood, by his orthodox opponents, whoever they were, in the first place, and also, in the second place, by those who have ignorantly and without enquiry copied from them.

But my chief reason is that the present revival of theosophical enquiry throws a flood of light on Simon's teachings, whenever we can get anything approaching a first-hand statement of them, and shows that it was identical in its fundamentals with the Esoteric Philosophy of all the great religions of the world.

In this enquiry, I shall have to be slightly wearisome to some of my readers, for instead of giving a selection or even a paraphrase of the notices on Simon which we have from authenticated patristic sources, I shall furnish verbatim translations, and present a digest only of the unauthenticated legends. The growth of the Simonian legend must unfold itself before the reader in its native form as it comes from the pens of those who have constructed it. Repetitions will, therefore, be unavoidable in the marshalling of authorities, but they will be shown to be not without interest in the subsequent treatment of the subject, and at any rate we shall at least be on the sure ground of having before us all that has been said on the matter by the Church fathers. Having cited these authorities, I shall attempt to submit them to a critical examination, and so eliminate all accretions, hearsay and controversial opinions, and thus sift out what reliable residue is possible. Finally, my task will be to show that Simon taught a system of Theosophy, which instead of deserving our condemnation should rather excite our admiration, and that, instead of being a common impostor and impious perverter of public morality, his method was in many respects of the same nature as the methods of the theosophical movement of to-day, and deserves the study and consideration of all students of Theosophy.

This essay will, therefore, be divided into the following parts:

- I.—Sources of Information.
- II.—A Review of Authorities.
- III.—The Theosophy of Simon.

PART I.

SOURCES OF INFORMATION.

Our sources of information fall under three heads: I. The Simon of the *New Testament*; II. The Simon of the Fathers; III. The Simon of the Legends.

I.—*The Simon of the New Testament.*

Acts (viii. 9-24); author and date unknown; commonly supposed to be "by the author of the third gospel, traditionally known as Luke";¹ not quoted prior to A.D. 177;² earliest MS. not older than the sixth century, though some contend for the third.

II.—*The Simon of the Fathers.*

i. Justinus Martyr (*Apologia*, I. 26, 56; *Apologia*, II. 15; *Dialogus cum Tryphone*, 120); probable date of First Apology A.D. 141; neither

¹ Smith's *Dictionary of the Bible*, art. "Acts of the Apostles."

² *Ibid.*

the date of the birth nor death of Justin is known; MS. fourteenth century.

ii. Irenæus (*Contra Hæreses*, I. xxiii. 1-4); chief literary activity last decennium of the second century; MSS. probably sixth, seventh, and eighth centuries; date of birth and death unknown, for the former any time from A.D. 97-147 suggested, for latter 202-3.

iii. Clemens Alexandrinus (*Stromateis*, ii. 11; vii. 17); greatest literary activity A.D. 190-203; born 150-160, date of death unknown; oldest MS. eleventh century.

iv. Tertullianus (*De Præscriptionibus adversus Hæreticos*, 46, generally attributed to a Pseudo-Tertullian); c. A.D. 199; (*De Anima*, 34, 36); c. A.D. 208-9; born 150-160, died 220-240.

v. [Hippolytus (?)] (*Philosophumena*, vi. 7-20); date unknown, probably last decade of second to third of third century; author unknown and only conjecturally Hippolytus; MS. fourteenth century.

vi. Origenes (*Contra Celsum*, i. 57; v. 62; vi. 11); born A.D. 185-6, died 254-5; MS. fourteenth century.

vii. Philastrius (*De Hæresibus*); date of birth unknown, died probably A.D. 387.

viii. Epiphanius (*Contra Hæreses*, ii. 1-6); born A.D. 310-20, died 404; MS. eleventh century.

ix. Hieronymus (*Commentarium in Evangelicum Matthæi*, IV. xxiv. 5); written A.D. 387.

x. Theodoretus (*Hæreticarum Fabularum Compendium*, i. 1); born towards the end of the fourth century, died A.D. 453-58; MS. eleventh century.

III.—*The Simon of the Legends.*

A. The so-called Clementine literature.

1. *Recognitiones*, 2. *Homiliae*, of which the Greek originals are lost, and the Latin translation of Rufinus (born c. A.D. 345, died 410) alone remains to us. The originals are placed by conjecture somewhere about the beginning of the third century; MS. eleventh century.

B. A mediæval account; (*Constitutiones Sanctorum Apostolorum*, VI. vii, viii, xvi); these were never heard of prior to 1546, when a Venetian, Carolus Capellus, printed an epitomized translation of them from an MS. found in Crete. They are hopelessly apocryphal.

I.—*The Simon of the New Testament.*

Acts (viii. 9-24). Text: *The Greek Testament* (with the readings adopted by the revisers of the authorized version); Oxford, 1881.

Now a certain fellow by name Simon had been previously in the city practising magic and driving the people of Samaria out of their wits, saying that he was some great one; to whom all from small to great gave heed, saying: "This man is the Power of God which is

called Great." And they gave heed to him, owing to his having driven them out of their wits for a long time by his magic arts. But when they believed on Philip preaching about the Kingdom of God and the Name of Jesus Christ, they began to be baptized, both men and women. And Simon himself also believed, and after being baptized remained constantly with Philip; and was driven out of *his* wits on seeing the signs and great wonders¹ that took place.

And the apostles in Jerusalem hearing that Samaria had received the Word of God, sent Peter and John to them. And they went down and prayed for them, that they might receive the Holy Spirit. For as yet it had not fallen upon any of them, but they had only been baptized unto the Name of the Lord Jesus.

Then they laid their hands on them, and they received the Holy Spirit. And when Simon saw that the Holy Spirit was given by the laying on of the hands of the apostles, he offered them money, saying: "Give unto me also this power, in order that on whomsoever I lay my hands he may receive the Holy Spirit."

But Peter said unto him: "Thy silver perish with thee, in that thou didst think that the gift of God is possessed with money. There is not for thee part or lot in this Word, for thy heart is not right before God. Therefore turn from this evil of thine, and pray the Lord, if by chance the thought of thy heart shall be forgiven thee. For I see that thou art in the gall of bitterness and the bond of iniquity."

And Simon answered and said: "Pray ye on my behalf to the Lord, that none of the things that ye have said may come upon me."

II.—*The Simon of the Fathers.*

i. Justinus Martyr (*Apologia*, I. 26). Text: *Corpus Apologetarum Christianorum Sæculi Secundi* (edidit Io. Car. Th. Eques de Otto); Jenæ, 1876 (ed. tert.).

And thirdly, that even after the ascension of the Christ into heaven the dæmons cast before themselves (as a shield) certain men who said that they were gods, who were not only not expelled by you,² but even thought worthy of honours; a certain Samaritan, Simon, who came from a village called Gitta; who in the reign of Claudius Cæsar³ wrought magic wonders by the art of the dæmons who possessed him, and was considered a god in your imperial city of Rome, and as a god was honoured with a statue by you, which statue was erected in the river Tiber, between the two bridges, with the following inscription in Roman: "Simoni Deo Sancto." And nearly all the Samaritans, but few among the rest of the nations, confess him to be the first god and worship him. And they speak of a certain Helen, who went round with him at that time, and who had formerly prostituted herself,⁴ but was made by him his first Thought.

ii. Irenæus (*Contra Hæreses*, I. xxiii. 1-4). Text: *Opera* (edidit Adolphus Stieren); Lipsiæ, 1848.

i. Simon was a Samaritan, the notorious magician of whom Luke the disciple and adherent of the apostles says: "But there was a fellow by name Simon, who had previously practised the art of magic in their state, and led away the people of the Samaritans, saying that he was some great one, to whom they all listened, from the small to the great,

¹ Lit. powers.

² The Romans.

³ Claudius was the fourth of the Cæsars, and reigned from A.D. 41-54.

⁴ Lit., stood on a roof; an Eastern metaphor.

saying: 'He is the Power of God, which is called Great.' Now they gave heed to him because he had driven them out of their wits by his magical phenomena." This Simon, therefore, pretended to be a believer, thinking that the apostles also wrought their cures by magic and not by the power of God; and supposing that their filling with the Holy Spirit by the laying on of hands those who believed in God, through that Christ Jesus who was being preached by them—that this was effected by some superior magical knowledge, and offering money to the apostles, so that he also might obtain the power of giving the Holy Spirit to whomsoever he would, he received this answer from Peter: "Thy money perish with thee, since thou hast thought that the gift of God is obtained possession of with money; for thee there is neither part nor lot in this Word, for thy heart is not right before God. For I see thou art in the gall of bitterness and the bond of iniquity."

And since the magician still refused to believe in God, he ambitiously strove to contend against the apostles, so that he also might be thought of great renown, by extending his investigations into universal magic still farther, so that he struck many aghast; so much so that he is said to have been honoured with a statue for his magic knowledge by Claudius Cæsar.

He, therefore, was glorified by many as a god; and he taught that it was he himself who, forsooth, appeared among the Jews as the Son, while in Samaria he descended as the Father, and in the rest of the nations he came as the Holy Spirit. That he was the highest power, to wit, the Father over all, and that he allowed himself to be called by whatever name men pleased.

2. Now the sect of the Samaritan Simon, from whom all the heresies took their origin, was composed of the following materials.

He took round with him a certain Helen, a hired prostitute from the Phœnician city Tyre, after he had purchased her freedom, saying that she was the first conception (or Thought) of his Mind, the Mother of All, by whom in the beginning he conceived in his Mind the making of the Angels and Archangels. That this Thought, leaping forth from him, and knowing what was the will of her Father, descended to the lower regions and generated the Angels and Powers, by whom also he said this world was made. And after she had generated them, she was detained by them through envy, for they did not wish to be thought to be the progeny of any other. As for himself, he was entirely unknown by them; and it was his Thought that was made prisoner by the Powers and Angels that has been emanated by her. And she suffered every kind of indignity at their hands, to prevent her reascending to her Father, even to being imprisoned in the human body and transmigrating into other female bodies, as from one vessel into another.¹ She also was in that Helen, on whose account the Trojan War arose; wherefore also Stesichorus² was deprived of his sight when he spake evil of her in his poems; and that afterwards when he repented and wrote what is called a recantation, in which he sang her praises, he recovered his sight. So she, transmigrating from body to body, and thereby also continually undergoing indignity, last of all even stood for hire in a brothel; and she was the "lost sheep."

¹ The technical term for this transmigration, used by Pythagoreans and others, is *μεταγγισμός*, the pouring of water from one vessel (*ἄγγος*) into another.

² This famous lyric poet, whose name was Tisias, and honorific title Stesichorus, was born about the middle of the seventh century B.C., in Sicily. The story of his being deprived of sight by Castor and Pollux for defaming their sister Helen is mentioned by many classical writers. The most familiar quotation is the Horatian (*Æp.* xvii. 42-44):

Infamis Helenæ Castor offensus vicem
Fraterque magni Castoris victi prece
Adempta vati reddere lumina.

3. Wherefore also he himself had come, to take her away for the first time, and free her from her bonds, and also to guarantee salvation to men by his "knowledge." For as the Angels were mismanaging the world, since each of them desired the sovereignty, he had come to set matters right; and that he had descended, transforming himself and being made like to the Powers and Principalities and Angels; so that he appeared to men as a man, although he was not a man; and was thought to have suffered in Judæa, although he did not really suffer. The Prophets moreover had spoken their prophecies under the inspiration of the Angels who made the world; wherefore those who believed on him and his Helen paid no further attention to them, and followed their own pleasure as though free; for men were saved by his grace, and not by righteous works. For righteous actions are not according to nature, but from accident, in the manner that the Angels who made the world have laid it down, by such precepts enslaving men. Wherefore also he gave new promises that the world should be dissolved and that they who were his should be freed from the rule of those who made the world.

4. Wherefore their initiated priests live immorally. And everyone of them practises magic arts to the best of his ability. They use exorcisms and incantations. Love philtres also and spells and what are called "familiaris" and "dream-senders," and the rest of the curious arts are assiduously cultivated by them. They have also an image of Simon made in the likeness of Jupiter, and of Helen in that of Minerva; and they worship the (statues); and they have a designation from their most impiously minded founder, being called Simonians, from whom the Gnôsis, falsely so-called, derives its origins, as one can learn from their own assertions.

iii. Clemens Alexandrinus (*Stromateis*, ii. 11; vii. 17). Text: *Opera* (edidit G. Dindorfius); Oxoniæ, 1869.

In the first passage the Simonian use of the term, "He who stood," is confirmed, in the latter we are told that a branch of the Simonians was called Entychitæ.

iv. Tertullianus, or Pseudo-Tertullianus (*De Præscriptionibus*, 46). Text: *Liber de Præs.*, etc. (edidit H. Hurter, S.J.); Cœniponti, 1870. Tertullianus (*De Anima*, 34, 36). Text: *Bibliothec. Patr. Eccles. Select.* (curavit Dr. Guil. Bruno Linder), Fasc. iv.; Lipsiæ, 1859.

In the *Præscriptions* the passage is very short, the briefest notice possible, under the heading, "Anonymi Catalogus Heresum." The notice in the *De Anima* runs as follows:

For Simon the Samaritan also, the purveyor of the Holy Spirit, in the *Acts of the Apostles*, after he had been condemned by himself, together with his money, to perdition, shed vain tears and betook himself to assaulting the truth, as though for the gratification of vengeance. Supported by the powers of his art, for the purpose of his illusions through some power or other, he purchased with the same money a Tyrian woman Helen from a place of public pleasure, a fit commodity instead of the Holy Spirit. And he pretended that he was the highest Father, and that she was his first suggestion whereby he had suggested the making of the Angels and Archangels; that she sharing in this design had sprung forth from the Father, and leaped down into the lower regions; and that there, the design of the Father being pre-

vented, she had brought forth Angelic Powers ignorant of the Father, the artificer of this world; by these she was detained, not according to his intention, lest when she had gone they should be thought to be the progeny of another. And therefore being made subject to every kind of contumely, so that by her depreciation she might not choose to depart, she had sunk to as low as the human form, as though she had had to be restrained by chains of flesh, and then for many ages being turned about through a succession of female conditions, she became also that Helen who proved so fatal to Priam, and after to the eyes of Stesichorus, for she had caused his blindness on account of the insult of his poem, and afterwards had removed it because of her pleasure at his praise. And thus transmigrating from body to body, in the extreme of dishonour she had stood, ticketed for hire, a Helen viler [than her predecessor]. She was, therefore, the "lost sheep," to whom the highest Father, Simon, you know, had descended. And after she was recovered and brought back, I know not whether on his shoulders or knees, he afterwards had respect to the salvation of men, as it were by the liberation of those who had to be freed from these Angelic Powers, for the purpose of deceiving whom he transformed himself, and pretended that he was a man to men only, playing the part of the Son in Judæa, and that of the Father in Samaria.

v. [Hippolytus (?)] (*Philosophumena*, vi. 7-20). Text: *Refutatio Omnium Hæresium* (ediderunt Lud. Duncker et F. G. Schneidewin); Gottingæ, 1859.

7. I shall, therefore, set forth the system of Simon of Gittha, a village of Samaria, and shall show that it is from him that those who followed¹ him got their inspiration, and that the speculations they venture upon have been of a like nature, though their terminology is different.

This Simon was skilled in magic, and deluding many, partly by the art of Thrasymedes, in the way we have explained above,² and partly corrupting them by means of dæmons, he endeavoured to deify himself—a sorcerer fellow and full of insanity, whom the apostles confuted in the *Acts*. Far more prudent and modest was the aim of Apsethus, the Libyan, who tried to get himself thought a god in Libya. And as the story of Apsethus is not very dissimilar to the ambition of the foolish Simon, it will not be unseemly to repeat it, for it is quite in keeping with Simon's endeavour.

8. Apsethus, the Libyan, wanted to become a god. But in spite of the greatest exertions he failed to realize his longing, and so he desired that at any rate people should *think* that he had become one; and, indeed, for a considerable time he really did get people to think that such was the case. For the foolish Libyans sacrificed to him as to some divine power, thinking that they were placing their confidence in a voice that came down from heaven.

Well, he collected a large number of parrots and put them all into a cage. For there are a great many parrots in Libya and they mimic the human voice very distinctly. So he kept the birds for some time and taught them to say, "Apsethus is a god." And when, after a long time, the birds were trained and could speak the sentence which he considered would make him be thought to be a god, he opened the cage and let the parrots go in every direction. And the voice of the birds as they flew about went out into all Libya, and their words reached as far as the Greek settlements. And thus the Libyans, astonished at the voice of the birds, and having no idea of the trick which had been played them by Apsethus, considered him to be a god.

¹ That is to say, the heretics.

² In a preceding part of the book against the "Magicians."

But one of the Greeks, correctly surmising the contrivance of the supposed god, not only confuted him by means of the self-same parrots, but also caused the total destruction of this boastful and vulgar fellow. For the Greek caught a number of the parrots and retaught them to say "Apsethus caged us and made us say, 'Apsethus is a god.'" And when the Libyans heard the recantation of the parrots, they all assembled together of one accord and burnt Apsethus alive.

9. And in the same way we must regard Simon, the magician, more readily comparing him with the Libyan fellow's thus becoming a god. And if the comparison is a correct one, and the fate which the magician suffered was somewhat similar to that of Apsethus, let us endeavour to *re-teach the parrots of Simon*, that he was not Christ, who has stood, stands and will stand, but a man, the child of a woman, begotten of seed, from blood and carnal desire, like other men. And that this is the case, we shall easily demonstrate as our narrative proceeds.

Now Simon in his paraphrasing of the Law of Moses speaks with artful misunderstanding. For when Moses says "God is a fire burning and destroying,"¹ taking in an incorrect sense what Moses said, he declares that Fire is the Universal Principle, not understanding what was said, viz., not that "God is fire," but "a fire burning and destroying." And thus he not only tears to pieces the Law of Moses, but also plunders from Heracleitus the obscure.² And Simon states that the Universal Principle is Boundless Power, as follows:

*"This is the writing of the revelation of Voice and Name from Thought, the Great Power, the Boundless. Wherefore shall it be sealed, hidden, concealed, laid in the Dwelling of which the Universal Root is the foundation."*³

And he says that man here below, born of blood, is the Dwelling, and that the Boundless Power dwells in him, which he says is the Universal Root. And, according to Simon, the Boundless Power, Fire, is not a simple thing, as the majority who say that the four elements are simple have considered fire also to be simple, but that the Fire has a twofold nature; and of this twofold nature he calls the one side the concealed and the other the manifested, (stating) that the concealed (parts) of the Fire are hidden in the manifested, and the manifested produced by the concealed.

This is what Aristotle calls "in potentiality" and "in actuality," and Plato the "intelligible" and "sensible."

And the manifested side of the Fire has all things in itself which a man can perceive of things visible, or which he unconsciously fails to perceive. Whereas the concealed side is everything which one can conceive as intelligible, even though it escape sensation, or which a man fails to conceive.

And generally we may say, of all things that are, both sensible and intelligible, which he designates concealed and manifested, the Fire, which is above the heavens, is the treasure-house, as it were a great Tree, like that seen by Nabuchodonosor in vision, from which all flesh is nourished. And he considers the manifested side of the Fire to be the trunk, branches, leaves, and the bark surrounding it on the outside. All these parts of the great Tree, he says, are set on fire from the all-devouring flame of the Fire and destroyed. But the fruit of the Tree, if its imaging has been perfected and it takes the shape of itself, is placed in the storehouse, and not cast into the Fire. For the fruit, he

¹ *Deuteronomy*, iv. 24.

² Heracleitus of Ephesus flourished about the end of the sixth century B.C. He was named the obscure from the difficulty of his writings.

³ I put the few direct quotations we have from Simon in italics.

says, is produced to be placed in the storehouse, but the husk to be committed to the Fire; that is to say, the trunk, which is generated not for its own sake but for that of the fruit.

10. And this he says is what is written in the scripture: "For the vineyard of the Lord Sabaôth is the house of Israel, and a man of Judah a well-beloved shoot."¹ And if a man of Judah is a well-beloved shoot, it is shown, he says, that a tree is nothing else than a man. But concerning its sundering and dispersion, he says, the scripture has sufficiently spoken, and what has been said is sufficient for the instruction of those whose imaging has been perfected, viz.: "All flesh is grass, and every glory of the flesh as the flower of grass. The grass is dried up and the flower thereof falleth, but the speech of the Lord endureth for the eternity (æon)."² Now the Speech of the Lord, he says, is the Speech engendered in the mouth and the Word (Logos), for elsewhere there is no place of production.

11. To be brief, therefore, the Fire, according to Simon, being of such a nature—both all things that are visible and invisible, and in like manner, those that sound within and those that sound aloud, those which can be numbered and those which are numbered—in the *Great Revelation* he calls it the Perfect Intellectual, as (being) everything that can be thought of an infinite number of times, in an infinite number of ways, both as to speech, thought and action, just as Empedocles³ says:

"By earth earth we perceive; by water, water; by æther [divine], æther; fire by destructive fire; by friendship, friendship; and strife by bitter strife."

(To be continued.)

The Sheaths of the Soul.

IN my last article, "Mesmerism," I arrived at the point where we discover that the inner mortal man has several sheaths through which he obtains touch with Nature, feeling her motions and exhibiting in return his own powers and functions. It is a doctrine as old as any Esoteric School now alive, and far more ancient than the modern scientific academies; an understanding of it is absolutely needful if we are to gain an adequate comprehension of real Mesmerism.

Instead of looking at the human being as that which we see, it is to be regarded as a being altogether different, functioning and perceiving in a way quite peculiar to itself, and being compelled to translate every outward impression, as well as those coming from within, from one language into another, that is to say from pictures into words, signs and acts, or *vice versa*. This statement is vague, I admit, yet nevertheless true. The vagueness arises from the difficulties of a language that has as yet dealt but slightly with these subjects, and

¹ *Isaiah*, v. 7.

² *1 Peter*, i. 24.

³ Empedocles of Agrigentum, in Sicily, flourished about B.C. 444.

the development of which has gone on in a civilization wholly materialistic. Man is a Soul, and as such stands among material things. This Soul is not only on its way upward for itself, but is compelled at the same time to draw up, refine, purge and perfect the gross matter—so-called—in which it is compelled to live. For though we call the less fine stages of substance by the name "matter," it is, however, made up of lives which have in them the potentiality of becoming Souls in the enormously distant future; and the Soul being itself a life made up of smaller ones, it is under the brotherly necessity of waiting in the bonds of matter long enough to give the latter the right impetus along the path of perfection.

So, during the long ages that have passed since the present evolution began in this solar system, the Soul has constructed for its own use various sheaths, ranging from very fine ones, near to its own essential being, to those that are more remote, ending with the outer physical one, and that one the most illusionary of them all, although appearing from the outside to be the truly real. These sheaths are necessary if the Soul is to know or to act. For it cannot by itself understand Nature at all, but transforms instantly all sensations and ideas by means of the different sheaths, until in the process it has directed the body below, or obtained itself experience above. By this I mean that whatever Soul initiates, it has to pass along through the several sheaths, each reporting, as it were, to the one next below it; and in like manner they report from below upward in the case of sensations from natural phenomena and impressions on the outside. In the beginnings of evolution, during all its stages, this took appreciable amounts of solar time, but at this point of the system's march along the line of growth it takes such an infinitesimally short space that we are justified in calling it instantaneous in all cases of normal and well-balanced persons. There are, of course, instances where longer time is used in consequence of the slower action of some one of the sheaths.

The number of sharply defined sheaths of the Soul is seven, but the sub-differentiations of each raises the apparent number very much higher. Roughly speaking, each one divides itself into seven, and every one in each collection of seven partakes of the nature of its own class. There may, therefore, be said to exist forty-nine sheaths possible of classification.

Physical body may be recognized as one sheath, and the sub-divisions in it are such as skin, blood, nerves, bones, flesh, mucous membrane and.

Astral body is another, but not so easily recognized by the men of to-day. It has also its own sub-divisions answering in part to those of the physical body. But being one stage higher than the latter it includes in one of its own sub-divisions several of those in the body.

For instance, the surface sensations of blood, skin, flesh and mucous membrane will be included in a single one of the astral sub-divisions.

And exactly at this point the Esoteric Schools diverge from and appear to contradict modern pathology and physiology. For the modern school admits only the action of nerves along skin and mucous membrane and in flesh, as the receivers and transmitters of sensation. It would appear to be so, but the facts *on the inside* are different, or rather more numerous, leading to additional conclusions. Likewise too we clash with the nineteenth century in the matter of the blood. We say that the blood cells and the fluid they float in receive and transmit sensation.

Each sub-division among the physical sheaths performs not only the duty of receiving and transmitting sensations, but also has the power of retaining a memory of them which is registered in the appropriate ganglion of the body, and continually, from there, implanted in the corresponding centre of sensation and action in the astral body. At the same time the physical brain has always the power, as is of course a common fact, of collecting all the physical sensations and impressions.

Having laid all this down—without stopping for argument, which would end in nothing without physical demonstrations being added—the next step is this. The lower man who collects, so to say, for the Soul's use, all the experiences below it, can either at will when trained, or involuntarily when forced by processes or accident or abnormal birth, live in the sensations and impressions of one or many of the various sheaths of the physical or astral body.

If trained, then there will be no delusions, or any temporary delusion will be easily dispersed. If untrained, delusion walks arm in arm with the sensations. If diseased or forced, the outer acts may be correctly performed but the free intelligence is absent, and all the delusions and illusions of hypnotic and mesmeric states show themselves.

If the inner lower man be functioning among the sensations—or planes, if you like—of some astral sense or centre, then clairvoyance or clairaudience comes on, because he is conveying to the brain those impressions derived from similar planes of nature in any direction.

And when to this is added a partial touch of some minor physical sub-divisions of the sheaths, then delusion is made more complete, because the experience of a single set of cells is taken for the whole and reported, by means of the brain, in the language used by a normal being. Indeed so vast are the possible combinations in this department that I have only mentioned a few by way of illustration.

It is this possibility of the inner lower man being connected with one or more of the sheaths, and disconnected from all the rest, which has led one of the French schools of hypnotizers to conclude to the effect that every man is a collection of personalities, each complete in

itself. The positions laid down above are not destroyed by the fact, as observed at Paris and Nancy, that the subject in hypnotic state No. 2 knows nothing about state No. 1, for each normal person, when acting normally, compounds all the various sets of sensations, experiences, and recollections into one whole, the sum total of all, and which is not recognizable as any one of them distinct from the rest.

It must also be remembered that each person has pursued in prior lives this or that course of action, which has trained and developed this or that Soul-sheath. And although at death many of them are dissolved as integral collections, the effect of such development formerly pursued is not lost to the reincarnating being. It is preserved through the mysterious laws that guide the atoms when they assemble for the birth of a new personal house to be occupied by the returning Soul. It is known that the atoms—physical and astral—have gone through every sort of training. When the Soul is reincarnating it attracts to itself those physical and astral atoms which are like unto its old experience as far as possible. It often gets back again some of the identical matter it used in its last life. And if the astral senses have received in the prior existence on earth great attention and development, then there will be born a medium or a real seer or sage. Which it will be depends upon the great balancing of forces from the prior life. For instance, one who in another incarnation attended wholly to psychic development without philosophy, or made other errors, will be born, maybe, as an irresponsible medium; another, again, of the same class, emerges as a wholly untrustworthy partial clairvoyant, and so on *ad infinitum*.

A birth in a family of wise devotees and real sages is declared from old time to be very difficult of attainment. This difficulty may be gradually overcome by philosophical study and unselfish effort for others, together with devotion to the Higher Self pursued through many lives. Any other sort of practice leads only to additional bewilderment.

The Soul is bound to the body by a conversion to the corporeal passions; and is again liberated by becoming impassive to the body.

That which Nature binds, Nature also dissolves; and that which the Soul binds, the Soul likewise dissolves. Nature, indeed, bound the body to the Soul; but the Soul binds herself to the body. Nature, therefore, liberates the body from the Soul; but the Soul liberates herself from the body.

Hence there is a two-fold death; the one, indeed, universally known, in which the body is liberated from the Soul; but the other peculiar to philosophers, in which the Soul is liberated from the body. Nor does the one entirely follow the other.

WILLIAM Q. JUDGE, F.T.S.

The Passing Away of Francisco Montoliu.

TRULY the Great Law is no respecter of persons, and what we little men think good is not judged wisdom by the All-wise. The spirit of Francisco de Montoliu y de Togores has abandoned its earthly tabernacle, leaving behind the recollection of a life of self-sacrifice, unflagging endeavour, and unswerving devotion for the cause of Theosophy. The body of "Nemo" in his last life was born of a noble Spanish family, but the nobility of the birth of his earthly instrument was as nothing compared to the true nobility of spirit which our beloved colleague, friend and co-worker has ever shown. The body of Francisco Montoliu (as he would have himself simply called, for he cared nought for earthly titles) is dead, but the spirit of our brother lives for Theosophy, to which he has consecrated his being throughout the ages. For not only was he the foremost pioneer and sturdiest champion of true Theosophy in Spain, but also made of such stuff as Occultists are born from. What though the work would seem to have suffered an irreparable blow in Spain? we have no cause to grieve. He has done his duty well, his life remains as an example; and may such Karma be the lot of all of us. For, to adapt an expression from *Shrimad Bhagavat*, which he translated for the first time into Spanish, "never was there a time when his spirit was not, nor shall a time be when it shall cease to be," and this being so, that spirit of his that toiled for Theosophy will come again to continue his task and to work with his fellow-labourers to help on man's salvation—no matter when, nor where, nor how.

The natural grief of his friends and brothers in Theosophy, profound as it is, is all the deeper at the thought that the sacred presence of death was disturbed by the ignorant fanaticism of those who claimed to be priests of the Society of Jesus. And yet, indeed, such "men" are rather to be pitied in that they so little know the spirit of that Master of Compassion. The Jesuits may busy themselves with constructing the first "Yes" that fell from the dry lips of our brother's delirious body into a "recantation," but Theosophy claims his life, his intellect, his devotion, and his love.

May our brother ever tread the eternal Path of Peace.

We subjoin the following extract from a letter written by a brother who was one of the physicians who attended Montoliu in his last sickness. We hear loudly reiterated on all sides that the days of persecution are ended, but many an F.T.S., in his private life, knows that this is not so. Many could tell of like persecutions, which are inscribed in the unwritten records of the Theosophical Society.

On the evening of April 20th, after taking coffee with us as usual, Montoliu said that he did not feel well, and so retired to rest at an early hour. The next day fever declared itself, with all the symptoms of gastric catarrh. We at once summoned our good Brother, Dr. R—. The following day our patient was in a more serious condition; the fever increased, and on sounding him we discovered that the right lung was attacked by bronchitis. Dr. R— and I redoubled our efforts; but, in spite of them, his breathing grew rapidly more difficult, and new and more alarming symptoms appeared. Our good Brother Vina helped us during the first three days, and cheered up Montoliu immensely. On the third day we noticed that the brain was beginning to be affected. Important affairs called Vina to Madrid, and to his great regret he had to leave us, for his presence would have been of the first importance, as you will see later.

We remained alone, R— and I. The next day we saw the symptoms of typhus appear, but did not think them so fatal. Vina had instructed me, in case

of necessity, to look after the official papers of the Theosophical Society and Montoliu's MSS. and translations. And even he, poor Montoliu, even he begged me to lock up his cupboards and to give the keys to no one, for he feared an invasion of his family, and especially of his father, a fanatical Jesuit of the most pronounced type, and very terrible for those who aspired to ideas at all of a liberal kind.

On seeing the grave nature of our Brother's attack, I was on the point of asking him about these papers, when the family arrived by assault and installed themselves with the right which impudence and force alone could give.

What to do? To oppose force with force was not possible; and though I had received orders from Montoliu that he would see no one but R— and myself, I could not put the father, the Jesuits, the curés and these people out of the house; which I should most certainly have done if I had had an order in writing. So I had to content myself with watching over him and carrying out my duty no matter at what cost.

The family entered. The brother without a word of introduction, at once commenced to speak to him of confession, of receiving the sacraments, etc.; and we saw our poor Brother fall into greater and greater delirium.

What could we do? We were watched in a hateful manner. However, I had promised to save the papers, and they had to be saved at all costs. After consultation with our Brothers of the Theosophical Society, we decided to demand them frankly from the father.

To tell you the humiliation and insults we have suffered at the hands of this man would be impossible. At first he refused roundly to give us the papers, which he wished to hand over to the Jesuits. But when he saw us decided, he opened the cupboards with the keys we gave him—although, indeed, he had already opened them with false keys—and we found the tin box containing the Theosophical Society's correspondence, diplomas, charter, seal, etc., of the Group. I did my best to get possession of the most important things, and nearly all were saved. The rest of the papers were burned, for he would not handle "the papers of a heretical and infernal society," as he said.

Unfortunately we could not get the books; and that excellent little Theosophical library—who knows in whose hands it is now! But as there was nothing in writing, and no will, we had no rights.

After this scene came the Superior of the Jesuits to confess him, but our poor Brother had been delirious since evening. I was in his room tending him, but was told to depart. I thus had to leave the field to this man, whom you will pardon my describing, so hateful and prideful were his looks. I went out, but remained in the adjoining room, waiting for the least noise; for I would not have left him for anything in the world. I had a double right, that of a friend and brother and that of a physician.

Poor Montoliu was raving, reciting, from time to time, passages from the *Bhagavad Gîtâ*, *Isis*, *The Voice of the Silence*, *The Secret Doctrine*, etc., etc., calling on H. P. B., Vina, and myself, and saying that he wished to go to London and see A. B. whom he loved.

Suddenly I heard the Jesuit address to him the following words—which I copied down in order to better remember them:

"Francisco, Francisco, do you recant all the ideas and infernal doctrines which you have spread, and all the evil you have done with these heretical dogmas of Theosophy?"

"No! Oh, yes, H. P. B.! . . . H. P. B.! . . . H. P. B.!"
[Three times very loudly.]

Immediately, in a loud voice, the Jesuit cried:

"*Ego absolvo te peccatis tuis*," etc.

He then left the room, embracing the father, saying with great satisfaction: "I have gained the victory, I leave you contented. He has recanted all; the soul of our son will depart to heaven!"

It was like a *fête*. Some of the people accompanied downstairs this odious "elementary," who had just played the greatest comedy in the name of his God!

I breathed freely once more. It seemed as if someone had lifted an enormous weight off my chest, and I returned to the sick room, where I saw poor Montoliu, half raised in his bed, and seized with an attack. I had to administer concentrated oxygen, for he could not breathe, his eyes staring open, pupils dilated, in the greatest pain, and calling on H. P. B.

The father came up, after having seen the priest off, immensely satisfied, saying that now the death of his son mattered nothing, for he had recanted all his infernal ideas, and that he preferred his death rather than to see him cured and once more commence his perdition!

This will tell you to what a point fanaticism has arrived in this country, from which the detestable *aura* of the Inquisition has not yet disappeared.

Dr. R— at this moment arrived, and the father told us to leave the house, for he did not wish the causers of the downfall of his son to remain a minute longer by his side, saying that all the Theosophists, and in particular Vina, B—, R—

and myself, were heretical *canaille*, thieves, etc., leaders of an infernal gang! . . . We respected the presence of his son, who was in his death agony, otherwise, I promise you, there would have been a serious matter to settle. Dr. R— withdrew with protestations, and did not return to the room in which alone the curés, Jesuits, and the assistants with their funeral trappings were witnesses of his last sufferings. Heartbroken and sick, I remained in the adjoining room, the recipient of all sorts of insults, but resolved not to depart until force was used—which indeed was resorted to at the last moment.

To describe to you his last night on this earth, I am not able. . . . He was surrounded with Jesuits, who continually tormented him, by urging him to think of heaven, to recant with all his soul the heretical doctrines which would cause him to fall into hell!

At five o'clock on the morning of May 10th a terrible attack seized him, and they administered the extreme unction. His last words were that he had still much to do here, and did not wish to go to heaven!

The moment of his disincarnation was 6.23. . . .

Two hours later I reëntered the room. They had already laid his body out, and surrounded it with lighted candles. A handkerchief covered the face. I lifted it, I know not how, and gave him the last kiss.

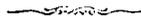
The unnatural father would not even admit the crowns of roses which we had made for his memory, saying that he wanted nothing from lost people calling themselves Theosophists.

He took possession of all the books on Theosophy, which are assuredly now in the possession of the Jesuits, and barred the door in our faces.

At the funeral the only people who were present were the assistants of the church, curés, etc. . . .

We gathered together again in our little Headquarters silent and sad.

Such was the tragedy of Montoliu's death. We have made it public, that his Brethren in all lands may know the battle he had to fight, and that they may better appreciate his worth. Few know what many a Theosophist has to suffer in his private life—and it is well that occasionally the public and our members in general should hear of such things. It is well to face the reality at times, even in this nineteenth century of "booms" and newspaper inanity. But we do not print the above to cast a slur on the true members of the Order of Jesus. A member of the Roman Catholic Church or any other Church of Christendom is no more necessarily a Christian than is a member of the Theosophical Society a Theosophist. Montoliu *was* a Theosophist, but his inquisitors were *not* Christians, least of all were they in the true "Society of Jesus."



THOUGHTS.—So restless is the human mind that every wink of the eye is said to manufacture a useless thought. Calculating a wink as a second, and taking twelve hours a day as the period when a man's brain is at its greatest activity, 43,200 thoughts are allowed to take root in Space for future harvests. Now what a dreadful maelstrom of thoughts is raging on and about us may be seen by setting down the globe's population at 1,200,000,000 souls, when we reach the astounding figure of barren thoughts at 51,840,000,000,000! And mind you all this for a single day. I leave to your imagination the arithmetic of a year, a decade, and a century. Had $\frac{1}{1000000}$ th part of these thoughts been utilized for the first object of the Theosophical Society, "to form the nucleus of a Universal Brotherhood of Humanity," many amongst us would be now what future Rounds will see. Altruism in thought is the divinest of gifts! Ye human thoughts, what powerful machines ye are, how abused, how perverted! Ye only make angels and brutes of men! Truly said a Hindû hermit that if a man disengaged his thoughts from the ephemeral concern of life for that infinitesimally short space of time when a grain of rice balances itself on the head of a needle, salvation for him is not far to seek. He who conquers thought conquers Life.—JEHANGIR SORABJI, F.T.S.

Reviews.

SIMPLE THEOSOPHY.¹

THIS little book, consisting of some sixty pages, is a collection of articles originally written for the *Boston Evening Transcript* in April, 1891. It contains chapters upon "What is Theosophy?" "Reincarnation," "Karma," and "The Purpose of Theosophy," all simply and carefully written in a style which will prove attractive to many who are as yet unable to grasp the deeper problems connected with the subjects dealt with, or to whom the terminology of the Esoteric Science would be perplexing. This is the kind of book one could place in the hands of the open-minded but unlettered reader with the greatest likelihood of beneficial results, and as such it is a very welcome addition to the literature of the movement.

Here and there throughout the pages of *Simple Theosophy* one meets with an epigrammatic statement which covers a wide field of thought, of which the following may serve as examples:

We shall never be on the road to true illumination until we cast aside prejudice.

All humanity is one in promise and in purpose. We are all of equal importance in divine economy, and where and how we stand relatively to one another in this present incarnation, is a matter of no moment.

Our work concerning the impossible is only to assume the right attitude towards it.

Karma is not measured by time, it is measured by condition, and our condition depends upon our own efforts. Effort is the great watchword of Theosophy. Effort is necessary, even in the right acceptance of the inevitable. Frequently more effort is required to stand still than to make a move. But effort makes character, and character makes destiny.

So considered, evil is only an effort of Nature towards good. It is Nature in the employment of the most efficacious means for the attainment of the most beneficent end.

W. R. O.

NOTICE SUR LE PAPYRUS GNOSTIQUE BRUCE.²

STUDENTS of the Gnostic philosophy of the early centuries of our era will be interested to learn that one more relic of the Gnosis has been rescued from oblivion, and given to the world of students by the industry and scholarship of M. E. Amélineau, whose *Essai sur le Gnosticisme Egyptien* has made Volume XIV of "Les Annales du Musée Guimet" one of the most valuable of that interesting series. Among the large number of priceless MSS. brought back from Egypt by the famous traveller Bruce, in 1769, were the *Pistis-Sophia*, already in some part known to our readers, and another Coptic MS. of the same school in a very dilapidated condition, which is now in the custody of the Bodleian Library, Oxford. It was the good Karma of Maurice G. Schwartze to publish the text of the former and translate it into Latin in 1853; it is the good Karma of M. E. Amélineau to do the same kind office to the remaining papyrus and to translate it into French in 1891. The importance of these two MSS. is exceedingly great, for in

¹ By M. J. Barnett, F.T.S. Boston: H. H. Carter, 3, Beacon Street. Price 15c.

² Texte et Traduction Publiés par M. E. Amélineau: Librairie C. Klincksieck, rue de Lille, 11. Paris, 1891. Price not given.

them we have the only relics of the Gnôsis that have not come to us through the hands of the Church Fathers—the bitterest and most unscrupulous enemies of the Gnostic philosophers.

The Bodleian MS. contains two treatises, undoubtedly of the same school as the *Pistis-Sophia*, and absolutely indispensable to the student of what may not inappropriately be termed that Gnostic Kabalah. The title of the first treatise is not given by the erudite translator, for what reason is not apparent, since in his learned *Essai sur le Gnosticisme Egyptien* he speaks of it as *The Book of the Gnôses of the Invisible*; the title of the second treatise is *The Book of the Great Logos in each Mystery*. The terribly damaged state of the MS. has rendered the work of M. Amélineau one of the greatest difficulty, and it is heart-rending to read of the perishing rags and shreds from which his painstaking and praiseworthy industry has had to construct the present text. There are consequently innumerable lacunæ, which not even the practised eye and ripe scholarship of the editor have been able to restore. Indeed the task would have been more difficult even than it has been, had not the scholar Woide, some fifty years ago, made a copy of the MS. when it was in a more decipherable state; and though this copy is full of errors, owing to the imperfect state of Coptic studies in those days, it has nevertheless stood M. Amélineau in good stead in his present task.

Bruce unfortunately omitted to say whence he got this precious papyrus, but as it is written in the Sahidic dialect, Amélineau concludes that he probably procured it from the Delta. There is, however, no great latitude of speculation to suppose that Bruce may have obtained it in Abyssinia, where there is still many a priceless papyrus carefully guarded by the warrior monks of the Abyssinian monasteries, as Achinoff, the chief of the Free Cossacks, lately informed H. P. B. from his personal knowledge.

From a close inspection of the work, and also of the *Pistis-Sophia*, we agree with M. Amélineau that the original was most probably written in Greek, and that the Coptic is a translation retaining many of the original Greek technical terms. The doctors of the Gnôsis were mostly men imbued with Hellenic culture, and if the treatises belong to the school of the Valentinian Gnôsis, as there seems little reason to doubt, we may conclude with safety that we are dealing with a translation and not an original.

The first page of the text is faced by a most fascinating full-page diagram of the *Crux Ansata*—fascinating for students of symbology, of course. There can be no doubt but that it stands for the type of man—human and divine, microcosmic and macrocosmic. But this Handled Cross differs from others of its kind in many ways. The “handle” is a circle, on the surface of which is the continuation of the vertical body of the cross with a horizontal diameter band, the square of section of the two diameter bands enshrining another cross, and above all on top of the circle stands yet another cross. Mystic vowels and consonantal abbreviations invite an interpretation, which, needless to say, is unattempted.

The æonology of the MS. is in many instances almost identical with that of the *Pistis-Sophia*, only far more elaborate. Thus we read of twelve Christs, twelve Fathers, and even three hundred and sixty-five Fathers—which should not, however, make us imagine that a mere astrological interpretation or the threadbare solar-myth hypothesis of our spiritually poverty-stricken Occidental wiseacres will solve the obscure mysteries of the Gnôsis.

Here and there we stumble on terms of such metaphysical refinement that we are reminded of Basilides rather than of Valentinus. Such, for instance, is the term “*Christilé*”—“Christship,” which puts

us in mind of the Basilidean "Sonship," the Filietas, called *υιός* in the *Philosophumena*.

But above all things interesting in the MS. are the figures of the sigils and the diagrammata of the æons. "The living Jesus," as the Master or First Mystery is called, instructs the Disciples in the different "Apologies," or mystic formulæ that will open for them ingress into and passage through the various æons or spheres—telling them the mystery number; and sigils of each. Charts of twenty-eight of the æons are also given, but it remains in doubt how many root-æons in all were counted in the system, whether thirty or thirty-two, for the MS. is incomplete. This is not only regrettable in general, but also particularly, because the missing pages would have afforded an additional confirmation of the precise school from which the treatise emanated. The Valentinian system was divided into two main schools, the Oriental and the Italic, the former adjudging thirty æons to the Plerôma, the latter thirty-two. It was of course a case of over-intellectualism and hair-splitting, of absolute Dualism or absolute Monism, which is, however, easy of reconciliation for Theosophical students familiar with ontological subtleties.

In this brief notice, it is naturally impossible to do more than touch on one or two points, in dealing with a treatise which simply bristles with technicalities on every page. Nor is it necessary, for it will never be possible, to awaken a general interest in the details of the abstruse æonology, cosmology and eschatology of the Gnostic Theosophy, any more than to arouse a popular interest in, say, the differential calculus. Nevertheless, there is matter of absorbing interest for the student of religion.

For instance, we are told that the Logos cannot be addressed in the "language of flesh," (p. 101), and of a supernal power called the "Luminous Darkness," which is darkness for us *because of the excess of its light* (p. 102).

Again, the Eastern concept of Sadasat, of the Real and Illusionary in the All, is clearly brought out in the following hymn to the Logos:

"It is because of Him that truly is that which really exists and that which does not really exist; it is because of Him that exists that which really exists by being hidden, and that which exists not really although manifest" (p. 105).

Well, indeed, again, is the universality of Deity expressed in such phrases as "Thou art the dwelling and thou art he who inhabitest the dwelling" (p. 107), which is also true of the "Man *luminous and true*," the Augoeides. This is the man who is after the type of the Heavenly City—the Incorruptible above, the "Land that gives birth to the Gods"—whom the First Monad clothes with a vesture¹ woven out of all the Æons (pp. 123, 124). It is a "vesture by and from which all things are made and in which are all bodies" (p. 134). For "it is thy *Will alone* that is a place for thee, for no thing can be a place for thee, for thou art the place for all" (p. 136), a passage which brings forcibly to the mind the Saviour's rebuke to Andrew in the *Pistis-Sophia*:

How long shall I bear with you! How long shall I suffer you! Do ye still not know and are ye ignorant? Know ye not, and do ye not understand, that ye are all Angels, and all Archangels, and Gods and Lords, and all Rulers, and all the Great Invisibles, and all those of the Midst, and of the Region of the Light, and all the great Emanations of the Right and all their Glory.²

Such is the city or kingdom within, for he made "a city or a man, and figured in him all those of the Plerôma [the sum of the Æons], that is to say, all the Powers" (p. 147). For

¹ This the mysterious "coat" of Joseph, the colours of which symbolize the divine attributes of every Messiah (Initiate), as St. Cyril says. Cf. *Des Couleurs Symboliques* by Frédéric Portal.

² Schwartz's *Pistis-Sophia*, pagg. 247-8.

The Word that comes from their mouths is life eternal, and the Light which flows from their eyes is rest for them; the movement of their hands is their course towards whence they came forth; their contemplation within is their inner Gnosis; their march onward is their new *return within*; the extension of their hands is their stability; the hearing of their ears is *the perception which is in their hearts*; the joining together of their limbs is the reunion of the dispersion of Israël; *their comprehension of themselves is their contemplation of the Logos*. The figure which they hold in their fingers is the number which came forth according to that which is written: "he who counts the multitudes of the stars and gives them all their names." And the union brought about by the Demiurgic Logos was of those who came forth from the disturbance that arose: "They all became one and the same thing in that one and only One." Then the Demiurgic Word became a powerful God, Lord, Saviour, Christ, King, Good (Agathos), Father, Mother.

The Demiurgic Logos is man—each one of us—who may become a Christ, if the Kingdom (the Lower) be set in order.

It is difficult to cease writing on so absorbing a theme, but we have already departed widely from the function of orthodox reviewing, and have paid but little attention to the casket when once the blaze of the gems dazzled the "eyes of the heart."

Whether the text of M. Amélineau is literally correct must be for specialists to decide, and may without anxiety be handed over to those who rejoice in literary microscopy. Those, however, who know more Gnosticism than Coptic will be well satisfied with, if not enthusiastic over, the labours of this learned Orientalist, which find a dignified presentation in a clearly printed and handsomely margined quarto of some two hundred and fifty pages.

Theosophical Activities.

EXECUTIVE ORDERS.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE, ADYAR,
27th April, 1892.

THE PRESIDENT'S RETIREMENT.

The legal advisers of the Society in India and elsewhere, having reported that my relinquishment of official status before the Adyar Trust Deed is finally settled, the Australian legacy affair judicially arranged, and Mr. Judge released from his General Secretaryship by the American Section and made free to take over the Presidential duties, would be highly injurious to the Society's interests; and the Chicago Convention having caused Mr. Judge to cable me to that effect, and Mr. Mead concurring, and Mr. B. Keightley and some of our most influential Indian counsellors having written me in like terms; it is evident that I must once more postpone—if only for a few months—my long-desired retirement, so far as the actual severing of my official tie with the Society is concerned. The Theosophical Society not being a legal entity, its property interests have of necessity been vested in me, and my signature, in both my personal and representative capacities, is needed to validate their transfer to a Board or Boards of Trustees; while as regards the Australian estate bequeathed to me, no settlement can be made by a third party, and possibly, none even by myself without another visit to Queensland. For me to consult only

my own wishes and break my official tie regardless of the evil effects that would befall the Society, would be an act of selfishness such as I cannot even think of for a moment.

Notice is therefore given that, without again vainly trying to fix an actual date for my vacating office, I shall do my utmost to hasten the completion of all legal business, so that I may hand over everything to Mr. Judge, my old friend, colleague and chosen successor.

Meanwhile, to protect the Society from the possibility of loss or trouble in case of my sudden death, I have executed a will bequeathing all property whatsoever, whether real or personal, standing in my name or legally mine, including Headquarters, the Permanent Fund and other funds, the *Theosophist*, its good-will, stock in hand, book accounts, cash, etc.; my Ooty cottage and plot of land, furniture, books, clothing, etc., etc., to the Society.

(Signed) H. S. OLCOTT, P.T.S.

INDIAN SECTION.

INDIAN LETTER.

ADYAR, MADRAS,

May, 1892.

Of general Theosophical news, I have not a great amount this month, as we are in rather a dead season at present. Perhaps the intense heat has something to do with this; members require all their energy for keeping on foot work already commenced without extending their energy into new channels. After all, the formation of new branches is not, in India, as elsewhere, always a sign of increasing activity. It is possible to form a branch almost anywhere in India. Sympathizers will soon rally round and enrol themselves with enthusiasm, but to keep the new-born branch alive and active is another matter—*hic labor hoc opus est*. Therefore, while the tower of Theosophy in the West rises steadily higher and higher, attracting more attention by reason of its stature, in the East we have to content ourselves with humbler work, to employ our time principally in cementing old and crumbling stones, and in repairing worn-out structures.

Every day shows us at Headquarters the necessity for organized work among non-English-knowing Theosophists in India. In the Telugu-speaking districts, where we have about twenty branches, are a very large number of Theosophists unable to speak or to read English. To such, of course, the *Prasnottara* and our books and pamphlets are useless, and many feel bitterly this loss. Thanks to the efforts of Bro. Kotayya, who hails from Telugu parts, a vernacular branch has already been formed at Guntur, and we have also been able to arrange for the translation and publication of several vernacular pamphlets. A proposal, originating from a conference of several leading Telugu Theosophists is now on the *tapis* to translate the *Prasnottara* into Telugu every month, and to arrange for the translations of some of our books into this vernacular. On the return of the General Secretary I hope we shall hereafter be able to make arrangements for the constitution of a Telugu sub-section or something of the sort.

A recent visit to Bombay gave me the long-wished-for chance of seeing the Bombay Theosophists in their own haunts.

It is very cheering to visit this really active branch, and to see the steady systematic work that is being carried on there. The room in

Church Gate Street, which the branch occupies, is an "upper-room," which reminds one considerably of the Biblical upper-room used by the Prophet of Nazareth and his disciples as portrayed in illustrated Bibles, etc. There is a capital library of books, recently enriched by a set of the *Sacred Books of the East*, the generous gift of a Parsi lady. Daily meetings for general discussion are held, and two general meetings, at least, during the week, at one of which an address or exposition is given in the vernacular. The genius of the place is Bro. M. M. Shroff, who appears to spend all his spare time there, and to be a part and parcel of the establishment. Bros. Mehta, Daji, Modi and Jussawala too may be seen at Church Gate Street almost daily; in fact, the place is more of a Headquarters than a simple reading room, and the general air of homeliness and good fellowship there is most pleasing.

The heat in Bombay during my ten days' stay was intolerable. Though the thermometer seldom rose above ninety degrees, yet owing to the peculiar climate—which has given rise to the term "Bombay heat"—the place seemed to *ampirize* one. This is the only expression I can think of to do justice to the peculiar steaming process which one has to undergo.

I hope to give some account of a visit to "The Towers of Silence"—the Parsi "burial" towers—the caves of Elephanta and a Hindû theatre, in a separate article, with the kind permission of the Editor of *Lucifer*.

Bro. Keightley has now brought his present tour to a close, and is enjoying a few days' well-earned rest at romantic Darjeeling. I wish we could transport Adyar up there during the summer; shouldn't we then be the envy of the whole Theosophical Society?

Here is a well-attested tale of an Indian wonder-worker, told me by a Bombay brother the other day. The occurrence was witnessed by him. The magical performer took three bananas from a bunch, and, after allowing them to be examined and thoroughly scrutinized, placed them on the ground. He then took three strips of paper, and made on one strip three cuts, on another two, on the third one. He then handed the bananas to my friend and brother, and told him to peel off the rind. He did so. He found one banana cut into four pieces, *i.e.*, it had had three cuts made on it *under the rind without the latter being in any way disturbed*; another was cut into three pieces, the result of two cuts; while the third was divided in two, both of the latter cases being attended with the same phenomenon as regards the integrity of the peel! Here is a problem for the *Vâhan*, to explain the psychoscientific process by which the above phenomenon was performed.

White Lotus Day went off most successfully here, I am informed. The hall was beautifully decorated with the graceful lotus blooms and other flowers, and there was a large gathering. The President delivered a very eloquent and touching address on H. P. B. and her work. Bro. Gopalacharlu spoke on the symbology of the lotus, and other speakers followed. The *Madras Mail* gave a very full account of the proceedings.

In Bombay the day was also observed, and a large meeting held, at which addresses were given by leading members. The Bangalore and other leading branches also did honour to the occasion.

His Highness the Maharajah of Kapoorthala has given two thousand rupees towards our expenses here. We hope that other princes of India will follow the good example set. Bro. Keightley visited his Highness during his recent tour in the Punjab. A generously-minded Australian, who wishes to remain unknown, has given £100 to Colonel Ottcott to be disposed of as he shall deem best. The money, I am happy to say, is to be given to the Adyar Library.

S. V. E.

CEYLON LETTER.

*(From our own Correspondent.)*COLOMBO,
1st May, 1802.

The month of April, like this month, is always looked forward to by the Sinhalese, for on the 11th of that month the Buddhists and the Hindûs of Ceylon celebrate their New Year Festival. Owing to the national feast, the day was observed as a Government holiday, and the native element celebrated the festival in the quiet and sober way peculiar to Oriental nations. The most important part of the programme of the Sinhalese New Year day is the ceremony at the Buddhist temples, when at the appointed hour the big bell tolls out the Old Year and ushers in the New. Thousands of men, women and children, after thronging the courtyards, rush into the *Sanctum Sanctorum* with flowers in their uplifted hands, to offer them in memory of their Great Master, the Lord Buddha, and thus begin the New Year with this graceful act of offering flowers. The devotees then return home and spend the day in holiday-making.

This month, with deep regret, I have to chronicle the death of the leading learned native Pundit in Ceylon, Mr. Batuwantudavi, the President of the Colombo Theosophical Society. He was ailing for a few days only with heart disease, to which he ultimately succumbed. His death is a national loss. The sad news was wired to Colonel Olcott at Adyar, and as it was impossible for him to come here for the cremation, he deputed Bro. Buultjens to represent him at the funeral service, at which the High Priest Sumangala officiated, assisted by a number of monks.

Much good work has been done by the "Harbour Mission" during the month. A large number of tracts were distributed among a ship-load of passengers going to Australia.

The Sangamitta Girls' School is slowly but surely progressing, and Mrs. Marie M. Higgins deserves credit for the excellent manner in which she is working the Institution. She is very busy now making preparations for a fancy bazaar, to be held on the 7th and 8th inst. in aid of the School. She is trying her utmost to make the Institution a standing monument of the Theosophical Society in Ceylon and the East.

It is most gratifying to note that the Cambridge Local Examination results just to hand show that H. Pieris of our Boys' English School at Colombo, has secured honours in the Third Class in the Senior. In the Junior Examination two of our boys passed. This is the third year in which boys have been successfully presented for examination, and the satisfactory results are due to the Principal of our Boys' School, Mr. Buultjens, a graduate of Cambridge and a Vice-President of the Colombo Theosophical Society.

SINHALA PUTRA.

The Theosophical Thinker.—[We are asked to print the following, and do so with great pleasure.] It is proposed to start a weekly Theosophical journal in English under the name of *The Theosophical Thinker* as soon as a sufficient number of subscribers register their names. Our Theosophical brothers are well aware of the fact that there is no Theosophical weekly in the whole of India, except the *Sanmârga Bodhini*, the organ of the "Sanmârga Samâj Bellary," which is not, for various reasons, entirely Theosophical. But the Theosophical movement in India, vast country as it is, feels the necessity of a weekly organ very keenly, and the noble Theosophical cause in India will surely be benefited by a cheap weekly paper in English, that will reach

even the poorest of the Theosophists. The necessity for a journal of the sort proposed is felt the more when we take into consideration the fact that there is not a single weekly Theosophical journal, not only in India, but in the whole world. Though the sacred cause of Theosophy has taken root very firmly in all the corners of the world, and the movement has even succeeded in shooting out branches, able enough to systematically issue substantial matter for Theosophical thinkers in the form of standard works and valuable monthly journals, no one has as yet launched a scheme for a weekly to plead the Theosophical cause in all its branches and its bearings on other departments of science and philosophy now engaging the attention of a large section of the people. A weekly paper will serve to force the outside world to pay more attention to the noble, scientific and philosophical teachings of Theosophy. Thus a spirit of diligent enquiry may be created, and such a sign will surely mark a memorable epoch in the Theosophical movement.

The Theosophical Thinker will be the organ of the general body of Theosophists, who will find in it a ready and willing friend, who has voluntarily imposed upon himself the duty of advocating the noble cause of Theosophy. The subscription is fixed at the very low rate of two rupees per annum; deducting the annual Indian postage, the actual subscription for the paper is left at the very humble figure of Rs. 1—3—0 per annum. We suppose the vast number of Theosophists in India, poor and rich, will not grudge paying Rs. 1—3—0 for a weekly which undertakes to plead and uphold their cause. We therefore feel confident that each and every Theosophist will subscribe for a copy, and counting upon the strength of these and the voluntary donations with which the well-to-do of them may be pleased to favour the scheme, the subscription has been fixed so low.

Our brother Theosophists (we need not, we think, remind them) know full well that we are not capitalists, and that this is no scheme in which we risk our pecuniary interests, which are at zero point; and we have therefore to look to them for support and for *prepayment* of their subscriptions and for voluntary donations, without which we cannot issue the journal at all. But we have a capital, a fund of love for humanity, which we are prepared to lay out to the best of our abilities. But even this, our capital of love for humanity, we *owe* to the Theosophical Society, its noble and self-sacrificing Founders and their Masters.

R. JAGANNATHIAH, F.T.S.

T. A. SWAMINATHA AIYAR, F.T.S.

Bellary, India.

EUROPEAN SECTION.

The following notice has been issued:

GENERAL SECRETARY'S OFFICE,
17 AND 19, AVENUE ROAD,
REGENT'S PARK, LONDON, N.W.

SECOND ANNUAL CONVENTION,

July 14th and 15th, 1892.

NOTICE.

I.—In accordance with Art. I., Sec. 4, of the Sectional Rules, it is necessary to publish the agenda of the Convention twenty-eight days in advance of its actual meeting.

All Branches and Members, therefore, desiring to bring forward motions or suggestions are hereby cordially invited to send to this office notice of their propositions, *at the earliest opportunity*, in order that as full agenda as possible may be issued. The matter should be in the hands of the General Secretary not later than June 7th.

II.—Members on the Continent and in the Provinces who intend to be present at the Convention are requested to kindly notify the General Secretary of their intention as early as possible, in order that provision may be made for their entertainment.

G. R. S. MEAD, *General Secretary*.

June 1st, 1802.

THE ORIENTAL DEPARTMENT.

Humanum est errare, and when mistakes are made the first step towards their remedy is a frank acknowledgment. It was a mistake to issue the last number of the Oriental Department, and I am exceedingly sorry that it has passed through the gates of silence under my authorization, for, we know, *nescit vox missa reverti*. I had no intention of continuing to reprint from the plates with which the American Section has so kindly furnished us, but the matrices arrived during my late absence, and as I had left no directions on the matter the number was issued as usual. And why all this, some one may ask—but I fear he will not be one of the recipients of No. 4 of the Oriental Department. You all must know that I refer to the contents of the last number. The first part of the *Yājñavalkyasamhitā* I passed with many qualms of conscience, fearing that few would be benefited by its contents, and knowing that of them only the very few were capable of sifting the wheat from the chaff in that bushel of Hatha-yogic practices. The second part is ten times as bad, and to issue it with only the very scanty notes appended and with no introduction or criticism has been, I consider, a grave mistake. We want to be proud of our Oriental Department, and we wish to be able to give its numbers to our friends and to enquirers and say—Here is something to learn from the East, something to make us better and wiser men and women, or, at any rate, better instructed on the customs and habits of our Oriental brethren. The *Yājñavalkyasamhitā* does none of these things; it is useless for distribution, useless for instruction, it moves to laughter, and gives the public a totally erroneous idea of the general religious practices of the Hindûs. There is no getting out of the matter; it is a treatise on *physical* Prânâyâma, or restraint of breath, which is falsely said to lead to peace, wisdom, and absolution. No matter how indulgent and tolerant we may be, no matter how bent on finding an esoteric and spiritual side to all things, the *Yājñavalkyasamhitā* is too much for our strength. It is true that a very, very few, students of Yoga and experienced in practical Occultism, may derive information from it, but such students have no need of our Oriental Department. This Department must be for the members of the Section in general, and must be educative. I shall, therefore, print no more of such matter, but will endeavour, if possible, to prepare a number for the Department which shall more fitly fulfil its objects, and lay it before the July Convention for approval.

In what I have said above I am blaming myself and no one else, least of all my friend Prof. Manilal N. Dvivedi, who has made so excellent a translation of the *Samhitā* under notice. His task ends with the translation, and he is in no wise responsible for the original Sanskrit treatise. Our Eastern brother, familiar as he is with the

books on Yoga, learned in the Shâstras, a student and scholar, has credited us over here with like attainments. He has paid us a compliment we do not deserve. We are, as a public, ignorant of the Shâstras, more ignorant of Yoga, and entirely ignorant, so far, fortunately, of mere physical Prânâyâma. The time is short for most of us for Oriental studies, and we do not wish to lose it, but rather desire to learn the best and simplest and not the most obscure.

This does not mean to say that the idea of the Oriental Department is not excellent, and that many of the Eastern books are not worthy of our best attention. Far from it. Our Oriental Department is going to be a success and of immense good to all of us. But we should not forget that we are in the Kali Yuga, and that to give the enemy every cause to blaspheme profoundly is not wise. The sceptic has a number of the Oriental Department placed in his hands and exclaims, "Oh, that's Theosophy, is it? Are they [the Theosophists] still allowed to be at large?" And the man is right, and I have been wrong not to have recognized the danger beforehand; though indeed the mistake is not confined solely to the Oriental Department.

In conclusion, I sincerely hope that this explanation will not offend any of my brethren in the East. Our heredity, physical and psychic, is different, it is true; our methods, views, and customs are mostly divergent, but in the case of the Oriental Department both my respected colleague, William Q. Judge, the General Secretary of the American Section, and myself have erred through too great love for the East rather than from any other cause.

G. R. S. MEAD,

General Secretary, European Section T.S.

ENGLAND.

Blavatsky Lodge.—The last of the Thursday lectures announced in the syllabus, on which the Lodge has been working for the past three months, was delivered by R. Machell; it dealt with symbology, and was followed by an interesting discussion. The new syllabus runs as follows:—May 19th, "Nature's Finer Forces," I.; Modern Chemistry and Electricity in the Light of the Esoteric Philosophy. May 26th, "Nature's Finer Forces," II.; Modern Researches in Physics and super-Physics from the Standpoint of Occultism. June 2nd, "Nature's Finer Forces," III.; Nervous Ether and its Connection with Mesmerism. June 9th, "Nature's Finer Forces," IV.; Crystalline Forms and Elemental Forces. June 16th, "The Hidden Properties of Gems." June 23rd, "Sound as a Builder-up and Destroyer of Forms." June 30th, "Sorcery, Mediæval and Modern."

Under a resolution of the Lodge, proposed by Annie Besant, the President, the names of the openers have been omitted from this syllabus. It is hoped that this plan will prevent the overcrowding from which the Lodge and visitors have suffered. For the Saturday meetings also a new syllabus has been issued:—The Seven Planes of the Universe and their Relation to Man. (*Continued.*) *The Mânasic Plane.* Mahat. Its relation to Fohat and thereby to all planes. The seven Rays. Universal Mind. Dhyân Chohans. Descending hierarchies of intelligent entities. *Related to Manas in Man.* The Mânasaputra. Belonging to a previous cycle of evolution. Their entry on the Fourth Globe into human tabernacles. Their functions. Become dual in incarnation. Psychic and Noëtic action. (a) Higher Manas. Individuality in Man. The Sutrâtma. Knowledge of past births; effect of this experience in

action. Its relation to the personality; the Augoeides. Its final triumph; the Christos. (b) Lower Manas. The Ray informing the human tabernacle. The personality; Kâma-Manas. Brain-consciousness; method of working. Its conquest over Kâma; its failure. The "soul-less man." Devachan. Its nature. Its inhabitants. Its duration. Return to earth-life. The choice of the Ego. *The Buddhic Plane.* Cosmic Substance, the upâdhi of Divine Life in the universe. Alaya. *Relation to Buddhi in Man.* Exoteric and Esoteric nomenclature. Vehicle of Atmâ. Union with Manas. The Path; the Bodhisattva; the Arhat; the Nirvânee; the Nirmânakâya. Nirvâna. Its nature. Its duration. Return to manifestation. *The Atmic Plane.* The All. Differentiation and absorption. *Relation to Atmâ in Man.* The Monad. Âtmâ in its vehicle Buddhi. Relation of spiritual principle in the Universe to the vivifying principle in atoms. The Monad in evolution: mineral, vegetable, animal, human. Paranirvâna. The Days and Nights of Brahmâ. Parabrahman.

The succeeding syllabus will be issued when this is worked through. No dates are fixed, as the Lodge will give to each subject such time as is necessary for its full discussion.

A good gathering of members assembled on White Lotus Day, and extracts from the *Light of Asia*, the *Bhagavad Gitâ* and the *Voice of the Silence* were read. H. P. B.'s rooms were beautifully decorated with white flowers.

Annie Besant will give the following lectures during the coming month: June 25th and July 2nd, Prince's Hall, Piccadilly, at 3.30 P.M. These lectures will be on Mesmerism and Hypnotism. June 26th (morning) Hackney Radical Club, 5, The Grove, Mare Street; (evening) Camberwell, at the Secular Hall, 61, New Church Road. July 10th, Manchester.

Lending Librarics.—A Lending Library has been formed at Frome in connection with the Theosophical Centre there, Mr. Samuel Watts of 9, Keyford, Frome, having undertaken the charge of the books. The Lending Library at Workington has been transferred to Mr. George Smart, bookseller, 6, Wilson Street, owing to Bro. John Barron having left the neighbourhood.

Bow Club.—A bazaar will be held in July, the stalls to be taken by members of the committee. Contributions of pretty and useful articles can be sent to the Matron at the Club, 193, Bow Road.

Liverpool Lodge.—At the Annual Meeting a satisfactory balance sheet was shown, and the following officers were elected: Bro. R. B. B. Nisbet, *President*; Bro. H. Milton Savage, *Vice-President*; Bro. Joseph Gardner, *Treasurer*; Bro. John Hill, *Secretary*; Mrs. A. L. Cleather, *Corresponding Secretary*; Bro. F. A. Duncan, *Librarian*. Ten members now constitute the Council, instead of seven as heretofore, viz.: Bros. R. B. B. Nisbet, H. M. Savage, Joseph Gardner, F. A. Duncan, J. Hill, J. M. Jones, W. Ranstead, W. T. Haydon, Mrs. C. W. Savage, and Mrs. R. B. B. Nisbet.

Harrogate.—A Lodge has just been opened here, as a result of Annie Besant's recent lecture. The officers are: Hodgson Smith, *President*; Miss Louisa Shaw, *Vice-President*; William Bell, *Secretary*; and Mrs. Elizabeth Bell, *Treasurer*. The Lodge will hold its meetings weekly.

SCOTLAND.

Scottish Lodge.—The first meeting of the summer session took place on the 14th of May. There was a large gathering. The paper was by the President on the Inter-relation of the Occult Sciences, wherein the work of the winter course was summarized. Other papers to be given

during the summer session are on the Periodic Law of Atomic Weights, on the Esoteric Meanings of Alchemy, on the Occultism of Tennyson, on an Egyptian Horoscope, etc.

The Edinburgh Branch.—The meetings have gone on steadily since our last report. The Branch is now engaged on the study of the *Seven Principles of Man*, which is being methodically treated.

IRELAND.

The *North Dublin Centre* is growing in very promising fashion. Some of the brothers of the Dublin Lodge are going to hold meetings in different parts of Ireland, breaking new ground, and there is some idea of Annie Besant making a lecturing tour in Ireland in the early autumn. At the Dublin Ethical Society, on May 24th, Miss Ellen Douglas read a first-rate paper on "What is Religion?" which promoted much good feeling among her audience; the various speakers, Christian or otherwise, were more conciliatory in tone than is occasionally the case at the meetings of this very excellent society, which now possesses a well-appointed reading-room.

FRANCE.

The *Siège Français* is becoming a most active centre of correspondence, and deep earnestness is being shown by enquirers. We have distributed over fifteen hundred pamphlets in the poorer quarters of Paris, and the seed is not lost. One brother is translating *Letters that have Helped Me*; another is printing as a pamphlet his translation of Mr. Judge's *Epitome of Philosophy*. In Le Havre, Lyons, Cherbourg, friends are at work, and the movement is making real, solid progress.

THE NETHERLANDS.

White Lotus Day was duly celebrated here, the reading of the *Bhagavad Gîtâ* being from the metrical translation into Dutch by Bro. van der Zeyde. We hope to be settled in our new Headquarters, in a nice airy part of Amsterdam, by the early autumn.

SPAIN.

Our circle in Spain has just sustained a most cruel shock. Our beloved brother Francisco Montoliu y Togoies passed away on May 10th, at Barcelona, the victim of an affection of the chest complicated with typhoidal symptoms, which carried him off in a few days. The readers of *Lucifer* will understand the far-reaching nature of such a loss at the present moment, for Montoliu was the soul of the Spanish Group, and all our brethren outside Spain will certainly share in our grief. Endowed as he was with a remarkably superior intellect, with a devouring activity, an indefatigable worker, an ardent and heart-whole Theosophist, the work of Montoliu is colossal for all who can understand the difficulties against which we have to contend in Spain. He had consecrated his entire life to the triumph of Theosophy, for which he gave up all, thus suffering almost entire exclusion from his family. Thanks to him the Spanish Group is in possession of the following translations: *The Secret Doctrine* (Vol. I), *Isis Unveiled*, *The Bhagavad Gîtâ*, *Through the Gates of Gold*, *The Voice of the Silence*, *The Esoteric Basis of Christianity*, *Rosicrucian Letters*, *Light on the Path*, *The Coming Race*, *Mr. Isaacs*, etc., etc., and an enormous mass of articles translated and original.

The Madrid Group was founded by him and was the object of his constant solicitude, and so it is that this Group is a model of unanimity, agreement and true brotherhood. He also succeeded in raising the Barcelona Group to the same standard and in much more difficult circumstances.

Loved and respected by all our brothers, admired by our opponents, his death cast profound consternation into our ranks at the first shock, as well at Madrid as at Barcelona. It seemed impossible that at the age of only thirty-one years, filled with energy and health, he, the hope of Theosophy in Spain, should have been taken from us! The secrets of Karma are impenetrable for us; but our Brother will surely return in his next birth to continue, under better conditions, the work he has begun in Spain.

After the first moment of stupor, all our Brethren rallied, closed up their ranks, and are more united and determined than ever to make themselves worthy of the grand example which the first President of the Spanish Group has given us. To-day our Group is stronger than it has ever been, for the grief that has stricken them has expanded the feeling of responsibility among our Brothers, and all will certainly fulfil their duty with redoubled enthusiasm, both at Madrid and at Barcelona. *Theosophy will not die in Spain*, for it has loyal and resolute defenders.

Montoliu died a true Theosophist, with the beloved names of the Masters and H. P. B. on his lips. His hyper-fanatical family have invented a death-bed conversion to Roman Catholicism, a nauseating comedy which has filled with indignation those of our Brothers who watched over him to the last moment. Montoliu, I repeat, died as he has lived—a *Theosophist*.

VINA.

Madrid.

We hear from Sweden of a projected translation into Swedish of the *Secret Doctrine*. A subscription for its printing and publishing is set on foot, and our Brother Fridorf Kellberg undertakes the translation as a labour of love.

An active Swiss Theosophist, to whom the Society already owes much useful service, has hit on the capital idea of publishing an advertisement of *Le Lotus Bleu* and *Lucifer* in the *Guide de Lausanne*, an illustrated publication of which ten thousand copies will soon be distributed among visitors to Switzerland, and sent through the post to England, France, and Germany.

AMERICAN SECTION.

THE NEW HEADQUARTERS.

The readers of *Lucifer* are so familiar with fresh enterprises and new departures in the external activity of our great organization, that perhaps they have not quite realized the importance of the step which has lately been taken by our American Brethren, in acquiring for our movement a new habitation and a home in the heart of one of the great life-centres of the vast American continent. Situated in a pleasant and central position, of easy access and substantial surroundings, the house at 144, Madison Avenue furnishes our workers with a fitting material vehicle in which to grow and expand, and from which many a new ray of light can be sent forth on its message of hope and comfort to the waiting millions of the New World.

Externally the new Headquarters is one of a block of substantial brown stone buildings, five stories high, and twenty-five by seventy-five feet in area. The basement is almost on a level with the street, and the main entrance is approached by a lofty flight of steps, topped by oaken swing doors, with glass upper panels. The front part of the

basement is occupied by the Âryan Press, where those indefatigable workers, Bros. John M. Pryse and T. R. Prater, compel the printing elementals to the service of Theosophy. The remainder of the lowest floor is the domestic domain of the housekeeper and her husband, excellent people and indispensable in their special provinces.

The first floor is shared between the main staircase and vestibule—handsomely decorated and extending a mute but pleasant welcome to all comers—and the main hall, which is as yet used for the meetings of the Âryan Theosophical Society only, but is also intended for meetings of other societies as a means of income, for our New York colleagues designed the new Headquarters for use, and have no idea of allowing a large hall to remain tenantless for the major part of the week. This hall consists of three lofty rooms knocked into one, and capable of seating some two hundred and twenty people. It is artistically decorated, and electric lights adorn the walls with their fuchsia-like pendants. At the end is a large platform carrying a solid oak table, reading desk, and chairs for President and Secretary, over which preside the well-known and life-size features of "H. P. B." in a handsome frame. The space for the audience is seated with chairs and settees of pine, and there is that brand-new look about everything which is so characteristic of modern America. On the same floor also a small ante-room contains the library volumes of the Âryan Theosophical Society.

Ascending to the second floor, we find the two large rooms at the rear devoted to the mysteries of the "*Path Office*," the walls being hidden with shelves groaning under the weight of Theosophical publications, and presided over by a bookkeeper and clerk. In front we have the General Secretary's office, with a stenographer and clerk in constant attendance. Here is the especial sanctum of our friend and colleague Bro. Alexander Fullerton, without whom 144, Madison Avenue would be no Headquarters for most of our American members and the majority of the rest of us. A smaller room contains two desks, one of Bro. Elliot B. Page, formerly of St. Louis, and President of the old Board of Control, who, our readers will be glad to hear, has lately joined the Headquarters' staff, and the other of William Q. Judge, our Vice-President, the "man at the wheel" in America.

The third floor is a duplicate of the second. The two rooms above the "*Path Office*" are apportioned to the convenience of members and visitors, and a host of pictures and photographs adorn the walls. H. P. B., Colonel Olcott, T. Subba Row, the Countess Wachtmeister, and many another well-known face meet the eyes of the visitor. Convention and Headquarters' groups, views of Adyar and the London Headquarters, pictures of Vishnu and Krishna, and other oriental mementoes, remind us that the Theosophical Society is international and cosmopolitan or nothing. The front rooms of this floor are for private work and correspondence, and it is here that Mrs. Keightley and Claude F. Wright spend most of their time, and where also Dr. Archibald Keightley seeks a respite in Theosophical work from the exacting duties of his new practice.

On the top floor are six rooms, five of which are already occupied by Messrs. Page, Pryse, Prater, Wright and Harding, a bachelor community of workers for Theosophy. For according to the rules passed by the Board of Trustees it has been decided that for the present none but bachelor Theosophists should inhabit the land. In this respect, therefore, the resident staff differs from the household that H. P. B. gathered together round her in London.

On the whole the new building gives the idea of greater size than our London home, as everything is concentrated into one house; but in reality if the Duke Street Publishing Offices and Reading Room, the

H. P. B. Printing Works, the two smaller tenements and the two large houses at Headquarters were piled together, the illusion of the eye would be made apparent. Be that as it may, there is no room for anything but the sincerest congratulations in the new move that has been made. But congratulations, though pleasant, are unsubstantial things, and practical Theosophists are not content to give words only. When the European Section first sought for a habitation and a home, America sent some more definite signs of approbation than words. Our American brethren were practical, and so they sent dollars. The expenses incurred by the new move are very considerable. There is a present deficiency on account of alterations amounting to nearly sixteen hundred dollars, to which should be added the mortgage debt on the property of thirty-three thousand dollars. "He gives twice, who gives quickly."

G. R. S. MEAD.

AMERICAN NOTES.

NEW YORK,
May 17th, 1892.

The Aryan Theosophical Society held its first meeting in its new lecture hall on Tuesday, May 3rd. The room is a large one, with accommodation for about two hundred persons. It is charmingly decorated, is lighted with electric lamps, has abundant ventilation, and good acoustic properties. It was well filled with members and visitors on the evening of the inaugural meeting to hear Brother Judge lecture on "Theosophy, what it is and what it is not." His address, of over an hour's duration, was listened to with the greatest appreciation, being prefaced with a few remarks on the opening of the Headquarters.

On Sunday evening, May 8th, the anniversary of the departure of H. P. B., members of the Theosophical Society throughout New York, Brooklyn, and Harlem, assembled at the new lecture hall on the invitation of the Aryan Theosophical Society to hear readings from the *Light of Asia* and the *Bhagavad Gîtâ*, in memory of the Founder of the Society, this being her expressed wish in her last will.

The room was crowded. Miss Daniels treated the audience to an exquisite recital from the *Light of Asia*. Then Dr. Keightley gave some of his personal recollections of H. P. Blavatsky, his address being followed by readings from the *Bhagavad Gîtâ* by Bro. D. Nicholson, and afterwards Alex. Fullerton addressed the meeting. But by far the most interesting subject on the programme was the last, consisting of the reading by Mrs. Keightley of extracts from letters of H. P. B. This lasted for twenty-five minutes, all too short a time, and from first to last was listened to with eager interest by the audience.

As no opportunity had been given Bro. Judge to speak, it was proposed at the next ordinary meeting of the Aryan Theosophical Society, that he should be asked to address the Society on the following Sunday, giving some of his recollections of H. P. B. His consent seems to have set on foot a project for holding regular Sunday evening meetings. The title of his lecture was "A Modern Adept; H. P. Blavatsky." It was delivered before a crowded hall, and was full of interest, not only for the information he gave concerning adeptship generally, but for that regarding H.P.B. in particular, being crowded with anecdotes concerning her, and personal recollections. It was prefaced by an address by G. R. S. Mead, General Secretary of the European Section.

The 8th of May anniversary was observed at most of the Branches in the States, particularly along the Pacific Coast.

We hear that a new branch has been chartered at Hot Springs, Arkansas. This should prove a most important centre, for the city is one whither persons from every State around, and from the most distant towns, go to be treated for their various ailments.

The Brooklyn Branch has engaged permanent rooms wherein to hold its meetings. The house in which these are situated has become a sort of Theosophical Headquarters, being the residence of many prominent members in the Branch.

Work on the Pacific Coast is active as ever. Dr. Allen Griffiths lectured at San Bernardino, Santa Ana, Colton, Redlands, and other places, to crowded houses.

Los Angeles Theosophical Society is about to reestablish its Headquarters. This will be of importance as it will centralize work in the district. Anything done in California and along the Pacific Coast to the end of forcing on the movement there must be of interest to those who know how great a Theosophical stronghold it must some day become.

The H. P. B. Branch, Harlem, listened to an address by Brother Mead on "Reincarnation," on Sunday, May 12th. The room was crowded, not even standing space being available, and the lecturer was listened to with all possible attention. This branch seems to be at present on the top of the wave, and is bringing many members into the Society, and interesting outsiders far and wide in Theosophical truths. On Sunday last it was presented with a large photograph of H. P. B., whose name it bears, by Bro. T. R. Prater, one of our energetic printing staff.

Brother Mead sails for England to-morrow. The good work he has done here in lecturing and visiting the branches will be remembered for a long while, and if we are allowed to write down what we have heard, he has made many permanent friends among his American cousins. Brother Parker leaves for Europe with him.

CLAUDE F. WRIGHT.

The American Convention.—The pressure of Activities this month is so great that we must refer our readers for details of the Convention to the *Path*, or to the Report issued by Bro. Judge. But we give here, in addition to the notes in "On the Watch-Tower" of last month, the text of some of the resolutions. The important series on the Presidency runs as follows:

Whereas, Colonel Henry S. Olcott, President-Founder of the Theosophical Society has tendered his resignation of the office of President to take effect May 1st proximo, and has requested that a successor be elected to the office of President of the Theosophical Society, and,

Whereas, the General Secretary and Vice-President has taken the votes of all the Branches of this Section on the question of who shall be successor to the said office of President of the Theosophical Society, the said vote being unanimously in favour of William Q. Judge, and they being now duly reported to and before this Convention.

Resolved: That the American Section in Convention assembled hereby tenders to Colonel H. S. Olcott the expression of its profound gratitude and sincere appreciation for his unselfish devotion and long and faithful services for the Society which he helped to found and which is so largely indebted to him for its beneficent work and the recognition it has won in every quarter of the globe.

Resolved: That in our estimation the position of Colonel Olcott as "President-Founder" of the society is, and must for ever remain, unique. Another may succeed him in the office of President and assume the duties of the office, but can never be "President-Founder."

Resolved: That this Convention confirm and ratify the votes of said Branches, and as such Convention declares its choice for President to succeed Colonel Olcott to be said William Q. Judge. But it is further

Resolved: That the American Section in Convention hereby requests Colonel Olcott to revoke his said resignation and remain President of the Society, this Section deeming that it is not yet time for him to retire from said office, and it being possible for him to remain in said official position although his health may demand that the amount of his work be reduced to a minimum so far as travelling and speaking are concerned; and the General Secretary and Vice-President is hereby directed to at once notify Colonel Olcott by telegraph and letter of this request, forwarding copies hereof, to the end that all further proceedings relative to said retirement be suspended until such time as the sense of the European and Indian Sections on this point, be obtained; that in the meantime it is the opinion and desire of this Section that the said resignation be not yet accepted, but laid over for further consideration; and that, when the sense of the said European and Indian Sections hereupon shall have been obtained, the General Secretary and Executive Committee of this Section shall call a special meeting of the Council of the Section to consider the question upon the report to be made thereupon by the General Secretary and Vice-President, and

Resolved: That this Section now declares its vote to be that when said office of President shall become vacant, the successor to said Colonel Olcott shall be said William Q. Judge, who shall hold said office for life, unless removed for cause, and that he have power to nominate his successor as now provided in the General Constitution in respect to Colonel Olcott; and that the General Constitution be amended so as to provide in accordance with the foregoing; and that when the office of Vice-President shall become vacant, the choice of this Section for said office of Vice-President is Brother Bertram Keightley.

Resolved: That this Section requests that Colonel Olcott when he shall have retired, if ever, be offered a life residence at Adyar Headquarters.

Resolved: That the European and Indian Sections of the Society be and they are hereby requested to cooperate with this Section in endeavouring to carry out the letter and the spirit of these resolutions, and that the General Secretary of this Section immediately forward to said Sections an official copy of the same.

Resolved: therefore, that this Section hereby reflects to the office of General Secretary of this Section, its present Secretary William Q. Judge.

The following resolution was proposed by Dr. Buck, and seconded by G. R. S. Mead:

Whereas. It is frequently asserted by those ignorant of the facts of the case and of the literature of the Society, that the Theosophical Society or its leaders seek to enforce certain beliefs or interpretations upon its members, or to establish a creedal interpretation of any of its philosophical propositions; therefore

Resolved: That the Theosophical Society, as such, has no creed, no formulated beliefs that could or should be enforced on anyone inside or outside its ranks; that no doctrine can be declared as orthodox, and that no Theosophical popery can exist without annulling the very basis of ethics and the foundations of truth upon which the whole Theosophical teachings rest; and in support of this resolution appeal is made to the entire literature of the Society, and the oft-repeated statements published widespread by H. P. B., Colonel Olcott, Mr. Judge, and every other prominent writer and speaker upon the subject, since the foundation of the Theosophical Society.

[Perhaps in view of the statements circulated it might be well for the European Convention to pass a resolution similar to the above.—ED.]

SAN FRANCISCO, CALIFORNIA,

10th May, 1892.

BELOVED FELLOWS AND CO-WORKERS,

We in San Francisco observed the anniversary of H. P. B.'s departure by reading passages from the *Bhagavad Gita* and *The Light of Asia*, as she had requested. Mr. Edward B. Rambo, who presided, made an appropriate speech, and his words evidently met deep response in the hearts of all present.

At the close of Mr. Rambo's remarks the following resolutions were unanimously adopted:

Resolved: That we do now upon this the anniversary of our beloved teacher's departure renew our pledges of unswerving loyalty to the Society of which she was founder, and to the cause which she served—the elevation and purification of humanity.

Resolved: That we view with reverential satisfaction the evident fact that although she herself is no longer with us in the body, the spirit of self-sacrifice and altruistic love she bequeathed us as our heritage has kept the Society true to the purpose for which it was organized.

Resolved: That we will earnestly strive to erect the only memorial fitting to express our love, reverence and gratitude, in a harmonious, unified and altruistic Society, which shall be in truth that for which she laboured, a "nucleus of a Universal Brotherhood."

On the proposal of Mrs. Annie T. Bush, a permanent fund was established for the purpose of keeping in the field a worker whose energies should be devoted to the spread of Theosophy, and that as a lecturer was already on the "Coast," all could subscribe to the lecture fund as a nucleus, and that it should be known as "The Blavatsky Fund."

The motion was unanimously carried, and other Branches and members on the Coast will be given an opportunity to add to the fund, if so disposed.

Sec. P. C. Com.

Our Budget.

BOW CLUB.

	£	s.	d.
H. Pratt, M.D.	10	0	0
G. Grant	1	0	0
Mrs. Louisa Lowe	2	0	0
Mrs. Williams	1	0	0
Anon	1	0	0
T. H. Martyn	5	0	0
Bournemouth Centre	1	0	0
	<u>£21</u>	<u>0</u>	<u>0</u>

PUBLICATION OF H. P. B.'S MSS.

	£	s.	d.
T. H. Martyn	5	0	0
Bournemouth Centre	1	0	0
	<u>£6</u>	<u>0</u>	<u>0</u>

OLCOTT TESTIMONIAL.

	£	s.	d.
Already acknowledged	37	2	0
Malcolm, Hon. Mrs.	3	0	0
Kilburn, Mrs.	0	5	0
Tisdale, Miss	1	0	0
M. G.	1	0	0
A. V. H.	20	0	0
Bournemouth Centre	1	0	0
	<u>£63</u>	<u>7</u>	<u>0</u>

SANGAMITTA GIRLS' SCHOOL FUND.

	£	s.	d.
Robert Cross	10	0	0
H. A. V.	2	2	0
Mrs. Marshall	1	0	0
B.	0	11	0
Lord Pollington	1	1	0
Anon	0	1	0
	<u>£14</u>	<u>15</u>	<u>0</u>

Theosophical AND Mystic Publications.

THE THEOSOPHIST for May gives us the welcome second contribution of the President-Founder's "Old Diary Leaves." Quotation would only spoil the narrative, and condensation of such interesting matter would rob us of much that goes to make up the charm of the Colonel's staunch testimony to the worth of his great colleague, friend and instructor in Theosophy. The yapping of the poodles disappears in the distance as the old mastiff fills the valley with his baying. A. Nilakantha Shâstri continues his analysis of the first canto of the *Râmâyana*, and shows that he has not studied in vain. Our brother is both a Brâhman and a student of Esoteric Philosophy, and so is contented with nothing short of the psychological key of the Râja-Yogins with which to unlock the mysteries of the allegorical epic narrative. Thus he speaks of "the 'stretching serpent coils' known as the human body," and of much else that students of the wisdom of the true Tattva-jñânîs will recognize. The "omnivorous bipeds wearing breeches" in the West, however, will doubtless think our Shâstri is speaking of the "shoulders of a snake." T. C. C.'s paper, entitled "The Qualifications needed for Practical Occultism," is decidedly good. He says wisely:

The aspirant must:

1. Love truth and be ever ready to sacrifice himself in order to uphold it.
2. Preserve purity of mind, speech and body.
3. Be ever active and industrious in helping others.
4. Sacrifice himself constantly and unhesitatingly for the good of others.
5. Strictly follow and practise justice.

"A Trip to the Seven Pagodas" is the title of an entertaining paper

by Miss Anna Ballard describing the antiquities of Mavalivaram, a town of religious ruins, forty miles south of Madras. To lovers of Indian mythology it is fraught with much interest. Perhaps the most scholarly paper is the erudite article of our Brother S. E. Gopâla Charlu, who continues his treatment of "The Indian Doctrine of Reincarnation," with a long list of quotations from the Shâstras. Though it is difficult to find unquestionable confirmatory passages in the *Rig Veda* itself, there are unavoidable references in both the Black and White *Yajur Veda*, and a host in the Brâhmanas and Upanishads, all of which passages, as the author justly remarks, "speak for themselves." Sydney V. Edge writes in an interesting and historical fashion of the Tarot under the heading, "The Mystery Cards." They have been "taking a hand" at Adyar it appears, and the results of the game are to be given in the next number. The translation of the "Sânkhya-Tattva Kaumudi" still runs on, and B. P. Narasimiah, B.A., gives us a version of Shri Shankarâchârya's "Mahâvâkyadarpanum," or, as he translates it, "The Mirror of Mystic Expressions." It is a good specimen of the drastic style of the great sage, witness the concluding words of the ten opening shlokas, "how wonderful is the ignorance of the ignorant." That, however, there is food therein for the student of Esoteric Philosophy is plain from the following quotation from the many that could be cited:

Just as by his imperial power an emperor is superior to his servant, so by his envelope Ishvara is superior to Jiva.

The articles are concluded by a

blood-curdling narrative by S. E. Gopâla Charlu, who shows that there are sorcerers to-day in India who know as much—if not more—of the mysteries of magic, as the over-estimated Eliphas Lévi of paradoxical fame.

THE PATH for May begins with "Some Pertinent Reflections." Auriga P. Starr reflects on various accusations. H. P. B. is accused of violence against Christianity. Against what?—Christianity! And yet H. P. B. wrote "The Esotericism of the Gospels." You mean she was emphatic in her protests against dogmatism and cant. Thus the writer reflects. He also reflects on the impossibility of the Theosophical Society ever having a creed, not even a belief in Karma and Reincarnation; that the size of the Society is no measure of power; and that there is no idolatry of H. P. B. Respect for her words is one thing, but this is not idolatry, and certainly better than indifference to her writings and giving a too ready audience to her detractors. "The Witness," commences a series of short papers on the "Habitations of H. P. B.," with photographs of the front and back of 17, Lansdowne Road, Notting Hill, the interior of her working-room and of H. P. B. at her desk. But how insufficient is the shadow to express what the reality was! Miss L. A. Long writes a simple and pleasing story of "Probation." Speaking of the "Brothers of the Silence," she says:

Who they are no one knows unless he is one of them. They keep their secret bond. It is said that men about the king, in the very heart of the court, belong to the Brotherhood, but no one knows who they may be. And it is certain that humble artisans are of the Brotherhood also, and scholars and travellers and artists, and men who toil with their hands. They work together for a common end, but they work in secret, and each in his own way. Only this marks them all, that they work not for themselves. They have vast wealth, but it is used for the furtherance of their common aim; and great learning, but no display is made of it; and power greater than a monarch's, yet it is never shown save when there is need.

"The Synthesis of Occult Science" is concluded, but seems to have been labelled with a too pretentious title. William Brehon with reason objects to the use made of the term "Higher Self" in Mr. Sinnett's recent book on mesmerism. It is a question, however, mostly of words. Mr. Sinnett, we believe, used the term in his earlier works for the Ego generally, and that, too, in a very vague manner, there being no question of the Higher or Lower, and of course an author is perfectly in his right in retaining his nomenclature, just as our scientists retain the baptismal names of "elements," micro-organisms, etc., etc., although subsequent discoveries demonstrate the erroneous nature of such pioneer designations. Thos. E. Karr writes on "The Basis of Practical Theosophy"; he seems to think that the Salvation Army, etc., with their shelters, farms, and the rest, have a more practical idea of brotherhood than most of the members of the Theosophical Society. This involves a host of misapprehensions: (1) man is his body; (2) the physical alone is the practical; (3) unremitting labour from morning to night to feed those who starve mentally and spiritually is not practical; (4) the building up of an international organization, without distinction of race, sex, creed, etc., is not the basis of practical Theosophy.

Will the writer tell us who are the poor, who the starving, who the ignorant, and what is charity? Who they are, and what it is, in reality, not in seeming. The owners of palaces are mostly poor and starving, the intellectual giants are oftentimes more truly ignorant than the uneducated. "Man shall not live by bread alone," and there is food that men know not of to distribute; though indeed the distributors will never gain the vain plaudits of the orthodox charity-admirers, for what they give cannot be seen of men. "Better to do one's own duty imperfectly than to do the duty of

another well," says the *Gita*. So let us all do our own duty and not criticize the work of our neighbours.

We are glad to see that *The Path* prints in large type a disavowal of any responsibility for the crudities of the paper, "A Brâhman Catechism." No doubt our Hindû brother means well, but if he imagines he will get Westerns to believe that a man really becomes a sage by literally standing on tiptoe for several years, he is merely losing his time and bringing the true religion of India into contempt. Now it is true that there have been and are contortionists in the East who have gained certain psycho-physiological "powers" by bodily mortifications, but this, so far from constituting them sages, merely entitles them to a more or less protracted rest in an asylum for the devotees of the goddess Luna. We do not mean to say that the allegorical expression "standing on tiptoe" does not veil an occult truth, only our Hindû Brother had better learn at once that the Occidental Mlechchhas do not care to make the acquaintance of allegorical expressions without a proper introduction. If any Eastern contends that such things are not allegory but fact, the profane Westerner will most probably express himself profanely, and the student of Esoteric Philosophy request him to learn about religion before writing on it.

THE BUDDHIST, which we always like to keep before the notice of our readers, contains much interesting matter. The translation of the *Umagga Jâtaka* runs on steadily, and there is a long description of the founding and opening of Mahiuda College, Galle, by Dr. Bowles Daly. This is an establishment for giving a *technical* education to the Singhalese on an entirely unsectarian basis, and every praise is due to our energetic Brother for pioneering such an undertaking in the East. The only use of a Western education in the British Orient is apparently for

the obtaining of a pitiful stipend from Government. Dr. Daly urges upon the people with all his energy that they should develop their own industries, and win for themselves that manly independence which will wean them from their present listless and apathetic drifting through life. The doctor will not admit that such a state of affairs is the outcome of Buddhism; he refuses the name of Buddhism to such degeneracy. Buddhists, Parsis, Mohammedans and Christians made speeches that show the undertaking to be *practically* unsectarian, and not theoretically so only.

The following gem is too fair to pass unnoticed:

When Abou-Hanifat, the chief of the Hanifites (Moslems), was struck in the face by a ruffian, he exclaimed: "Were I vindictive, I would return outrage for outrage; were I an accuser, I would bring thee before the Calif; but I prefer to ask Allah, on the judgment day, to admit you in my company into Heaven."

LE LOTUS BLEU maintains its standard of excellence. The redaction has commenced a translation of that most admirable collection, "Letters that have Helped Me," and their words of peace and love will be passed on to our Brothers in France. Un Disciple continues his fine "Introduction to the Study of the *Secret Doctrine*," and it is not too much to say that no study that has yet appeared is second to it. This is followed by the translation of a grand article from the pen of our beloved brother Montoliu (Nemo). In the March number of *Le Lotus*, Philadelphie had written "Love to our Brothers in Spain" and Nemo's article, "Love," is a warm response from Spain "To our Brothers in France." Guymiot writes on "L'Esprit Théosophique." Next we get "The Methods of Occult Science" from the strong pen of E. J. Coulomb, and a "Dietetic Study" by Dr. Bonnejoy. The continuation of the translation of the *Key*, the "Tribune Théosophique" and "Echoes from the Theosophical World" make up a valuable number that we have

great pleasure in bringing to the notice of all who can read French.

THEOSOPHICAL SIFTINGS have given us three good numbers in their last issues, all papers read before the Blavatsky Lodge T. S. "Theosophy and Art," by R. Machell, is interesting, bright and artistic. Miss E. Kislisbury's paper on "Spiritualism in its Relation to Theosophy" is remarkable for its fairness, and should be widely read by members of the Theosophical Society, for the lecturer was for long secretary of the Spiritualistic Society in the days when phenomena were most plentiful, and when intelligent and educated interest in them was deeper than it is to-day. The writer's short elementary study on Karma in the same number will also prove useful. Mrs. A. L. Cleather's paper on "Heaven and Hell" is most painstaking, and she has collected together many views of the Ancients on the subject and endeavoured to explain them from a Theosophical standpoint; this is followed by a short sketch of Omar Khayyám and one or two quotations from his Quatrains.

THE VÂHAN, No. 11, is not a large publication, but it is useful, and no one can accuse it of orthodoxy. Each question is generally followed by half a dozen answers from different pens: needless to say the answers do not always agree. A questioner has some doubt as to the "Brâhmanical faith" being consistent with Universal Brotherhood, seeing that "no one who is not born a Brâhman can be received into the religion of the Brâhmins." K. P. M., who is evidently a Brâhman, says the questioner, and Westerns in general, know nothing about the subject. There is no "Brâhmanical faith," though there is a "Brâhmanical caste." Any one can be received into the Sanâtana Dharma or Everlasting Law of the Hindûs. No doubt the question is inaccurately put. But the real objection is not answered. The querist evidently

meant to question the ability of the Brâhmins of to-day—not the *Brâhmins of antiquity*—to reconcile their orthodox caste exclusiveness with the idea of Universal Brotherhood. We should like to see an answer to this question, as we are interested to know why the first object of the Theosophical Society contains the words "without distinction of caste."

ESTUDIOS TEOSÓFICOS, Series 2, No. 10, contains the two brotherly articles on "Love" we have already referred to under *Le Lotus Bleu*. Nemo (Montoliu) writes a fine article on "Dogmatism in Theosophy," showing that true Theosophy can have no dogmas. Col. H. S. Olcott's "Union of the Buddhist World" is translated, and so are two of the "Rosicrucian Letters" from the early numbers of *The Theosophist*. Activities, reviews, etc., complete the number. The *Estudios*, our readers will be glad to learn, will continue. Montoliu, himself, we hear, has left enough copy for ten more numbers. May the goddess of Fortune smile on the brave effort of our Spanish Brothers.

PAUSES, No. 9, contains seven useful selections and commences H. P. B.'s "Nightmare Tale"—"A Bewitched Life," from *Lucifer*. The work that our little contemporary is doing is admirable, and we hear that it has a wide distribution. Cheapness is an essential in India, and when it is combined with excellence, we can ask for little more.

THE NEW CALIFORNIAN, No. 11, contains much of interest. Our friend and colleague, Dr. Jerome A. Anderson, writes on "The World's Crucified Saviours," giving the list from Kersey Graves' *The World's Sixteen Crucified Saviours*. What a bone of contention to cast before the hounds of scholarship! In showing the similarity of the ideas and teachings of the ancient wise, the doctor gives the following "plagiarisms by anticipation" of the Golden Rule.

Do unto another what you would have him do unto you, and do not unto another what you would not have him do unto you. Thou needest this law alone. It is the foundation for all the rest.—CONFUCIUS, 500 B.C.

We should conduct ourselves to others as we would have them act towards us.—ARISTOTLE, 385 B.C.

Do not to your neighbour what you would take ill from him.—PITTACUS, 650 B.C.

Avoid doing what you would blame others for doing.—THALES, 464 B.C.

Act towards others as you would desire them to act towards you.—ISOCRATES 338 B.C.

What you wish your neighbours to be to you such be you to them.—SEXTUS, 406 B.C.

Do not to others what you would not like others to do to you.—HILLEL, 50 B.C.

There is much else to notice, but our space is limited.

THEOSOPHIA is the name of our new Dutch magazine, which we welcome with outstretched hands. It is exactly the same size as *The Vâhan*, but in addition is enveloped in a brick coloured cover for the accommodation of contents, announcements of the objects of the T. S., notices, lists of magazines, etc. Of course our new contemporary will use most of its space for translations and selections, but there will be no lack of original matter. The administration is at 248, Jan-van-der-Heijdenstraat, Amsterdam, and the editor and contributors hide their good deeds under pseudonyms.

JOURNAL OF THE MAHA-BODHI SOCIETY, No. 1, another new "Theosophical Activity."

It is edited by our friend and brother, H. Dharmapâla, the Secretary of the Society for restoring the temple at Buddha-Gayâ to the care of the Buddhist Bikshus. The legend beneath its title runs as follows:

Go ye, O Bikkhus, and wander forth for the gain of many, the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bikkhus, the doctrine glorious! Preach ye a life of holiness, perfect and pure.—*Mahavagga, Vinaya Pitakam.*

Would that the Bikshus of today would remember these words and follow the example of Dharmapâla and his Buddhist comrades! May all *nominal* Buddhists arise and clear away the overgrowth that hides the true teaching of Gautama, the Buddha, and thus become *real* Buddhists. We are heartily glad to see the Journal, and send towards its courageous progenitors our most sincere and fraternal greetings.

BRANCH WORK. Paper XIV. of the Indian Section is an able and scholarly summary on "Modern Sanskrit Research," by S. E. Gopâlacharlu.

THE SANMÂRGA BODHINĪ is not the only activity of the Sanmârگا Samâj of our industrious Bellary members. We have received an interesting little pamphlet on "Kapila, Buddha and Shankarâchârya; or, the Trinity of the Hindû Philosophy," by R. Jagannathiah, which has been printed for distribution by the Bellary Theosophical Society.

EDITORIAL NOTICES.

LUCIFER must really emit a growl, if a Star can growl, against his correspondents, especially against those who live in the U. S. A. It never seems to strike them to weigh their letters before posting them, and he has constantly to pay rather heavily for the pleasure of reading their communications. To pay various pence as fines for what is, after all, mere carelessness, seems an unnecessary waste of money that might be better spent.

I have to announce that the articles entitled, "The Philosophy of Perfect Expression" that appeared in the April and May numbers of LUCIFER will have no successors. The Duchesse de Pomar has been deceived as to their origin; she forwarded them as original compositions transmitted through her, but they had been published in America a year and a half ago, and are from the pen of Mrs. Helen Wilmans, West End, Atlanta, Ga. This lady very properly claims her own essays, and the Duchesse de Pomar, thus made aware of the fraud practised on her, at once withdrew the papers. It is right that, as they appeared in this magazine, the real authorship should also be stated here, and regret expressed that, however unconsciously, LUCIFER should have been party to an injustice.