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

On the Watch-Tower.

THE representation of the Theosophical Society at Chicago is now definitely organized. The President-Founder has deputed William Q. Judge, Vice-President of the T. S., to represent him, he being unable to leave India. He has also deputed myself to act "as a special delegate from the President, to address the meetings in question on behalf of the whole Society." From India comes a Brâhman as delegate, Dr. Chakravrati, a very eloquent speaker, Professor of Mathematics at the Allahabad University, and Gold Medallist of Calcutta University; if possible Bertram Keightley, the Indian General Secretary, will attend. The Society in the States will be represented by William Q. Judge, Dr. Buck and others. The programme now officially issued, is as follows:

I. THEOSOPHY DEFINED.

1. The Theosophical Doctrine of the Unity of all Spiritual Beings.
2. The Eternal Unity of Spirit and Matter.
3. Theosophy is a System of Truths, discoverable and verifiable by perfected men.
4. These Truths are preserved in their purity by the Great Brotherhood of Initiates, the Masters of Wisdom, who promulgate them more and more fully as the evolution of man permits.

II. THEOSOPHY HISTORICALLY CONSIDERED, AS THE UNDERLYING TRUTH OF ALL THE WORLD'S SCRIPTURES, RELIGIONS AND PHILOSOPHIES.

1. As found in the Sacred Books of the East and of Egypt.
2. As found in the Hebrew Books, and in the New Testament of the Christians.
3. As found in Greek and Gnostic Philosophy.
4. As found in European Mediæval Philosophy.
5. As found in European Mysticism.
6. Esotericism in Religions.
7. Links between Religion and Science.
8. Revelation not a special property of any one religion.
9. The Secret Doctrine and its Guardians.

III. THE PHILOSOPHY AND PSYCHOLOGY OF THEOSOPHY.

1. The Cosmos Septenary in its Constitution.
2. Man, the Mirror of the Cosmos and Thinker.
3. The Inner and the Outer Man.
4. States of Consciousness.
5. Evolution of the Soul.
6. Karma, the Law of Causation, of Justice and Adjustment of Effects.
7. Reïncarnation of the Soul a Law of Nature.
8. The Doctrine of Universal Brotherhood as a fact in Nature.
9. The Theosophical View of Death.
10. Man, a Sevenfold-Being, thus corresponding to the Cosmos.

IV. THE THEOSOPHICAL MOVEMENT IN ITS ORGANIZED LIFE.

1. The Objects of the Theosophical Society.
2. Its Relation to Civic Affairs and Education.
3. The Mission of the Theosophical Society.
4. The Constituted Methods of Administration and Work, the conduct of Branches and their Autonomy; Propaganda.
5. The Society absolutely unsectarian, without a creed, and open to persons of all faiths. Acceptance of doctrines largely taught in Theosophical Literature not incumbent; Universal Brotherhood the only theory required to be embraced.

V. THEOSOPHY AND MODERN SOCIAL PROBLEMS.

1. Its insistence on Justice and Unselfishness as the basis of Community Life.
2. Its doctrine of Evolutionary Reïncarnation as applied to the Sexes.
3. Its claim that social evils have their roots in mental faults, and that in addition to legislative, educational, and social improvements, the truths and laws of being must be taught for the fundamental regeneration of society, and the recognition of Karma and Reïncarnation must be made the basis of concerted public, as well as of private, efforts.

VI. THEOSOPHY AND SCIENCE.

1. Theosophy hostile to science only when Materialistic, when it repudiates all spheres and processes other than physical, or denies the reality of soul and spirit and the unseen universe.
2. Theosophy, as a Universal Philosophy, appropriates all spheres of being and claims a scientific investigation of each.
3. Modern science held to be hopeful when it adds to its intense minuteness that recognition of hyper-physical forces which made ancient science so incomparably grander, more copious and exact.

VII. THEOSOPHY AND ETHICS.

1. The foundation of duty in the fact of the Divine nature in Man.
2. Altruism incumbent because of common origin, common training, common interests, common destiny, and indivisible unity.
3. The sanction of Right Ethics found in Universal Brotherhood as a fact and not merely a sentiment; enforcement of right Ethics found in the power which the knowledge of Karma and Reïncarnation has on the individual.
4. Theosophy offers no new system of right ethics, since right ethics do not vary but are always the same as taught by all great religious teachers.

The expenses of sending delegates falls of course on the Society, and that of bringing over the Indian delegate is heavy. The well-to-do members of the European Section should at once send help

for this and the other expenses to G. R. S. Mead, the General Secretary. There will be a good deal of printing to do, and it would be well if we could raise money enough to distribute a quantity of tracts and leaflets at the Congress itself. When such great exertions are being made by all the religious bodies, the Theosophical Society should make a special effort to have the teachings it was founded to promulgate made as widely known as possible. Help to be useful must be immediate, as the Congress is almost upon us.

* * *

There is another matter into which enters the "root of all evil," that I would much like to see completed before I start on my long journey. My ticket is taken for August 26th, so the time is very brief. The Bow Club, founded by H. P. Blavatsky, and of which the arrangement and burden has always been on myself, has developed into a centre of usefulness far more extended than was at first contemplated. As a result—inevitable in the midst of so poor a population—the expenses are heavy, and many a promising opening for useful work is rejected because of the increased expense that would be entailed by taking advantage of it. Money has come in from subscriptions sufficient to cover the expenses, but it comes very irregularly in answer to appeals, and a short time ago I was over £120 out of pocket. This means that if my health failed the Club would have to close for a time, as the money is needed week by week; and now I shall be away through the winter and shall be earning very little. A member suggested that seventy people should be found to guarantee £5 each annually, and if this plan could be carried out, the Club would be made secure. A person might either give £5 or undertake to collect it, and it seems as though seventy such generous folk ought to be findable. I have already received eight names, and one of these gives £10 and another £13, so that the eight are good for ten-and-a-half, and one-seventh of the task is completed before a word is said publicly.

* * *

A somewhat new departure during the past month was a debate between Mrs. Frederika Macdonald and myself on the following propositions, drawn up by Mrs. Macdonald:

- 1.—That Theosophy, whilst professing to serve modern spiritual needs, is working against the modern spirit, and for superstition.
- 2.—That Theosophy is doing this under the mask of Indian Philosophy, and especially under the mask of Buddhism, whereas Theosophy represents correctly no system of Indian philosophy, and has its starting-point and goal in aims and principles opposed to Buddhism.

There was a fine meeting in St. James's Hall, Piccadilly, presided over by Mr. Rhys Davids, and the discussion was carried through without any unpleasantness. As a result we have had some enquirers, and that is the harvest that one desires to reap.

A contention, very often raised, that Buddha had no Esoteric doctrine and discountenanced supernormal powers was annihilated at the debate, but will presumably rise again, gay and smiling, in the future. It was shown that not only was there reiterated testimony to the existence of such Esoteric teaching, and the declaration of Nâgârjuna that every Buddha had an exoteric and Esoteric doctrine, but that students of Exoteric Buddhism found traces and hints thereof even in the published Buddhist Scriptures; further, it was shown that in the Buddhist Suttas, Buddha is represented as describing the various Siddhis, while the declaration of their existence is definitely asserted as part of orthodox Buddhist teaching in the well-known *Buddhist Catechism* by Colonel Olcott, certified as according to the Canon of the Southern Church by the High Priest Sumangala. Nevertheless, the parrot-cry that Buddha had no Esoteric doctrine and denounced the Siddhis will probably continue to be repeated by those who do not study for themselves.

Another buried city is being investigated, and the *Westminster Gazette* publishes the following interesting account:

Professor Flinders Petrie, in 1890, convinced himself that in a remarkable mound called Tel-el-Hesy, in Southern Palestine, would be found the remains of what was one of the strongest places in the country down to the invasions of Sennacherib and Nebuchadnezzar. The explorations, said Mr. Bliss at the Palestine Exploration Fund meeting yesterday, have fully verified this forecast; the Mound of Tel Hesy being composed of no fewer than eight successive towns, formed on the ruins of one another, the uppermost dating about 500 B.C., and the lowest, or earliest, going back to 1500 B.C.—the time of the great Egyptian conquests of the land. The most important find of all is a cuneiform tablet, the first record of pre-Israelitish Canaan yet yielded up by the soil of Palestine, and Professor Sayce holds that it is but the forerunner of the library of the Governor of Lachish in days when the Israelitish invasion was still distant. Professor Sayce believes that this find heralds a discovery which will amount to "digging up the sources of the Book of Genesis." Amid all the evidence discovered by Mr. Bliss of the civilization of that remote age—wine presses, treacle presses, alkali burnings, and innumerable others—by far the most curious is the disclosure of an iron blast furnace, so arranged as to give strong evidence of being intended to heat, in its descent, a blast of outside air forced through passages, before entering the chamber at the level where tuyeres are usually found. "If this theory be correct," says Mr. Bliss, "we find 1,400 years before Christ the use of the hot air blast instead of cold air, which is called a modern improvement in iron manufacture due to Neilson, and patented in 1828."

Gradually are accumulating the evidences of high civilization and sound scientific knowledge in the past, and the claims made by Occultists of the existence of such civilization and knowledge are being substantiated. These buried cities yield, perhaps, the most valuable evidence of all, and we can afford to wait patiently until further researches bring yet more proof to our feet.

* * *

Archbishop Ireland, of the Roman Catholic Church, strongly endorses the old cruel teaching about Hell. He declares that Hell is demanded by God's wisdom, God's holiness and God's justice. The existence of Hell, he says,

Is the clearest of the teachings of the Christian religion. The denial of Hell is the complete setting aside of Christianity. . . . The Christian religion is unalterably committed to maintain the dogma of the eternity of the punishment of lost souls in Hell.

If this be so, so much the worse for the Christian religion, for the eternal objectless torture of sentient beings is so repugnant to all morality that it must drag down with it any religion that embraces it.

* * *

Mr. Stead has taken a bold step in his issue of *Borderland*, the first number of which will reach the public simultaneously with this number of *LUCIFER*. He declares that his experience has convinced him that "there is a great deal more in so-called occult studies than the public has any conception of." This is the unvarying testimony of those who investigate for themselves, but none the less will those who have never investigated at all put their ignorance in support of vehement denial of the possibility of Occult phenomena. Mr. Stead is forming circles of students for systematic study of Occult phenomena, such as are on the "borderland" of Occultism. As the race evolves much that is now borderland will become recognized inhabited country, but one may venture a hope that these eager pioneers, invading the astral realms without chart or guide, will not leave too many of their number lost in that dangerous land. They are taking up the study without any of the rules for personal guidance in conduct that have hitherto from time immemorial served as conditions for Occult training, and with the meat-eating and wine-drinking habits of the mass of English men and women new perils will surround the experimenters.

* * *

Dr. G. W. Leitner has an interesting article on Esoteric Mohammedanism in the July number of the *Asiatic Quarterly Review*.

Dr. Leitner regards the Ismailian doctrine as intended to found a "Universal Federation of Religious Autonomies," and he represents it as a system which regards all truths, save one, as relative, and leads the enquirer onward to a realization of the inconsistencies of his own belief, be it Christian, Jewish, or what not:

Sceptics, philosophers, word-splitters both orthodox and heterodox, would be followed into their last retrenchments by contradictory arguments, materialistic, idealistic, exegetical, as the case might be. With every creed, to use an Indian simile, the peeling of the onion was repeated, in which, after one leaf after the other is taken off in search of the onion, no onion is found and nothing is left. The enquirer would thus be ready for the reception of such new doctrine as might be taught him by the Muláí preacher or Dái, who then revealed himself one step beyond the mental and moral capacity of his intended convert, whilst sharing with the latter a basis of common belief.

In this way, out of many religions and sects, were gathered together a select body of "initiated," and a germ was planted which may some day expand into one of the agencies for uniting those who love Truth.

* * *

The Theosophical van is an accomplished fact, and our Theosophical gipsies have taken the road. I have received or been promised in subscriptions:

	£	s.	d.
Mrs. Malcolm	-	-	20 0 0
Robert Cross	-	-	20 0 0
A. B.	-	-	20 0 0 (if wanted)
A friend per C. W.	-	-	20 0 0
H. Martyn	-	-	10 0 0
O. Murray	-	-	1 0 0

Bro. Campbell is in charge of the van, and has Bro. Hodder with him as comrade. Bro. Moore has joined them for a week or ten days, and during his stay, Bro. Campbell will go on a day ahead of the van, distributing literature and preparing the way. Our propagandists have plenty of leaflets and pamphlets with them for gratuitous distribution, and we trust they will reach some who might never have heard of Theosophy had it not been literally brought to their doors.

* * *

In the name of Universal Brotherhood a pamphlet has been sent me, written by a negro woman, Miss Ida B. Wells, entitled *Lynch Law in all its Phases*. In this pamphlet it is asserted that Lynch Law is carried out against negroes in the Southern States of the American Union with terrible ferocity and often without any justification—if justification there can ever be for its employment.

Miss Wells gives names, dates and places, and she states that many totally innocent negroes have been slaughtered on suspicion. Here is one case:

At Jonesville, Louisiana, lived a small family consisting of father, son, and young daughter. On Nov. 1st, a white man was killed. It was laid on the Hastings family, which is the family referred to above. The father only was accused, but on Nov. 2nd, the best white citizens took the fourteen-year-old girl and a boy of sixteen out and swung them up to the nearest limb and shot their bodies full of holes. Nov. 5th, Mr. Hastings was served likewise. So the whole family was wiped out without judge, trial, jury, or witness; two of them were not even accused of any offence.

One hundred and fifty-nine negroes were lynched during 1892 for the following alleged offences:

Rape, 40; murder, 58; rioting, 3; race prejudice, 6; no cause given, 4; incendiarism, 6; robbery, 6; assault, 1; attempted murder, 2; attempted rape, 9; suspected robbery, 4; larceny, 1; alleged rape, 1; self-defence, 1; insulting women, 2; suspected rape, 1; for being desperadoes, 6; no offence, boy and girl, 2; fraud, 1.

Some of the lynchings were cruel in the extreme, worthy only of wild beasts endowed with human ingenuity. Until the Governments of the States or of the Union interfere effectively against these horrors, it is clear that they will continue to sully America's name amid the nations of the world. Murder by mob violence, winked at by public opinion, and tacitly permitted by the authorities, is a scandal to any civilized State, and America would do well to purify her flag.

* * *

As the wheel follows the ox, Nemesis treads on the heels of wrong, but it is not often that it follows so swiftly as in the case of the Wilson Industrial School for Girls in New York. The trustees lately dismissed Miss Chapin, a teacher of ten years' standing, because she was a Theosophist, and her unsullied record could not save her from religious bigotry. The subsequent proceedings may be found in the New York papers. I quote from the *Tribune*:

NEW YORK, June 25th.—[Special.]—The spread of Theosophy among the faculty of the Wilson Industrial School for Girls has culminated in the dismissal of two other teachers and the indefinite closing of the school. This staid old non-sectarian Protestant institution has not been closed before, it is said, summer or winter, for forty years, and the fuss over Theosophy is the first serious trouble in which the school has ever been involved. The present trouble has rent the board of female trustees into two strongly opposing factions which threaten to outlast this disturbance.

The latest martyrs in the cause of Theosophy are the matron, Mrs. E. I. Armstrong, and Miss L. J. Kirkwood, the teacher of sewing. At a hastily called meeting of the Board of Managers they were ordered to resign July 1st, and the Board voted to pay them their salaries to September 1st, the date of the expiration of their contract. The board also resolved to pay her full salary to September 1st to

Miss Chapin, whose removal three weeks ago followed the discovery by the managers of the inroads of Theosophy among the teachers. The matron received \$600 per year, and Miss Chapin and Kirkwood divided \$1,140 per year between them.

The dismissal of the three most active women in the school left only the skeleton of a faculty and it was found necessary to close the school. Miss Chapin had been in the school ten years and Miss Kirkwood fourteen years.

Mrs. Armstrong went to the school from a private institution on March 1st of the present year. She was a Theosophist at that time, but that fact was not suspected by the managers, and did not become known until the controversy arose over Miss Chapin.

Miss Kirkwood is well known as instructor and is the originator of a system of sewing instruction which has been adopted in the public schools of some other cities and is said to be likely to be introduced into the new kindergarten department of the New York public schools.

It is sad to see at the end of the nineteenth century, such an outburst of religious hatred, but as the blood of the martyrs has ever been the seed of the Churches, so the injustice which has been inflicted on these teachers by depriving them of their means of livelihood will serve the Cause to which they belong.

* * *

Another word from Science, startling in orthodox ears. *Light* reports an interview with Mr. Graham Bell, the well-known electrician, who after expounding the method of "seeing by electricity," as we now hear by it in the telephone, said to his interviewer:

"But what is to prevent one from thinking at a distance by electricity?"

Having said this the genial Professor threw himself back and laughed heartily at the amazement his words had awakened. Was he joking? Apparently not, for he proceeded seriously to discuss one of the most astounding conceptions that ever entered an inventor's mind. Imagine two persons, a thousand or ten thousand miles apart, placed in communication electrically in such a way that, without any spoken word, without sounding board, key or any bodily movement, the one receives instantly the thoughts of the other.

The fundamental premise of Professor Bell's scheme is that the human brain is a kind of electrical reservoir, and that thinking is an electrical disturbance. Assuming the correctness of this view, the possibilities of setting up in one brain a disturbance corresponding to what is going on in another, would appear to depend mainly on the discovery of a suitable medium.

Thus Science is treading a path which will lead her into realms hitherto Occult, and in which she will find justified by facts the statements of Occultists, hitherto so lightly ridiculed. Manas in man is now developing so rapidly that its forces are beginning to manifest themselves very clearly, and Science is now finding itself compelled to include these Mânasic forces in the subjects it investigates.

Pilgrim Glimpses of India.

BENARES AND DARJEELING.

BENARES to-day is in many respects unlike the Benares we have been wont to read of in books written some thirty-five or forty years ago. Western civilization has affected this sacred city of India in the same way that it has dealt with other localities less romantic and less associated with hallowed antiquity.

There is a strong tendency in many natures to cling to antiquity and romance to the very last, keeping out of sight the steady on-sweep of the prosaic, matter-of-fact civilization of to-day.

In Benares the modern traveller has certainly to shut his eyes to a great deal if he desires to keep up the illusion of hallowed antiquity. Everywhere are the usual buildings we are familiar with as signs of Western progress. Institutions, hospitals, railway-stations, offices, colleges, are everywhere; elbowing temples, mosques, and other ancient buildings out of sight. The surroundings are changed, and, for the matter of that, the people too, but in Benares, perhaps, the majority of inhabitants are less altered than the surroundings.

Now if the writer of the present is to interest the readers of *LUCIFER* it is very evident that anything like a detailed description of Benares is out of the question. This series of articles only professes to be Glimpses of India by a Pilgrim, and the present glimpse of Benares will, therefore, only present a few of the more remarkable features of the ancient city, and these will deal entirely with that portion of the city and its life which are as yet free from the "dese-crating hand of civilization."

It was a glorious morning when a party of us pushed off in a boat from the bank of the sacred Ganges to see Benares from its river. Benares is situated on the left bank of the Ganges. Two streams flow into the Ganges near the city, one to the north, the other on the south. The spots where these streams join the sacred river are considered sacred, and temples have been erected there. The left bank of the river is lined all along with bathing Ghâts of different descriptions. At the back of these are houses in various stages of preservation. Byron's lines on Venice may well be applied to Benares, for verily "her palaces are crumbling to the shore," and the sad ruin and desolation of buildings that must once have been beautiful is pitiful to see. In one place a magnificent bathing Ghât, erected, I believe, by the Mahârâjah of Durbhanga, has collapsed owing to bad building, and no attempt seems to have been made to restore it. Everyone who has a right to be "any

one" seems to have erected a bathing Ghât for the special benefit of himself when in Benares, and for the general benefit of the public when he is absent.

Early morning on the Benares Ganges is a sight never to be forgotten. The whole population seems to have turned out to bathe. The steps of every Ghât are crowded with men, women, children, Sâdhus, pilgrims, all washing themselves in the sacred stream. The morning sun shining brilliantly on the picturesque garments of the women brings out fully their various colours, and passing by falls on the brightly polished brass lota which each bather carries. Each Ghât is a separate scene in the brilliant panorama, presenting different combinations of colour, different contrasts of light and shade, different groupings of forms. Here is a young girl gracefully stooping, raising the water of the sacred stream to her lips in the palm of the hand. Behind her is a Sâdhu who has finished his ablutions and is now going through his morning devotions. His lips move incessantly, but it is to be feared his thoughts are everywhere but on his meditation. An old man bent with years totters down to the bank to bathe once more, perchance with the hope of enhancing his prospects in that next world whose shadow is now closing over him. Here are a group of women washing their garments, flinging them violently on the surface of the water, and a little further down persons are raising that same water to their lips! Curious is this blending of cleanliness and what we Europeans call dirtiness; but the sacred river can never be befouled, so thinks the Hindû who accepts the dead letter of his sacred books. It is noticeable that all classes and both sexes bathe together indiscriminately. There is no false modesty here; why should there be, when all are performing a sacred rite, a common duty? The bathers emerge from the water and change their almost transparent drapery in the presence of all; the gaze of their fellow-bathers and the onlookers is a matter of complete indifference to them.

And so we float on down the sun-lit river, enjoying the fresh morning air and the animated scene before us. We forget for the time being that we are in the hurrying, bustling nineteenth century, and that Benares is daily coming more and more under its iron hand. It would be impossible almost to realize it were it not for that railway bridge which spans the river half a mile or so in front of us. There seems no hurry here. One would almost imagine that for most persons the morning ablution was the most important event of the day. No one appears to hurry away or to arrive in a hurry. To sit in the warm sun after the bath is delightful, and many seem to avail themselves of this privilege accorded by nature. Without doubt our Hindû brothers have much to be thankful for in the blessings of a warm climate. If a wanderer has nothing else to do he can at least lie down in the sun and go to sleep; he has not to encounter the pitiless blasts of the cold wind,

the inclemency of a London winter. Suddenly, as we pass a Ghât, gay with colour, redolent with life, we come upon a dark and gloomy spot on the riverside—a burning Ghât, the “burial ground” of the Hindûs; to realize as perhaps we have never done before that “in the midst of life we are in death.”

The ground is blackened with the ashes of the almost ceaseless funeral pyres, and on every side are heaped up piles of wood in readiness for the constant demand. There on the right is a pyre nearly burnt out, and in a few minutes the friends and relatives of what was once a breathing man will collect the few handfuls of ashes and scatter them on the bosom of the sacred stream. Down the steep bank come two men carrying a body on a light stretcher made of bamboo. It is laid on the bank while the pyre is prepared. Logs are heaped up to about two-thirds the intended height of the pyre and the body is then laid on this, and over it are piled the remaining one-third of the sticks. The nearest relative of the deceased then applies fire to the pyre, and the process of cremation begins. These final acts of the life-dramas of humanity take place in public, in the midst of that living, moving throng; and yet no one is troubled with what we call morbid feelings. It is all perfectly natural, as natural as the morning bath, and this “change that men call death” is to all these Hindûs only another and necessary step in the ladder of life. We Europeans, in spite of our engrafted Eastern conceptions of life and death, turn away with a momentary feeling of sadness, the thought in our minds that but a few hours, and any one of these living fellow creatures may be carried down the steep river bank and their ashes scattered on the waters. The feeling passes, and one of us quotes the familiar words of the *Gîtâ*: “As a man having cast off his old garments, takes others that are new, so the embodied soul, having cast off the old bodies, enters into others that are new.” We all realize once more how little the fear of death can enter into the minds of those imbued with philosophy like this.

Passing under the railway bridge, which has now superseded the old bridge of boats—the building of the which, by the way, called forth loud protests from the orthodox Hindû community—we leave behind us the bathing Ghâts and most of the houses. Our destination now is the house of Madji, frequently styled the “Holy Yoginî of Benares.” Between this venerable lady and the two founders of the Theosophical Society a warm friendship has for many years existed. Various reports are current as to Madji’s powers and knowledge, but as these are conflicting and most of them apparently unsupported, I leave the question on one side. As a Panditâ, I believe, Madji is entitled to a good deal of respect, and in these days of higher education it is pleasant to find a Hindû widow well versed in Sanskrit and Shâstras. The house of our venerable friend is well situated and commands a pleasant view.

We were most courteously received by our hostess, and at once plunged into conversation. In some of her portraits, notably the one in H. P. B.'s room, which must be familiar to many Theosophists, Madji has a certain resemblance to H. P. B., but in her ordinary life this resemblance is not marked. Our conversation turned on the future of the Society, and one of us asked for a definite prophecy as to the future. None however was forthcoming, but some good advice was offered as to the conduct of the younger generation into whose hands the work would fall, which the present writer, as a humble representative of that younger generation, meekly swallowed.

Beneath the house is a retiring-place, a small cave for meditation—a Guhá, as it is technically called (Sans. *guh*, to conceal). This can be entered from the house by creeping down a narrow passage. The retreat, which is apparently hollowed out of the rock, is very small, and consequently “stuffy.” A Westerner would probably find himself ill-suited to an abode of this sort, even for the short space of five minutes—at all events the writer crawled out almost immediately, bumping his head in the process. As the sun was now getting hot, we bade farewell to our hostess and sought the shelter of the cool verandah of our hotel.

An anonymous writer on India remarks that Benares can be seen in three different ways. Firstly, from the river, as just described; secondly, by riding or walking through the city; and thirdly, by ascending the only one of the minarets which, at the time of writing, was safe and accessible. As to this third method I cannot speak, but certainly a walk through some parts of Benares will amply repay the trouble. The Golden Pagoda, as the temple of Bisheshwar dedicated to Shiva is styled, is a beautiful piece of architecture, and with the sun shining on it, a sight to be remembered. The building is, I believe, of comparatively recent date. It stands in the midst of a quadrangle, and from its roof rise three spires and domes, two of which are covered with sheet-copper gilt. The cost of the covering is said to have been borne by Runjeet Singh, the “Lion of the Punjab.” On the top of Madhoray Ghât, rising above the surrounding buildings, is the mighty mosque of Aurunzebe. This mosque was built over the remains of a Hindû temple, to signalize the then triumph of Islâm over Brâhmanism. The towers or *minars* are about 160 feet from the floor of the Musjid itself. The building is very beautiful, and the towers graceful in the extreme. On the banks of the Ganges, in the midst of the city, is a small Nepalese temple built by a former Queen of Nepal in honour of Shakti worship. The temple is of wood, and ornamented with carvings illustrative of this peculiar worship; but the less said of these the better. The temple however will always be an object of interest to students of religion as showing through what low channels religious ideas may sometimes flow.

Monkeys seem to be almost as common in Benares as sparrows in

London. These active gentlemen swarm on the roofs of the houses, grin at you through the windows, and, if opportunity offers, enter your room with the express purpose of stealing anything they can lay hands on. Travellers, if wise, will sleep with closed windows to avoid the advances of these disciples of Hanumân. There is of course a Chouk, or street of stalls, in Benares as in every large northern city of India. Here can be seen workers in brass and other metals, dealers in precious stones and wood carvers. A description of this sort of thing is, however, so familiar to most readers that it seems unnecessary to repeat it now.

I cannot bring these few notes on Benares to an end without saying how fortunate Theosophist travellers in India are when they can count upon the services and assistance of brother Theosophists in places they visit. The kindness shown to me by Brothers Govindasa and Mokshada Das of the Benares Branch will ever remain in my memory, and it is entirely owing to their exertions that I was able to see so much in the short time at my disposal.

I must now pass on to a short description of a visit to the romantic hill station of Darjeeling and of a glimpse I had of the snow-clad Himavat.

Darjeeling is about a twenty-four hours' railway journey from Calcutta. The train leaves the latter place at half-past three in the afternoon, and the traveller is landed at the queer little railway station of Darjeeling at about four o'clock on the following afternoon. The Ganges has to be crossed on a steamer about nine in the evening. This venerable Ganges, by the way, is a great nuisance if one happens to travel much in Bengal. To be roused up in the small hours of the morning, or late at night, to cross the river, is far from pleasant, especially in the cold season. The trains I travelled by in Bengal all seemed to make a point of reaching the Ganges' bank at the most inconvenient hours of the night and early morning. The mountain railway from Siliguri to Darjeeling is a very attractive feature of the journey. There are some seventy miles of it, through scenery of the most picturesque description. The line winds in and out, round sharp curves, up hill, down hill, sometimes turning right round on itself and proceeding at a higher elevation, at other times switching and describing the form of the last letter of our alphabet. The carriages are very primitive affairs, and are of two kinds, open and closed. Most travellers of course choose the former in order to have the benefit of the glorious view, which is more than a compensation for the smuts and dust. At every turn there is a fresh view, a new and delightful panorama. Deep gorges and valleys, along the edge of which the little engine puffs manfully on, hills clothed with an endless variety of vegetation, magnificent trees, some decked with beautiful blossoms, an occasional glimpse of the plains below—all keep the traveller fully occupied. As we climb the ascent the atmosphere becomes manifestly

cooler, the vegetation changes and becomes more scant, and the inhabitants are of quite a different stamp. The Mongolian type becomes very prevalent. Bhootanese and Nepalese stand outside their huts gazing with a sort of stolid curiosity at the train, though it has become to them a matter of daily occurrence. The younger representatives of the race run alongside the train, demanding the inevitable *backsheesh*, their faces illuminated with smiles expressive more than anything else of astonishment at their own surpassing impudence. As the train stops at the small stations, the women approach with their wares, which include anything from a shaggy-haired puppy to a sword or necklace. Their prices are exorbitant to the Sahib log, who without doubt could purchase the same articles for half the money in Regent Street or Oxford Street.

Unfortunately during the greater part of my journey up the mountain, the view was almost entirely obstructed by the heavy white clouds which hung around, and, save for numerous tea-plantations, there was not much to be seen. It seems almost impossible to predict a fine and clear day at Darjeeling. The morning may be bright and sunny for an hour, and then in a few moments the heavy velvet curtains of mist are wrapped around everything, and the traveller is fain to content himself with a world of a mile or two in circumference.

The obliging guard of the train dropped me close to the door of my residence, and thus saved me a long tramp back from the station. Owing to the kindness of the agent of the Mahârâjah of Burchvan, I was accommodated in a small iron house on the Burchvan Râj estate, the same house in which Miss Müller spent so many pleasant months last year. This hill station, I may remark, is in January cold, decidedly cold, but not a bit too cold for a European after the heat of the Madras plains.

Darjeeling is a quaint little town built on the spur of a hill. When one goes out, it is a question of going up hill or down. Vegetation is very scant, and enormous bare valleys and ridges are on all sides. It affords a striking contrast to our Madras hill station—Ootacamund—at which these lines are penned. Here we have plenty of vegetation on all sides and plenty of room to walk about in, afforded by the many roads and artificially constructed drives. But there can be no doubt as to Darjeeling being by far the more interesting place to Theosophists. Is it not on the very borders of an unknown land? Can we not see from here the glittering peaks of the Snowy Range untrodden by any human foot? Can we not see and converse with pilgrims from mysterious, unexplored Tibet?

With great impatience I awaited the dawn of the morning following my arrival for my first view of the Snowy Peaks; but, alas! I was doomed to disappointment. White mist was everywhere and a view of any sort quite out of the question. The second morning was a repetition

of the first, but on the third I was more lucky. Rising early, I, as usual, ran out on to the verandah and found the morning comparatively clear. There in the distance was the Snowy Range, with the morning sun playing on its peaks. To one who, like myself, has never seen the Alps, the first sight of a stupendous range of snow-clad mountains is an event in his life and the impression will never be forgotten. Against the pale blue sky every peak showed up clearly, and the commencement of the snow line was very apparent by the contrast of light and shade. One is apt to forget as he gazes on the lofty range that he is himself already some 7,500 feet above the sea level and that between him and the Giant Kinchinjanga are some 21,000 feet. The real height of the range is somewhat detracted from by the fact that in front of it there is another range considerably lower. The eye naturally travels to this first, and hence the contrast between one's position and that of the Snowy Range is broken. The few days during which I made my observations were not perfectly clear, and at times it was difficult to distinguish snow from mist. Kinchinjanga, as has been remarked, presents at its summit the appearance of a crater, and it has been supposed in consequence that it was at one time volcanic. It is difficult to decide whether the Snowy Range is more beautiful in the morning light or with the setting sun's rays falling on it and the white evening mists travelling up its base. In the evening the white peaks take on the appearance of brightly-burnished copper, and the effect is then indescribably beautiful. But to be in a position to realize fully the magnitude and majesty of the Himālayas, one has, I believe, to go further than Darjeeling. It is necessary to get where there is an uninterrupted view of the eternal snows on all sides. Judging from the descriptions given by travellers the sight must then be overpoweringly sublime.

The Darjeeling Branch of the T. S. is unfortunately almost extinct owing to the transfer of its members and other circumstances. Babu Sreenath Chatterjee practically embodies the Branch in his person. Our Brother's residence is an open house for all pilgrims from Tibet, and many are the interesting tales he has to tell concerning these travellers and the information they give him.

It was with a sorrowful heart that I brought my few days' visit to Darjeeling to a close, but the necessities of Branch visiting were imperative. No doubt many of us would prefer to live in a spot like Darjeeling with that beautiful snow-clad range before us, to soothe and at the same time inspire us. But the world's work has to be done now-a-days in crowded cities and amid bustling thoroughfares, and the time for most of us has not yet arrived for dwelling in seclusion apart from men. Until this period comes, we must have within ourselves a pure and lofty place of seclusion where the rush of the hurrying multitudes cannot be heard and where for a few moments each day we shall have peace and tranquillity.

SYDNEY V. EDGE.

Theosophy or Psychological Religion.¹

A REVIEW.

(Concluded from p. 309.)

THE four concluding lectures of Prof. Max Müller's course are devoted to a historical treatment of Western Theosophy, under the headings, The Logos, Alexandrian Christianity, Dionysius the Areopagite, and Christian Theosophy. The lecturer contends that the Logos idea is essentially Greek, part and parcel of Greek philosophy, and so he traces it mainly through Heracleitus, Plato, the Stoics and Philo Judæus. Its development in Christianity was owing to that religion being read "by the light of Greek philosophy," by men who attached themselves more or less to the Christian name but without abandoning their philosophical convictions. The subject, is, however, somewhat superficially dealt with, and the logical conclusion shirked. The professor argues all along that but for the Alexandrian Schools, Christianity would have passed on without any philosophy worthy of the name, but he never says so distinctly. Nor does he say how the orthodox idea of the Logos differs from the Greek ideas. He, however, implies that the Christian idea was the immediate progeny of its Greek parents, and did not differ, except in the proclamation that the historical Jesus of Nazareth was that Logos; but again he does not distinctly state this. Strange, too, when treating of Philo—who was the contemporary of Jesus (if we take the orthodox chronology) and yet never speaks of him—and in giving a brief outline of his system, the professor entirely ignores the doctrines of the Kabalah which can alone throw any real light on the subject. The system now called Christian contains so many points of resemblance with the system of Philo Judæus, that if we did not know of the existence of Kabalistic and other Pre-Christian Schools, we should be inclined to say that Philo must have borrowed from the early Christian oral teaching. But we do know of the existence of these Schools, and we do know that outside the dogma of the historical Logos and its concomitants, the body of ideas now called Christian was current, and many of them in a far more intelligible manner than the form they now exist in under the narrowing influence of ecclesiastical formularies. These ideas were universal, applied to man as man, and not special revelations as applied to a "chosen people," or a particular sect.

¹ The Gifford Lectures for 1892, by F. Max Müller, K.M.

It is almost incredible that in treating of the development of the various streams of Theosophy, in the early years of our era, Professor Max Müller has not only omitted all mention of the numerous schools of Gnosticism, but has not even breathed a single syllable of Egyptian Theosophy and the Hermetic Philosophy. Such oversights are not only unscholarly, they are culpable. Nor do the lectures of the professor either in his concluding papers or elsewhere show that first-hand work that we might naturally expect of a student of fifty years' standing. Zeller, Westcott, Bigg, Drummond, Jowett, Hatch and Harnack, are the lecturer's authorities.

Still it is very useful to have brought forward in a popular form some of the evidence showing the enormous influence of Greek thought on Christian Theology, and we hope that ere long the lacunæ left by the lecturer will be filled up by one or more of his colleagues.

Let us now proceed to some of the more remarkable utterances of the professor. Speaking of the idea of "fatherhood" he says:

No metaphor can be perfect, but the weak point in our metaphor is that every human father is himself created, while we require a name for a power that begets but is itself unbegotten. We must not suppose that whoever speaks of God as a Father or of men as sons of God, expresses thereby a belief in the oneness of the Divine and human nature. That fatherhood of God may be found in almost every religion, and means no more than a belief in the fatherly goodness of God (p. 365).

Here all the trouble congests round the term "begets." The shortness of the lecturer's memory is remarkable in this as in many other of his sayings, for he subsequently shows (p. 410) that the term *Monogenês* (*μονογενής*), a favourite epithet of the Logos, which is now only known in its mistranslation "only begotten," never had this meaning originally. That it meant, if anything, "unique of its kind," and was originally translated by *unicus* and not *unigenitus*. Why, then, does he prop up the theological scaffolding of the dogma "begotten" with one hand and knock it down with the other, especially as he shows elsewhere that the only philosophical idea of creation is emanation? And if so, then far less can generation be predicated of Deity. But consistency is not one of the learned philologist's virtues. Nor is it apparent to the ordinary student why the lecturer should have stopped his tracing of the genealogy of the Logos at Heracleitus. The term *Monogenês* is always a strong evidence of the Logos idea, but *Prôtogonos* (*πρωτόγονος*) the First-born, is a stronger indication, and this together with many other synonyms and an identity of ideas can be plainly traced back to Orpheus. But this would never have done for the Gifford lecturer. Orpheus was the institutor of Mysteries; Orpheus was the link between the East and Greece. Orpheus was an Initiate, and, above all, the founder of that Religio-philosophy which was the faith of the learned of Greece, and was finally made so much of by the erudite Neoplatonists. *Phanês*, the Logos, the *Prôtogonos*, the First-born, sprang from the

World-Egg (the Hiranya-garbha, or Luminous Egg, of the Hindûs) born of Mother Maia, Supreme of Deities, Immortal Night.¹ This is of course the Manifested Logos, Brahmâ. But the different aspects of the Logos have been entirely slurred over by the Gifford lecturer, who makes but a poor attempt at explaining the "internal" Logos (λόγος ἐνδιάθετος) and the "external" Logos (λόγος προφορικός) of the Stoics.

It is well, however, that Professor Max Müller has put so much on record in a popular form, for though he does not carry out his method to a logical conclusion, many of his readers will be able to supply this deficiency for themselves. To begin with, the system of Philo is important as showing why there was no necessity for the Jews to embrace any new faith and why the vast majority of them remained in their old belief. The views of the instructed among them differed entirely from the caricature that the Christian Jewish converts—and after them the Gentile converts who adopted the Jewish mode of Christianity exclusively—have made of the allegorical writings of the *Old Testament*.

Philo, with all his reverence for the Old Testament, nay, as he would say, on account of that very reverence, did not hesitate to call it "great and incurable silliness" to suppose that God really planted fruit-trees in Paradise. In another place Philo says that to speak of God repenting, is impiety greater than any that was drowned in the Flood (pp. 375, 376).

Whatever may be the omissions and insufficiencies of the lecturer's treatment of the doctrine of the Logos, he has clearly shown that in the early centuries:

Judaism, Christianity and Greek philosophy were fighting against each other on terms of perfect equality, and that they had all three to appeal to the judgment of the world, and of a world brought up almost entirely in the schools of Stoics and Neo-Platonists. Thus it was said of Origen that in his manner of life he was a Christian, but in his opinions about God, a Greek (Euseb., *H. E.*, vi. 19). Justin Martyr goes so far as to say in a somewhat offended and querulous tone: "We teach the same as the Greeks, yet we alone are hated for what we teach" (*Apol.*, i. 20). The same Justin Martyr speaks almost like a Greek philosopher when he protests against anthropomorphic expressions. "You are not to think," he writes, "that the unbegotten God came down from anywhere or went up. . . . He who is uncontained by space and by the whole world, does not move, seeing that he was born before the world was born" (pp. 372, 373).

The words of the lecturer almost suggest that the "judgment of the world" has been finally given; but this is not so, else why his submission of the same ideas once more to that same "judgment of the world"? Nor is it manifest why the life of a good man should be

¹ Μαῖα θεῶν ὑπάτη, Νύξ ἄμβροτε. Proclus in *Timæum*, 63. It is not for a reviewer to supply the information an author has omitted, but we may refer students who are interested in the Orphic Ovum Cosmogonicum and Protogonos to Aristoph., *Aves*, 698; Suidas, *vv. Chaos, Orpheus; Philos.*, xvi. 104; Mochi *Cosmogonia op.* Damasc., p. 260; Lactantius, *Inst.*, I. 5; Proclus in *Crat.*, p. 36 and a host of other writers which will be found referred to in Lobeck's learned *Aglyphamus sive de Theologia Mystica Græcorum Causis*, pp. 480, et seqq. Phanês is the same as Erôs, the Hindû Kâma, First-born of the Gods.

dubbed "Christian" rather than by any other name. Origen was a good man, but he learnt that goodness from his philosophical training if from anywhere.

That charges and countercharges of plagiarism were urged on all sides by Jews, Greeks and Christians, with the fiercest acrimony is true, and the lecturer in this sets forth a very fair statement of the case.

It is curious to observe that each party, the Greeks and the Jews, and later on, the Christians also, instead of being pleased with the fact that their own opinions had been adopted by others, complained of plagiarism and were most anxious to establish each their own claim to priority. Even so enlightened and learned a man as St. Clement of Alexandria writes: "They have borrowed from our books the chief doctrines they hold on faith and knowledge and science, on hope and love and repentance, on temperance and the fear of God" (*Strom.*, ii. 1) (p. 381).

And further on:

The early Christians were quite aware that their pagan opponents charged them with having borrowed their philosophy from Plato and Aristotle. Nor was there any reason why this should have been denied. Truth may safely be borrowed from all quarters, and it is not the less true because it has been borrowed. But the early Christians were very angry at this charge, and brought the same against their Greek critics. They called Plato an Attic Moses, and accused him of having stolen his wisdom from the Bible. Whoever was right in these recriminations, they show at all events the close relations which existed between the Greeks and Christians in the early days of the new Gospel, and this is the only thing important to us as historians (p. 415).

When, however, Professor Max Müller comes to treat of Alexandrian Christianity, and especially of the Neoplatonists, he is evidently out of his depth and spits out the salt water of "ecstasy" and "mystery" in great disgust and with much spluttering. It is quite true that Astralism is not Ecstasy, that Psychism is not Samâdhi; but this does not destroy the facts. The brighter the light the darker the shadow; the worst corruption is the corruption of what is best, and the Gnôsis disappeared from the sight of men because of the unfitness of the time, and the dark ages of a political Christianity reigned in its stead. Let us repeat it once more and very distinctly. Face to face Knowledge is a mystery. The testimony of the whole of antiquity who dealt with self-knowledge practically and not merely theoretically, and of those who occupy themselves with the pursuit of it to-day, is unvarying. *This thing is a mystery.* The peevish exclamations of Gifford lecturers, the anxious assurances of philologists that it is not so, will reveal nothing of it. There it has remained and there it will remain for the eternity, not to be spoken by mortal lips, not to be heard by mortal ears, not to be seen by mortal eyes, the unutterable mystery of Deity. The professor has, however, done well to summarize from the famous letter of Plotinus to Flaccus.

"External objects," he writes, "present us only with appearances," that is to say, are phenomenal only. Concerning them, therefore, we may be said to possess opinion rather than knowledge. The distinctions in the ordinary world of appear-

ance are of import only to ordinary and practical men. Our question lies with the ideal reality that exists behind appearance. How does the mind perceive these ideas? Are they without us, and is the reason, like sensation, occupied with objects external to itself? What certainty could we then have, what assurance that our perception was infallible? The object perceived would be a something different from the mind perceiving it. We should have then an image instead of reality. It would be monstrous to believe for a moment that the mind was unable to perceive ideal truth exactly as it is, and that we had no certainty and real knowledge concerning the world of intelligence. It follows, therefore, that this region of truth is not to be investigated as a thing outward to us, and so imperfectly known. It is within us. Here the objects we contemplate and that which contemplates are identical—both are thought. The subject cannot surely know an object different from itself. . . .

You ask, How can we know the Infinite? I answer, Not by reason. It is the office of reason to distinguish and define. The Infinite, therefore, cannot be ranked among its objects. You can only apprehend the Infinite by a faculty superior to reason, by entering into a state in which you are your finite self no longer, in which the Divine Essence is communicated to you. This is ecstasy. It is the liberation of your mind from its finite anxieties. Like only can apprehend like. When you thus cease to be finite, you become one with the Infinite. In the reduction of your soul to its simplest self (*ἀπλῶσις*), its divine essence, you realize this Union, nay, this Identity (*ἕνωσις*) (pp. 430-432).

But Plotinus was a true Theosophist, who saw the inner truth underlying all beliefs.

Plotinus and his school seem to have paid great attention to foreign, particularly to Eastern religions and superstitions [?], and endeavoured to discover in all of them remnants of divine wisdom (p. 428).

Strange that in this connection the lecturer should have omitted all mention of Ammonius Saccas!

We must pass over the short references of Professor Max Müller to the Catechetical School of Alexandria, to Clemens Alexandrinus and Origen, with a single pause of surprise at the boldness of the statement:

St. Paul had made a beginning as a philosophical apologete of Christianity and as a powerful antagonist of pagan beliefs and customs. But St. Clement was a very different champion of the new faith, far superior to him both in learning and in philosophical strength (p. 435).

The penultimate lecture is dedicated to Dionysius the Areopagite, and makes a very fair encyclopædia digest of the subject. There is, however, no contribution of original matter to the many points of controversy that the subject has raised, and not the slightest hint of how the date c. 500 is arrived at as adopted by the lecturer. It is, however, quite true that the writings of Dionysius were the one solitary ray of hope-giving light which shone in upon Mediæval Christianity prior to the rise of the famous Schoolmen and Christian Mystics, and that it is almost impossible to understand these latter without a prior acquaintance with the system of the Areopagite.

Here again the professor runs foul of the mysteries.

The mystic union of which Dionysius treats, was not anything to be kept secret, it was simply what the Neo-Platonists had taught as the last and highest point of their philosophy and their religion (p. 480).

If there was an initiation (*μύησις*), it must not be supposed that there was anything secret or mysterious in their preparation for the highest goal (p. 481).

It is of course easy for anyone to select just such passages as one pleases in order to support foregone conclusions, and this is the method of the lecturer wherever there is any question of a mystery or initiation. But let us hear the Areopagite for himself. In his Treatise addressed to Timothy, his fellow presbyter, he says (i. 1):

Triad above all substance, super-divine and above the good, guide of the Christians into the Divine Wisdom, conducting us to that above agnosy, *i.e.*, the unknowable, to the highest clearness and the super-eminent height; in which the simple, absolute, and immutable mysteries of theology are to be discovered in the bosom of the super-luminous obscurity, by a silence, which is initiator to the arcana—obscurity which, in the thickest darkness, shines forth with the greatest splendour, and, under a perfect intangibility and invisibility, overfills with charms above beauty, the eye of the intellect.

And then he goes on to say:

Preserve as to all this that which should not be understood by the profane, that is (keep it) from the men who, plunged into the material, imagine that above it there is not anything super-substantial; and believe they understand by their own knowledge, that which has taken the darkness for Its retreat.

We may very well leave those who “believe they understand by their own knowledge” to deny the mysteries.

As we pass through the lights and shades of the Gifford Lectures for 1892 we are glad to notice that the lecturer insists strongly on the terrible insufficiency of the Latin tongue to express the subtleties of Greek theology and philosophy. And thus it was that many a cherished misconception and false dogma arose. Greek was forgotten, and Latin alone remained to crystallize Christianity into a series of adamantine dogmas, which remain with us even to the present day.

No doubt a certain number of readers will find the concluding lectures of the work under review more interesting than the opening papers and the main body of the work, seeing that they deal with Christian Mysticism.

This subject is far better understood in Roman Catholic than in Protestant lands, and therefore it may be that it may come with greater freshness to the majority of English readers than to others. The lecturer has a word or two on St. Bernard, on Hugo of St. Victor, and Thomas Aquinas, and then passes on to the Theosophy of the great German mystics, especially of Meister Eckhart and Tauler. All of this is most interesting, especially to those who like the Christian nomenclature. Personally it has always seemed to us to read somewhat wearisomely after the brighter Theosophy of the earlier centuries. Meister Eckhart, especially, repeats himself unendingly, and there is

distinctly nothing new to be learned for the student of the Vedânta and Neoplatonism. But words are great things, and a familiar nomenclature all-important for some minds. Moreover, there is not one Christian in a thousand who has ever read a line of any of these authors, and ten chances to one if a statement were placed before them from any of these great Christian writers, they would say it was not Christianity. So that the putting of it forward is good; and may the time soon come when a class of Christians will arise who will wisely say, Why, all this Theosophy is Christianity, we've believed it all along. Only perhaps they will not see that they are of the same mould as the wise young scientific psychologists who now explain everything by "thought-transference" and "suggestion," when it was their very own kind who only a few years ago stoned to death them who believed in such things. It is ever so with the superficial.

But a phrase, too good to pass over, catches our eye as we close the pages of the work under review; it is typical of the gingerly way in which the professor has had to tread in some places of his thorny path. He says:

We are told how the Russian peasant covers the face of his Eikon with his handkerchief that it may not see his wickedness (p. 487).

Eikon! How delicately put! But why not a straightforward *Idol*; or else Eikon also for the Pagans?

There are many other points which could be touched upon, but this review has already drawn itself out to an unconscionable length and must end.

In conclusion, therefore, we would repeat that *Theosophy or Psychological Religion* is the most important book on Theosophy from outside sources that has lately appeared, and that Professor Max Müller is to be heartily congratulated on the advanced position he has taken and for his courage. But someone may say, after reading the many points on which we differ from the learned lecturer: But is this praise consistent with the rest of your review? Most decidedly it is. We live in the days of small things, and cannot yet expect great events. The book is an enormous advance on the general position, but that does not make it come up to the standard that the student of the Esoteric Philosophy has been accustomed to in such writings as *The Secret Doctrine* of H. P. Blavatsky.

To the student of Theosophy as taught in the Theosophical Society, it is a matter of lasting surprise that fifty years of scholastic study of the Sacred Books of the world can produce so little practical knowledge of real Theosophy. To such a one it is a most convincing proof of the enormous strength of our position. It may be that less effort has been made among us to attain to an accuracy of superficial technicalities than in the case of the learned philologist, but our root ideas rest on a surer and more intelligent basis. The Esoteric Philo-

sophy gives us a spark that makes the old religio-philosophical systems live again. With us it is not a mere dissection of a dead carcass, but the awakening of truth to life again, truths that shall live in our hearts and make us all better men and women, and lead us to that Certainty which is the "Mystery of Mysteries" that all seek to know, and that no one can tell of.

G. R. S. MEAD.

[Erratum in last number. For *Brihadâryaniakopanishad* read *Brihadâranyakopanishad*.]

Cause of Evil.

FORCE or energy is inherent in all matter; the energy of our lower nature tends to prevent the combination of attributes which combined would produce phenomena in one direction, but being uncombined and acted upon by external influences produces varied phenomena, hence the different types and characteristics of organisms.

Man is the direct outcome of the force which incarnates the spiritual Monad and which is normally found in the root-races or intermediate links forming the trunk of the tree of life.

The seven races and seven sub-races through which a Monad has to pass are the stages necessary for the unfoldment of a force sufficiently strong to concentrate the attributes evolved through the course of evolution into a unity of purpose and thought corresponding to the Âtmic quality.

The Monad is directly or indirectly an emanation from the All Pure, and is therefore part of the All Pure vitality, endowed from this very source with the power of reproducing the attributes of the Cause whence it proceeded—"Light of Light, very God of very God, begotten not made."

As the embryo of all natural phenomena has to be hidden before it can be manifested in its entirety, so has spiritual life to be hidden and acted upon by external influences before it can make manifest its inherent beauty.

The development of the spiritual nature may be compared to an endogenous plant, growing from within; the tendency of the quaternary nature is exogenous, the instincts and emotions being the branches springing from the trunk, which, instead of concentrating their force in an upward direction, send out fresh branches and twigs from their own side growths, thereby drawing the vital fluid from its normal course.

"Conscious entity," that is, the force which cannot be diffused, "is the very essence," says the *Secret Doctrine*, "of the high intelligences."

Presuming that the sub-consciousness contains all the attributes given off during the unfoldment of the animal and intellectual life—the calling forth of these sub-stages of consciousness by external influences being a necessity for the evolution of a conscious entity—the latter can only normally progress when each faculty or attribute evolved by physical existence is subordinated to its upward progress; for conscious entity is will, and the energy of will power decides the future of the individual. Whenever stress of external influences acts upon instincts and emotions to the exclusion of will power, that individual is the slave of circumstance, and has not yet learned to realize his own conscious entity. In the lowest forms of life there are found organisms which cannot be classified as either animal or vegetable, they form the connecting link between the animal and vegetable world; side by side with these we find one-celled organisms decidedly vegetable, and one-celled organisms decidedly animal.

Environment has been the means of deciding whether the organism shall give rise to offspring partaking equally of the characteristics of its parent or in an unequal degree; and as these organisms reproduce by budding or fission, the physical qualities attained by one offspring will be perpetuated by the simple division or separation of these characteristics into other organisms.

Amongst these lowly organisms we find that the only marks of distinction between plant and animal life is that the former has a cell wall, but by the acquisition of this wall its evolution in a particular line has been decided—separated from the root-race, which was both animal and vegetable; and so upwards with the tree of life; the trunk shows the root-races from which man has gradually evolved through the incarnation of successive conscious entities, the branches form the points of departure from the root type.

The *Secret Doctrine* says:

The Darwinians will search unavailingly for missing links, for it is these so-called missing links which have incarnated the Monad or conscious entity, and thereby gone on to still greater development.

It is also useless to look for root-races, as do many, in the highest forms of animal and vegetable life, these being only offshoots from the main stem. The daisy, convolvulus, and honeysuckle are the highest forms of life in the vegetable world, and the ant in the insect world; both are branches from the main trunk, and in their respective spheres correspond to the highest development from the main trunk, viz., man. The external influences of Nature have ever been the means of directing and unfolding her own hidden forces.

All through the evolutionary chain, if we take the intermediate links as the centre of development, we find complex characteristics of the organisms which are each liable to be acted upon by circumstances and become specialized; but as the leaf brings to the stem vitality, so is

it intended that man uses his instincts only for the furtherance of his mental and spiritual growth. Until the Fourth Round, when mind came into existence as the result of indefinite consciousness taking upon itself definite form—until this time man may be said to have been the slave of circumstance; but with mind, or conscious entity, individual responsibility commenced.

The *Secret Doctrine* teaches that in the Fourth Round there was an incarnation of spiritual forces for the purpose of directing and influencing mind. Mind being the conscious entity, however, of the root-races, and having gained its footing through the gradual unfoldment of the Monad which incarnated in matter in the beginning, it is difficult to see why there should be any fresh force necessary for the continuity of its development unless it was perceived by higher intelligences that a guiding influence was necessary in order to prevent the primordial ray of Divine Light or Monad, which had already unfolded what we now call sub-consciousness, from being overwhelmed by those sensuous physical conditions which had been generated, and which, acting detrimentally to the progression of mankind, have since been termed vices.

The *Secret Doctrine* also teaches that different grades of Dhyân Chohans incarnated at different times, the lowest orders being the first to incarnate.

We must remember that that which in its existence is now characterized as an evil thing was at the earliest stage of its development a necessity of life—hence the obstacles to further upward development of the first incarnating Monads as evil generated, had not more highly spiritualized Monads come to their aid. This appears to account for what we call our higher and our lower nature—the voice of conscience which speaks to us, and the supposition that the conscious entity of our lower nature remains with us after death and determines our successive re-incarnations. Says Saltor:

We must guard ourselves against looking upon vicious instincts as perversions, inasmuch as they may be strictly in accordance with the healthy nature of the man, and being transmissible by inheritance, may become the normal characteristic of a healthy race, just as the sheep-dog, retriever, pointer and bull-dog have their social instincts.

It is said that if an individual persistently pursues a sensuous course, that in time he will disintegrate and return, step by step, along the path on which he has advanced.

Romanes says:

The whole series of human emotions has been proved to obtain among the lower animals except those which depend on the intellectual powers of man, *i.e.*, those appertaining to religion and perception of the sublime—but all others [which in his list amount to over twenty] occur in the brute creation, and although many of them do not occur in a highly developed degree, this is immaterial when the question is one of kind. Indeed, so remarkable is the general similarity of emotional life in both cases, especially when we have regard to the young child and the savage man,

that it ought fairly to be taken as evidence of a genetic continuity between them. . . .

And so it is with instinct, for although this occurs in a greater measure than it does in ourselves, no one can venture to question the identity of all the instincts which are common to both.¹

I may here give a catalogue of the emotions which are peculiar to animals and human beings, copied from Romanes' list: Shame, remorse, deceitfulness, sense of the ludicrous, revenge, rage, grief, hate, cruelty, benevolence, emulation, pride, terror, sympathy, affection, anger, play, parental affection, social feelings, sexual selection, pugnacity, industry, curiosity, surprise.

Now realizing that these qualities belong to a lower order of evolution than our own, and that our point of departure from the brute consciousness lies in the power of "introspective thought," we can see that the arrest of development of the higher mental powers must reduce us to an existence in which those instincts and emotions which are characteristic of our personalities are liable to become specialized.

As instincts and emotions develop will power, so is it necessary for intellect and morality to develop equally in order to attain to the highest consciousness of which man is capable.

Looking over the list of emotions and instincts which have developed in the course of evolution, we find that the term natural depravity is a greater misnomer than the term natural righteousness would be. We see that sympathy, pride, benevolence, and resentment, have developed hand in hand with understanding of mechanisms, communication of ideas and reason, and that these qualities are found in the carnivora, birds, and higher crustacea; but without this evidence, the ease with which we can prove the necessity of right living to persons of any grade whose faculties are sufficiently developed to enable them to coördinate their instincts, and the desire which they evince, even if only momentary and spasmodic, to change their course of life, is in itself evidence that virtue is inherent in matter and only requires the social environment to be adjusted to the cultivation of virtuous tendencies in order to eradicate those conditions which we call evil. Those instincts and emotions are labelled criminal which are found to act detrimentally to society, thus furnishing evidence that the principles of natural selection and survival of the fittest are carried into the realm of psychological phenomena.

External influences have always been the factors whereby the internal nature has awakened to energy—climate, food, and soil, moulding our physical organism into harmonious or discordant relations with the internal.

Crime is due to arrested mental development; this arrest may be the result of physical incapacity for the production of a higher form of

¹ Romanes, *Mental Evolution in Man*.

energy, or it may be the result of social influences tending to specialize instincts and emotions, in other words developing branches of sub-consciousness. At the present day there are undoubtedly human beings forming branches of the tree of life, instead of evolving upwards from the main trunk in an unbroken line.

An arrest of development in any one direction causes redoubled action in another, therefore if human evolution is interfered with there must naturally be a more primitive condition persistent.

Idiots are beings who form the most striking examples of arrested human development. Possessed more or less of the attributes of humanity, they lack that will power through which the higher animals coördinate their instincts; this want may be the result of accident to the brain and spinal column after birth, but it is more frequently the result of depraved habits of the parents.

A child conceived whilst the parents are undergoing a period of intense mental strain, which is so common in this go-a-head self-engrossing age, is liable to be born an idiot.

It is related that after the siege of Lucknow, which ended in the blowing up of the arsenal of the city, a large number of children born were either maimed or idiotic. Dr. Langdon Down finds that disparity in the age of the parents is a frequent cause of idiocy. Mr. Havelock Ellis in his book entitled *The Criminal*, shows some interesting investigations made by NARRS regarding the relation of criminality to the age of the parents.

The same author classifies criminals as instinctive, occasional and professional; with every classification there are always those who overlap the boundary line and merge into the characteristics of a higher or a lower type of being.

The instinctive criminal may approximate closely to the idiot, showing, like the latter, a positive insensibility to pain and discomfort, as evidenced by the tattooing to which he will subject himself, and to the habit of maiming himself in order to elicit sympathy and alms and thus obtain freedom from work; or he may encroach on the borderland of the occasional criminal, as shown by his frequent outbursts of emotional piety or passion. These outbursts are probably due to that vital force of nature, which, under different training, would gradually evolve a higher form of mental energy, but which, under depressing conditions, bursts its boundaries in whatever direction it can most conveniently do so. All hysterical phenomena are probably the result of a depressed state of the higher mental faculties, producing an excess of sensibility in the lower centres.

The society woman whose time is spent in a course of instinctive associations, reading the latest novel and whispering scandal, and the woman whose days are spent in an automatic grind for the bare necessities of existence, are both of them, in consequence of arrested develop-

ment, slaves of physical conditions, and liable at any time to outbreaks of emotional fury—and this in exact proportion to the amount of intellectual vitality, which, under more favourable culture, they would attain.

A charge has been made against the higher education of women, that it tends to make weakly and nervous women, whereas the fact is that in those cases when such a charge appeared to be plausible, the women have been of intensely nervous organization before commencing a course of study, and study has been the means of saving them from a lunatic asylum. Vital force must have an outlet; if mechanical pressure is too great, then it will burrow its way to lower strata.

A man in whom the emotion of anger is aroused, will, if the slave of his instincts, strike the offending one, and with the culmination of this action his anger will subside; but if he meets with opposition, the instinct to strike will be intensified, and what was at first only a comparatively slight show of anger may end in a fit of murderous rage. All excess of passion constitutes insanity.

The criminal by law is one who calmly and deliberately carries out the bent of those emotions which are prejudicial to society. Epilepsy is closely allied to insanity; the confirmed victim of this disease sees no incongruity in the paroxysms of extreme piety and vice which they display.

Abnormal physical conditions are found in both the insane and instinctive criminal, but in the insane abnormalities are generally associated with functional disease rather than external malformations.

Insanity testifies to a higher state of mental development than is attained by a low grade criminal.

In the latter we constantly see the sugar-loafed, or flattened skull, with its heavy jaw, the large projecting ears, the prominent cheek bones, the shifty eyes, the crooked teeth, the contracted chest, and shambling gait; internally we find special frequency of confluent fissures, such as are found in epileptics, incomplete covering of the cerebellum by cerebrum, degenerating capillaries, cysts thickened and adherent membranes, heart disease, arterial anomalies, pathological conditions of the sexual organs.

Amongst occasional and professional criminals, external and internal abnormalities tend to disappear, but we find that just as crime in lower grades is due to the prostitution of instincts to emotions, so intellect becomes prostituted to instinct.

CHARLOTTE D. ABNEY, M.D.

(To be concluded.)



PERFECTION in meditation comes from persevering devotion to the Supreme Soul.

The Foundation of Christian Mysticism.

An examination into the mysteries of Theosophy from the point of view of the Christian religion, according to the doctrines of

MASTER ECKHART,

The Great German Mystic of the fourteenth century. Compiled and translated

BY FRANZ HARTMANN.

(Continued from page 296.)

XI.

GOD AND CREATURE.

THE totality of all creatures is *not* God, neither did the creatures come out of the essence of God in the same sense as the Word is eternally born out of God's divine nature; nor are the creatures themselves immortal and divine, nor does the Holy Trinity constitute the nature of things, and nevertheless there is nothing but God, and besides God there is nothing.

This apparent discrepancy will be cleared up if we realize that there are two aspects of Being in God. One aspect represents undifferentiated divine existence containing the potentiality of all existence, and the other aspect represents to us a state of differentiation of appearances, which we mistake for realities existing separately from God.¹

All things are therefore real according to their real essence, which is only one and undivided; for God is the centre of all things, the soul of all souls and the nature of all natures, having in Himself the nature of all things undivided. He is the light of all lights,² the life of all living beings, the be-ness of those that are, the reason of reasonable creatures. If God had ever objectified anything beyond the limits of His own being, He would not have been God (infinite). He performs all His works in such a way that they remain for ever within Himself. He made all things out of no-thing; but He breathed divinity into them so as to fill them with it; otherwise they would become nothing. God has all things in Himself, but so that they constitute only one. All creatures are in God and constitute the fulness of His being; but they are not in Him as this and that thing; but as the Unity and fulness of All. Whatever I know as real in a creature is nothing but God, for God alone *is*. The way in which God is in all things becomes more comprehensible if, instead of the term God, we put "Be-ness."

¹ This point seems to be the one that worries the commentators the most and causes them to suspect Eckhart of being a pantheist. The reason for this misunderstanding is evidently that the commentator does not realize that he himself is also one of the unrealities of which Eckhart speaks, and that there is nothing real and eternal in him but the unknown God, his own real existence.

² "I am the light of all luminous things," etc. (*Bhagavad Gîtâ*, x.)

God is in all things as "Be-ness," or essential Being, which is only one. God is only one and everywhere, and therefore all things and all places are His dwellings, and everything in every part of them is always full of God. God was and is eternally the Father; but having made creatures, He has become their Lord. He is in all things in His own essence, acting in His own omnipotence, and every creature is a book speaking of God. He communicates Himself equally to all beings, but every being partakes of Him only in proportion as it is capable of receiving Him; the stone receives only existence, the tree the power to grow, the birds the faculty of flying, animals receive perception, angels reason, man freedom of will. God loves all things in an equal measure and fills them with His own being; but not all things are capable of receiving from Him the same amount of love, and therefore each one becomes filled with only that amount of love which it is capable of receiving. Wherever there is an atom of God, there is God in His totality, and therefore God is as perfect in the lowest of His creatures as He is in the highest.

That which is real in any creature is God, but God is only one, and the multiplicity of appearances is therefore merely an illusion, a nothing without any reality. All things are real in so far as God the one Reality is manifested in them; but in their aspect as beings differing from God they are nothing. God is all things, for He has within Himself the power of all things in a higher state than that in which they are possessed by the creatures themselves. God is the all in all and the all in everything, and still He is nothing relatively to anything, nothing in the things and no-thing within Himself. Just because God is All, therefore is He nothing particular; He moves all things and remains Himself for ever unmoved, He is above all things, subsisting within Himself, and because He is self-subsistent all things exist through Him. Everything has an above and below; God has it not. Each creature seeks within another that which it does not possess itself; God seeks nothing outside of Himself, that which all creatures possess is possessed by God within Himself. He is the highest, and nothing below Him can act upon Him. He is in all things, but in such a manner that He is also beyond everything, and therefore the imperfection of anything, whatever it may be, cannot touch Him.¹ He is in all things their essential existence; but in this there can be no imperfection, because imperfection is a departure from true existence. The more God is within things, the more is He beyond them. Whatever exists within the limitation of locality and time does not belong to God; He is above that and beyond all creatures, and no creature can comprehend the supreme being of God. All things are in God and of

¹ "The divine being cannot be touched by any imperfections of the bodies in which it dwells" (*Bhagavad Gītā*, xiii. 31). A learned commentator says that this is "one of the many errors of the Eastern philosophy;" but here a Christian authority asserts the same thing, the truth of which is, moreover, self-evident.

God, but they are nothing if compared with God. Whatever they really are, they are that only in God (in Reality), and therefore there is really nothing but God (the Reality). He is inseparable from all things; for if existence were taken away from a thing, it would cease to exist and be nothing.

A creature, considered in its own being (as something apart from God) is nothing, and can therefore not manifest God. All creatures taken together cannot express God, no more than a drop of water can express the greatness of the ocean; a comprehension of all creatures would not furnish a comprehension of God. An understanding of divine nature (Ātmā-Buddhi) cannot come to the comprehension of the creature (Kâma-Manas). God being one and undifferentiated, there is no particle however small separated from God and enclosed in a creature, and therefore the creature cannot make God manifest in them, nor can the creatures express the true (absolute) being of God, because they cannot receive Him in His true (absolute) being. There is not a creature that has not something good in it; but whatever good it has is from God, and belongs to God, and consequently there remains nothing for the creature itself than the absence of good.¹

If the soul had known God (its own true self) as well as He is known to the angels, it would never have embodied itself in a form. Its ignorance of its own divine (universal) nature caused it to fall into the delusion of division, separateness and multiplicity. God speaks only one word (Himself), but we hear two (God and "ourselves"). Whatever the soul grasps, it can grasp it only in a limited form. Each thing is understood only to the extent of the capacity of the understanding of him who understands it, but not in the way in which it may know its own self. (True self-knowledge is without limitation, because the true Self is unlimited.)

Creation did not come from God (the One) directly; the One became Three (Father, Son, and Spirit), and from the Son emanated the world of ideas (the archetypal world), whose principle is the Son, and which became manifest as creation by the power of the Spirit coming from Father and Son.² "Matter" is substance, which on account of its grossness hinders the free manifestation of spirit.³

¹ Here the commentators begin to speculate about the "connecting link" between God and the creature. But it seems clear that if God (existence) is All, whilst all the rest, which merely appears to be and not really *is*, is simply an illusion and nothing really existing—there can be no connecting link between the one and the nothing. "Where does that which is not divine come from?" they ask; but the answer is that it comes from nothing and is nothing; it is not, it merely appears to be. There is only one existence (God) from which comes the multitude of appearances, which are nothing apart from existence. The essence of that which has no essence comes from nowhere and does not exist. God alone is essential being, all that appears to be besides God, is merely an appearance or image without any essentiality of its own.

² Compare H. P. Blavatsky, *Secret Doctrine*, Vol. I, Stanza 7.

³ The critic complains about Eckhart's inability to explain the origin of evil; but it seems plain that if God is existence, and existence is good, there can be no evil; for non-existence does not exist. What we imagine to be evil is merely an aspect originating in the delusion of separate existence and "self," there is no relation within the One; only that is evil which we imagine to be so, and it is therefore not God, but our own ignorance causing the dream of the existence of absolute evil.

XII.

THE KINGDOM OF THE CREATURES.¹

IN God are united all the perfections that are to be found in His creatures. As these perfections in God are innumerable, there must have been an almost innumerable multitude of forms in which these perfections could find expression. If only one creature could have expressed all the perfections of the Creator, He would have created only one; but as a part of a whole cannot be the whole in all of its aspects, therefore were many creatures created, which, however, in their totality do not exhaustively represent the glory of God. In this fulness of the creature each one takes part in His divine essentiality according to the degree of its capacity, and this causes a gradation in the scale of beings, some of which are nearer than others to God.²

There are three emanations: the first is the Son emanating from the heart of the Father; the second is the angelic world emanating from the Son, and the third is the evolution of the kingdom of creatures, issuing from the angelic world (the soul-powers of the world). These emanations may be compared to the ever-widening circles originating when a stone is thrown into a lake. The first emanation is so strong that if a thousand worlds were to be created their receptivity would sooner come to an end than the power of the emanation to act upon them.

There are three main classes of creatures. One class is non-intelligent and merely exists; the other two (angels and men) are in possession of the light of intelligence. Each being belongs to a class, and in each class there are various sub-degrees. The angelic world (the flames) are higher than "heaven"; heaven is higher than the fire; then follows the water, and ultimately the earth. The soul has no place in this classification; it is in a certain sense uncreated, and only Deity itself is its kingdom.

XIII.

THE ANGELS.

THE "angels" are the intelligences, forming the transition state between pure spirit and the world of ideas (types) and also those beings which occupy the place between this ideal and the material world. They have been created out of spirit (fire), and are devoid of the soul-element (water); because it is not their destiny to be embodied

¹ The term "creation," from *kri* (Sanskrit) "to make," does not imply an external act taking place outside of the body of the maker; the misleading character of the word "creation" has been added to it by modern critics who misunderstood and misinterpreted it.

² Again the critic complains of a sore want in Eckhart's character of a comprehension of the beauties of things in nature; but it seems clear that a true mystic, who is not deluded by the form, sees not the beauty of the form but the beauty of which the form is an expression. According to Eckhart, beauty belongs to God, and he who sees beauty in a form sees God in that form, and admires the beauty and not the form apart from the beauty which it represents. This is the same idea which prompted another Christian mystic (John Scheffler) to say: "That which I love in a human being is not the man, but the humanity in his being."

in matter. Their essential nature is the light of reason, and they enjoy this light without intermission. There are innumerable hosts of such angelic existences, and each angel has its own individual nature. The nearer he is to God, the more is he exalted, and each receives from God as much as he is able to receive. An angel is a pure mirror reflecting the divine light without any obscuration, an immaterial being, occupying a position between God and matter, an image of God, illumined by the divine image. The angelic powers are nobler than the soul, which has to pass through bodies; they are above change and time, and in their essence belong to eternity; but with reference to the works they perform, they come into contact with that which is temporal.

Nevertheless the angels are in some respects imperfect. They resemble to a certain extent, but not wholly, the *spark*, the highest soul-power; they resemble it in their power to know and to love. But they can reach only to a certain point and no further, while the soul of man can proceed beyond that. If the soul of man were to reach the perfection which it may possibly attain in this terrestrial life, man would be able to reach higher than the angels, and all other created beings endowed with reason. The angels progress in knowledge and love, but ultimately the lowest one will be only as wise as was the highest one in the beginning. Whatever they receive is given to them without any effort of their own; but what the soul of man obtains is the result of hard labour. Therefore the soul-knowledge of a human being is far more glorious than the knowledge of the angels.

The highest angel is the nearest one to the first emanation, and so godlike and powerful as to have the rest of the angels and the whole world in his safe keeping and protection. He acts with God by means of his presence, and not by means of any externally performed work. He acts in and by the authority and power of God, and the work of God is performed through him. He is the motion that turns the world and gives the impulse to the activity in nature; everything that lives upon this earth lives by the power of a spark of that angel (who is comparable to a sphere of light).

The angels are with us and guard us; but this does not prevent their celestial happiness, for their action and that of God is one and the same, and their joy is to execute the will of God—His will being a living power in their own constitution. In this way the angels may serve as an example to be followed by man. The lower angels prepare the soul of man for entering into a higher state, by teaching him in symbols and allegories which they have received from God. They purify, illumine and perfect the soul. Equality with the angels is the first step towards becoming divine. The light of divine wisdom is so resplendent that the soul could not support its influence if it were not modified by the light of the angels and thus received by the soul. The highest angel

receives his light from God, transmits it to the angels nearest to him, from whom it passes into the lower orders of angels and thus ultimately reaches man. But a perfect man outgrows the lower classes of angels (intelligences) and receives his light directly from the highest angel; while the highest possible actions of God in the soul of man are beyond the knowledge of even the highest angel nearest to the throne of Divinity.

XIV.

MAN.

AN angel is a certain kind of individual being, but the foundation of the soul is the totality of the All. An angel in its aspect as a spiritual intelligence is higher than the imperfectly experienced human soul; but the soul in regard to its potency and destiny is above all the angels and can only be compared with God. God created the soul in His own divine image, so as to constitute a perfect instrument for the perfect manifestation of His own divine state. He created the soul according to supreme perfection, endowing it with His own clearness and purity. He created nothing that was equal to Him except the soul; having Himself no limitation or form, He made the soul formless and infinite; and endowed it with His own immortality. The soul is therefore nobler, greater and more powerful than all creatures. All creatures are the footprints of God; but the soul is made after the nature of God. God is in the soul according to His nature, His essence and His divinity; but He is not enclosed within it. Man, so far as regards the higher part of his soul, is nearer to God than to the creatures. His material nature belongs to the kingdom of created things; but the reason in him is nearer to God than any other creature (power). The soul has not been created like other things; but it was formed in God and with God, and the image of God has been impressed upon it. Thus is the soul the highest being that ever issued from divine thought. God went into His own divine essence, between deity and divine nature, and made the soul out of nothing; and if one asks how great is the soul, let the answer be, that the heavens and the earth cannot circumscribe its greatness, but only God whose greatness is beyond the heaven of heavens. Therefore let him who wishes to measure the soul, take God as his scale, for the foundation of God and the foundation of the soul are essentially one. The soul is as inexpressible and incomprehensible as God, and no man has ever discovered what is the soul essentially and in its foundation. Nowhere is God so truly as in the soul. In all creatures there is something of God; but in the soul is God in a divine mode of being. The soul is His resting place, and the "earth" (the human body) His footstool. The original nobility of the soul's nature remains even in hell. The soul has been created between time and eternity and partakes therefore of the nature of either; being in an

intermediate state between divinity and creation. God is not bound to any locality; neither is the soul. God forms all things according to the purpose existing in Him, and so does the soul. All that may be said about God, can similarly be said about the soul. The image of the Trinity is inherent within the three superior powers of the soul, namely, Reason, Will and Memory, representing the three personalities (aspects) of divinity. The memory resembles the Father, reason the Son, and memory the Holy Ghost; but the highest form of the soul, the *spark*, corresponds to the unmanifested Deity, which is the highest object of the soul's aspiration.

This similarity with God belongs to the soul in so far as it is a being endowed with reason. God is in other creatures in His essence, not that they may know Him, but because they could not exist without Him. God speaks His word in all being, but only a being endowed with reason can understand it. Equality with God is a condition for the attainment of divine self-knowledge. God would not be accessible to the soul if He were something foreign to it. Whatever I know of external things, I know only by means of their images; but God is known directly without any image. He must be the "Thou" to my "I," and to the "I" of God I must be the "Thou."

The soul has the light of reason in common with the angels; only man and the angels were made in the image of God, and can know God by the power of reason (not reasoning—but the light of reason itself). The soul has reason, and wherever God is, is the soul, and where the soul is, is God; in other words, as soon as God *is*, He sees within Himself the eternal image of the soul. God is absolute self-consciousness, and so is the original type of the soul. God is the form of the soul and the soul of souls. Whatever is the object of divine knowledge, that object is the soul. The idea of humanity stood from eternity beside the throne of God, and this idea is the Son of God. The soul contains potentially all creatures; it is the necessary amplification of God, for God could not understand creation without the soul. In its pure eternal state, free from time and nature, the soul is as unchangeable as God, and differs in no way from God except in having been created and in having an origin other than itself. Without that it would be identical with the Son of God (the Logos); but all that the soul has is only borrowed, it has no possession of its own, for everything has been given it. Whatever God is, that He is by His own power, but the soul is all that through the power of God. The soul has not remained in the essential being of God, but has issued from Him and received an essence that was foreign to itself, having its origin in divine being. Therefore can the soul not work like God, who moves everything in heaven and upon the earth, giving life to all things, but it endows the body (and mind) with motion and life. All that the soul has is therefore received through grace: man is a human being by the grace of

God, and God is God by His own nature. But this does not suffice the soul. The deepest wrath of the soul lies in its not being exactly as God is by His own nature.¹

The soul has an eternal preëxistence in God. Within the fathomless substance of divinity was Humanity unchanging and unveiled in an effulgent light for the purpose of radiating joy on all creatures. I² am standing within the foundation of eternal divinity; there God performs all his works through Me, even before He has become a personality, and I am all that is known. God made all things through Me, when I was within the bottomless foundation of God. I was there without any differentiation, and I am uncreated. All that is in God is God. My image has been, still is, and ever will be in God, and therefore my soul was eternally with God and is God. So that as I find myself standing in God in the highest, I know I have been in God eternally. Thus the soul becomes identified with the "Word" that was eternally in God, and *all creatures have been created in man*. There is no difference between the Son of God and the soul; the Son being the prototype of humanity. When the Father gave birth to all creatures, He gave birth to Me, and I issued with all creatures, nevertheless I remained immanent within the Father. Thus we are the only Son, whom the Father has born eternally. A single person is not the whole of humanity, yet if I divest myself of all that separates me from other men, doing away with all individual differences, and returning to my pure state, there will remain nothing of me but that pure being which has stood in God eternally as the counterpart of His being, His Son. In this way has God His Divinity in Me. If my true divine self once recognizes its unity with the divine image, I shall then understand that I am that out of which God takes His own being, His own divinity. If difference can no longer be recognized between the soul as the universal whole and the soul as the individual, then is the soul God Himself, and I (God in Me) am the creator of all.

To go still further; the soul is even higher than God and belongs to the Absolute, and it has therefore to rid itself even of God if it is to return to its true state (Nirvâna). In the Deity, free of all attributes, there was I, and willed Myself, and knew Myself, and thus I became my own creator. Being with my own essence, which is eternal, I am in it (in God) the cause of my temporal existence. By my own entering into existence, all things came into existence with Me. I was my own cause and the cause of all things, and if I were to cease to will, I

¹ The "foreign being" which the soul has adopted in its individualization. The soul could never have had an individual existence if something had not come into existence recognizing a difference between individuality and universality, for without individualization and individual experience there could have been no enjoyment of self-knowledge.

² Here the learned critic makes the curious mistake of imagining that Eckhart was speaking of his personal earth-born self, and he lectures him accordingly.

would not be, nor would anything exist; if I were not, there would be no God.¹

XV.

INVOLUTION.

EVERYTHING has issued from God, and everything returns again to its fountain. God created the world out of Love, and love is the power by which all beings are drawn back to God. Thus all nature strives for the highest state of perfection, and all creatures receive the call to return to God. All their life and activity is nothing but a struggle to return again to their origin. All creatures strive to manifest God, and action speaks louder than words; but even the work of the highest angels cannot reach the working of God. All creatures bear the stamp of the divine nature from which they originate, so that they may perform works according to that divine nature; all creatures are with God as God is with them, and the reality in them consists in the presence of God. The three divine persons have impressed their own image on all intelligent beings, and therefore the Trinity is the fundamental origin of all things, to which all things strive to return. They have been in God from eternity and are to return to God.

For this reason everything is in continual motion whose meaning is progress. Nature does not progress by jumps, it begins to act in the lowest and strives upward towards the highest. As the colours of the rainbow imperceptibly mingle with each other, so is there in nature an uninterrupted chain of causes and effects (Karma). Nature never destroys anything except for the purpose of putting something better in its place. It is not satisfied with good, it strives for the better. Matter rests not until it has been filled with all forms which it is capable of receiving, and reason rests not until it has been filled with the highest which it can hold. All creatures travel on the road to higher and highest perfection. Among all classes of creatures there is a continual striving forward; but they strive in various manners, each according to its capacity. They strive up towards God in different ways; the fire draws upwards, the earth downwards, and each creature seeks the place for which it has been destined by God. All creatures, even the lowest, are striving to reach out of multiplicity and attain to unity, all desire to become equal to God. Therefore turns the world and therefore runs man and the brute. There is not a creature so depraved that it will love something which it knows to be evil; for whatever one is attracted to must either be good or at least appear to be so. God is Love and all that is capable of loving loves Love, loves

¹ "A cranky philosopher! one who, fortunately for him, does not believe what he says! A chain of false consequences, drawn from premises containing half truths, leading to a chaotic nonsensical fanaticism; from the results of which, he has only been saved, in spite of himself, by his moral health and deep religious feeling," etc. Thus exclaims the learned critic: proving thereby that one must be an Adept, before one can criticize correctly the teachings of an Adept. On the other hand, as the teaching of the *Bhagavad Gītā* says: He who enters into Me, attains my own self-knowledge, my being, my truth, my greatness, and if he fully knows Me, he is wholly in Me.

God, whether they wish so or not. If God (Love) were not in a thing, nature would not desire it; consciously or unconsciously, knowingly or unknowingly, thy nature in its own innermost essence is seeking for God. Nature would desire neither food nor drink, nor anything whatever if there were nothing of God in these things;¹ it unconsciously desires and strives continually to find therein something divine. Therein consists the essence and life of all creatures, that they are constantly seeking and striving for God. Everything goes towards this one object; nature strives to enter the fatherhood, so as to become therein a unity, *one* Son, and so free itself from the illusion of separate-ness. That nature which is of God seeks for nothing outside of its own self.

All motion results from a desire for rest; God seeks in all things rest, for His divine nature is rest. Rest was the ultimate aim of the Creator when He created the world; rest is the longing of all creatures in their natural desire, the soul seeks for rest in all its motion. Man seeks rest by either seeking to throw away what keeps him in unrest or by obtaining that which he believes will give him peace. I love that in which I can recognize most of God's nature, but there is nothing so much like God in any creature as peace. A stone has no rest until it is settled upon the earth; thus it is with fire, thus it is with all creatures, each seeks its natural resting place, its own true home. God has given a home to all creatures, to fish the water, to the animals the earth, to the soul divinity. The reason why things move is because God is immovable, and the nobler a thing is the more it moves in joy. If God were not tranquillity, divine nature would fade away and the kingdom of heaven would come to an end. All creatures act because they wish to produce and to resemble the Father. Everything that works, works for a final purpose and for finding rest at the end.

Thus there is a continual change in nature; wood burns and becomes fire, plants decay and grow into others, each thing dissolves for the purpose of entering into new forms. The true destiny of man in the order of the universe is that he should become the means for the attainment of the highest objects of God. God cannot work without the soul and the soul cannot work without God. The Love of God for the soul is the power that forced Him to create all beings, so that His glory became manifested in it. If God could know the soul without the universe, the universe would not have come into existence. Therefore the world has been created for its own sake, so that its eye may be strengthened by practice to support the effulgence of divine Light.

All things strive to enter human nature, and spiritual man is to take them up in his nature to God. In one aspect man is the totality of all creatures. If we speak of "Man," we speak of all creatures, for in him are all creatures collected. All created life constitutes one

¹ Compare *Bhagavad Gîtâ*.

man, whom God must love by nature, and this man is God. Within the kingdom of human nature all creatures change their names and become ennobled; but within human nature itself they also lose their own nature and return to their origin. Within human nature every creature attains immortality.

But the highest activity of man is his spiritual activity; his reason is the true instrument of God, by means of which all things find their way back to God. Man's reason takes up within itself the images of things, and they exist therein in a higher form than that in which the things themselves exist. Man has within himself the essence (potentiality) of all beings, and by means of this power he can take up within his reason the images of all creatures—stones, trees, and everything; and thus man embraces within his circle the essences, images, intelligence and non-intelligence of all beings.¹

Reason (Manas) in man is of such noble origin that nothing corporeal can touch it, and if it issues out of its lower essence (Kâma-Manas) and turns towards God (Buddhi-Manas), from whom (Âtmâ-Buddhi) it has originated, it draws God into itself (becomes nourished by the higher principles), and that which it absorbs it becomes itself. When reason becomes united with God all things return to their origin, and therefore the soul finds no rest until it reaches God—its first state of existence. Neither do the creatures rest until they have entered the human constitution, for this is their first step towards God.²

It is man's vocation to maintain all things in that glory in which they stood eternally in the light of divine wisdom. We ought to spiritualize all things, we should be spirit to all things, and all things should be to us spirit in spirit. We should know the spirit in all things and idealize them with our own selves. All creatures resign their lives for the purpose of attaining reality in us; all creatures enter into our reason for the purpose of becoming reasonable in us. We bring them back to God. I am bringing all creatures out of their consciousness into my own, so that they will be one with me.

But as man, in consequence of his state of degradation (owing to the attraction of material desires) has lost the power to perform the work to which he has been appointed; therefore, all the creatures that have issued from God must coöperate with all their powers for the purpose of generating a human being who may attain to union with God, and come into possession of his original power, so as to be able to lift up all creatures in that strength which they possessed in human

¹ This goes to show that there is no real knowledge except the knowledge of self. If there were not the element (character) of minerals in my nature, I would never know what a mineral is. If the element (character) of divine being awakens in my constitution, I will by its power also be able to recognize divine beings in the universe. Only like can perceive like, and we perceive outside things owing to the presence of corresponding elements in our own organization.

² It is quite surprising that in spite of all that has been said above, the learned commentator can say that: "Such a thing as recognizing the multiplicity of forms as belonging to one organic whole never entered Eckhart's mind. His expressions regarding the nature of things originated from the superstitious beliefs of his age, and are valueless!"

nature (in *Adam*) originally. The redemption of Humanity through Divinity (*Christos*) is therefore the ultimate end of all divine activity. God has in all His work one great object before Him, namely, Himself, and to bring the soul with all its powers into Himself. The issuing from God and the returning to Him by Himself are one and the same process. God speaks into me in proportion as I approach Him, and in doing so He returns to Himself. By means of the human soul having become a divine soul, by means of its union with the Christ (*Īshvara*), God returns with all creatures into Himself, and the same hidden darkness which was the state of the Absolute before, is again the ultimate goal into which the soul enters with all its creatures.

Then will the created world disappear and the manifested triune God Himself return to the unmanifested non-being in the abyss of the Absolute. There the Father enters within Himself and speaks with Himself and flows together with all creatures back into Himself. All things having a beginning have also an end; but the eternal process (of evolution and involution) is an activity of eternal nature, and has therefore neither beginning nor end. Thus the wheel has turned, the river returned to its own source, and everything rests in the dark bosom of unmanifested Deity (until the next day of creation).

(To be continued.)

Who is a Brahman?

THE serpent said: "O Yudhishtira, say—Who is a Brâhman and what should be known? By thy speech I infer thee to be highly intelligent."

Yudhishtira said: "O foremost of serpents, he, it is asserted by the wise, in whom are seen truth, charity, forgiveness, good conduct, benevolence, observance of the rites of his order, and mercy, is a Brâhman. And, O serpent, that which should be known is even the supreme Brahma, in which is neither happiness nor misery, and attaining which (beings) are not affected with misery. And what is thy opinion?"

The serpent said: "O Yudhishtira, truth, charity, forgiveness, benevolence, benignity, kindness, and the Veda which worketh the benefit of the four orders, which is the authority in matters of religion and which is true, are seen even in the Shudra. As regards the object to be known, and which thou allegedst is without both happiness and misery, I do not see any such that is devoid of these."

Yudhishtira said: "Those characteristics that are present in a Shudra do not exist in a Brâhman; nor do those that are in a Brâhman

exist in a Shudra. And a Shudra is not a Shudra by birth alone, nor a Brâhman a Brâhman by birth alone. He, it is said by the wise, in whom are seen those virtues, is a Brâhman. And people term him a Shudra in whom those qualities do not exist (even though he be a Brâhman by birth). And again as for thy assertion that the object to be known (as asserted by me) doth not exist, because nothing exists that is devoid of both (happiness and misery), such indeed is the opinion, O serpent, that nothing exists that is without both. But as in cold heat doth not exist, nor in heat cold, so can there not exist an object in which both cannot exist?"

The serpent said: "O king, if thou recognizest him as a Brâhman by characteristics, then, O long-lived one, the distinction of caste becometh futile as long as conduct doth not come into play."

Yudhishtira said: "In human society, O mighty and highly intelligent serpent, it is difficult to ascertain one's caste, because of promiscuous intercourse among the four orders. . . . And to this the Rishis have borne testimony, by using at the beginning of a sacrifice, such expressions as—'of what caste soever we may be, we celebrate the sacrifice.' Therefore those that are wise have asserted that character is the chief requisite and needful. . . . Doubts having arisen on this point, O prince of serpents, the Svâyambhuva Manu has declared that the mixed castes are to be regarded as better than the (other) classes, if, having gone through the ceremonies of purification, the latter do not conform to the rules of good conduct, O excellent snake. Who-soever now conforms to the rules of pure and virtuous conduct, him have I, ere now, designated as a Brâhman."—*Mahâbhârata*, Vana Parva, § clxxix.

The Brâhman who is vain and haughty, who is addicted to vices and wedded to evil and degrading practices, is like a Shudra. On the other hand, I consider a Shudra who is always adorned with these virtues—righteousness, self-restraint and truthfulness—as a Brâhman. A man becomes a Brâhman by his character; by his own evil action a man attains an evil and terrible doom.—*Mahâbhârata*, Vana Parva, § ccxv.

Body, Life, Soul.

THE unseen seems to be the only thing permanent and real. The theory of scientists is that the primitive condition of the universe was that of gas or vapour, infinitely diffused. From that it has been wrought into every form by unseen forces. Matter in all its conditions is their mere creature, now solid and palpable, now dissolved, invisible, and impalpable; they are infinite in their combinations and effects.

These mighty and invisible forces are equally real and supreme, whether swinging the monster bodies in the inconceivable distances of space, or operating in the chemistry that develops and changes unceasingly the forms and relations of matter. Arcturus, 550,000 times as large as our sun, is held by them in as sure and easy a hand as they hold the invisible parts of oxygen and hydrogen, and their condition and existence are determined by their unseen movement. Arcturus or the sun may be blotted out by them as a drop of water, and with an equally unexhausted power. The cloud, the tree, the solid earth, and the infinite stars perish when they decree. They alone endure; all else of visible form and things perishes.

These forces have their order and precedence with reference to each other; one inferior and subject, and the other superior and controlling. This order is perpetual. Chemistry arranges elements and gives and changes the body and visible forms of matter. Vegetable life-force controls chemical forces for its own organizations, modifies or suspends their action, dominates them with a power foreign to themselves. Animal life-force subjects vegetable life and puts chemical forces to other and more intricate uses, and controls or suspends both in the construction and preservation of its own forms. Matter, as to its visible forms and existence, is the mere plaything and creature of these forces; the one is transient and changing, and the other immutable and unchanging.

But over all these forces, over this body and substance of the real in the universe, there is dominant still a higher force; the force of forces, holding the sceptre and wearing the crown of perpetual sovereignty over all; that is the conscious Soul. It is apart from all and master of all. It is supreme over the results and movements of all other forces. It establishes and governs the conditions in which they shall act. It adds the elements of consciousness to power. Animal life forms my arm and gives it capacity of movement, but it is my mind that lifts it up and puts it down, and by a wholly distinct power controls all its activities to its own ends. It is both a power and intelligence. It prompts each movement and devises the scheme and purpose to which it is directed.

Indeed, the only real existence that I can certainly know is the consciousness that I am. All that I see or feel or taste or hear may be delusive visions and mere phantoms of that consciousness. The unreliability of sense has puzzled philosophers always, and led to the most fantastic theories as to the realities of the things of sense. Descartes could find no proof that anything existed except his own consciousness. *Cogito, ergo sum.* The only foothold that he could find, the only real thing that he could stand on in the universe, was his own consciousness. It was the fact of facts, the beginning of all realities.

The power and presence of this reality are visible all around us.

Every fence and growing field and builded city, every monument, picture and book, every vessel floating the seas, mark its work and are creatures of its power. It harnesses electricity; it lays upon it its subduing hand and sends it with its messages of business and friendship under the seas, and its audible voice from house to house and city to city, makes it furnish light to your streets and home, and power to your railways and factories, and so tames this savage to the gentlest of uses.

It is said that God, in the beginning, gave to man dominion over the fish of the sea and the fowls of the air and over every living thing that moveth on the face of the earth. This is only the natural and necessary supremacy that, in the nature of things, the conscious mind has in the universal order.

But above all this mere dominion over nature and natural forces, this conscious Soul rises to the immeasurable nobility and dignity of the intellectual consciousness that embraces in its contemplation the universal scheme of nature, the subtleties of every science, the beauties of every art, the ingenuities of every mechanism, the sensibilities of every human tie, the needs and laws of society, the depths and mysteries of philosophy, creation to its utmost border or the minutest form reached by the microscope. In this aspect it rises in modes of action and existence above matter and the visible universe, into a sphere and life wholly its own, in which man is most distinctly man and takes on the very type and image of God. The library is its creature; it abides in the halls of philosophy, the schools of learning, the courts and senate, the intellectual agitations of the press and rostrum, and the more completely it leaves the characteristics of mere material conditions, the more distinctly it takes on the very feature and state of the rational and thinking soul. Is this mighty and dominant fact, this presiding sovereignty of nature, at last but the bloom of the peach or the fragrance of the rose? Is this ultimate of all nature the evanescent thing of an hour, the flash of the lightning or the sheen of the wave, all other forces eternal and it alone perishable?

The discoveries of Science are constantly adding to the illustrations of the distinctness and subtle substance of the higher and dominant forces of the universe. Professor Huxley says:

Examine the recently laid egg of some common animal, such as a salamander or a newt. It is a minute spheroid, in which the best microscope will reveal nothing but a structureless sac, inclosing a glairy fluid holding granules in suspension. But strange possibilities lie dormant in that semi-fluid globule. Let a moderate supply of warmth reach its watery cradle, and the plastic matter undergoes changes so rapid and yet so steady and purpose-like in their succession that we can only compare them to those operated by a skilful modeller upon a formless lump of clay. As with an invisible trowel, the mass is divided and sub-divided into smaller and smaller proportions, until it is reduced to an aggregation of granules, not too large to build withal the finest fabric of the nascent organism; and then it is as if a delicate finger traced out the line to be occupied by the spinal

column and moulded the contour of the body, pinching up the head at one end and the tail at the other, and fashioning flank and limb into due salamandrine proportions in so artistic a way that, after watching the process hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to vision than an achromatic would show the hidden artist, with his plan before him, striving with skilful manipulation to perfect his work.

What is the mysterious force that performs this miracle in nature? It is not the chemical result of the organization of the animal, for it creates it and constructs its body and form. It provides the mould in which it is cast, and the power by which it operates. The animal is its creature.

When spring opens the million mouths of the plant and gathers the material of its wood, leaf, and fruit from earth and air, each atom taken in is carried by its internal transportation to the points where it is used, and is there applied in building leaf and limb and fruit with a delicate and perfect mechanism. The bee does not build its cell or man his house with a surer mathematics or finer architecture. That it dwells in this house when it has made it, does not make that home any the less the creature of its genius and power.

This force works upon definite models and makes no mistakes. It takes the germ in the acorn and makes the oak, atom by atom bestowed with scientific certainty in its proper place in the oak design. It is said that out of the preëxisting forms of nature there is and has been a constant evolution of other forms and conditions of life, higher and more refined, in an ever-ascending scale. Does the mysterious architect grow more skilful and accomplished by experience, more delicate in its work with age? It is unseen always, and visible to us only in the forms of matter it creates. All visible nature is its mere shadow. It is the great reality.

I have seen a speculation by Mr. Edison, endorsed by several professors, that each atom possesses intelligence and that its affinities are mere movements of a conscious volition. This is not only fanciful but explains nothing. It may be so, but it only postpones the enquiry. It reduces consciousness to a microscopic quantity; it still controls the atom; it still has the quality of force and intelligence of conscious volition. It does not vary with surrounding conditions, but amid all conditions is the same. What atoms are, whether elemental or a composite whose ingredients are yet to be discovered, science has not yet determined, and perhaps cannot determine. However far you pursue material analysis, you have still the presence of force with its distinct qualities and modes of movement—the only thing that does not change. That force reaches out from each atom and drags another atom into contact in definite relation and holds it there, and so other atoms are drawn into still other positions and are held there until you have the crystal—the visible form and aggregate of position and relation of the mass of atoms. It is the diamond, and whatever else you

will. You call it hard. It endures for ages, until time itself passes our comprehension, and it is still the diamond. And yet it is difficult to realize that it is the mass of atoms drawn and held together by a constant and living force exerted unceasingly and with a strength represented by the hardness of the visible mass. The strength of the cable is the strength of the force holding each atom composing it together.

This force is overcome by forces that are stronger dragging the atoms apart into new combinations. We have in chemistry the classification of some of these forces and their modes of action upon each other, and, with what we know of this so-called science, the mysterious operation and intricacy of these forces in matter grow more involved and inscrutable. Wide as discovery may extend, the phenomena diversify but leave the fact more impressively fixed on the mind that force is a living thing, working in and around us in a complex and eternal activity and infinite power.

But when we look at ourselves, impossible as it may be to fathom the mysteries of our own being, we can still realize and observe the mass of powers, mixed and mingled in our composition. In addition to the forces active in inanimate matter, we have the forces of animal life and consciousness. Whence and what are they? We can possibly only ask the question, and receive merely a meaningless echo to our enquiry. If chemical forces are active in live animal organizations, they are nevertheless controlled by animal life to its forms, uses, and movements. We are taught that there is no instant of time when the change that is taking place in us ceases. There are no two instants of time when any member of our body is composed of the same atoms, whether flesh, ligaments, bones, or marrow. The great factories of the heart, stomach, lungs, and the active cells of the body's surface are manufacturing, receiving, and distributing without cessation new matter, whilst the same and other organs are discharging it from the body. The work of secretion and excretion ever goes on. There is no rest to the atoms of which our bodies are composed. They are coming and departing, and necessarily moving among themselves. In view of this constant mobility of the atoms of matter of our body, the enquiry occurs, How are we kept in bodily shape? When the particles of matter move among themselves, as of water, sand, air, it has no body or shape of itself. Their place and movement are determined by mere gravitation or external constraint. Is it not clear that this is accomplished by vital force? This moves the whole vital organization and actuates the secretion of every cell. By its machinery it distributes all the material designed to replenish waste, and deposits each molecule in the appropriate place to keep and preserve the form and maintain the use of each organ and part. It builds and sustains upon an unvarying model against gravitation and the tendency of other natural forces. Is it not, in fact, the invisible frame upon which the ever-

changing visible body is hung, that keeps everything in its place, and that with an unceasing energy changes and alters until in time it flings the whole away lifeless and useless? It must be apparent that this animal life or soul, although invisible, is the real and permanent, a bodied energy acting in form and corporate limit; and the body which we see and feel is the transient creature of this supporting energy, and in the ceaseless process of composition and decomposition is the mere plaything of its invisible master. It is of infinitely greater moment that we should know what this mysterious form and energy are than what the visible body is. It is a body of more subtle substance and quality than that of flesh and blood which it produces.

It is an accepted proposition among scientists that the atoms composing solid and tangible bodies do not touch each other, but are kept apart by a repulsion that renders contact impossible; that there is therefore an infinitesimal space surrounding every atom and separating it from other atoms that compose solid bodies; each atom being held to its place in the mass by a perpetual energy or force, acting, as it were, at arm's-length. The spaces between them are said to be very large in proportion to the space they themselves occupy. Chemistry defines their relations, affinities, and the quality of their mass.

When you regard the molecules formed by these atoms, controlled by vital forces and circulating in the human body in constant movement, secured and being discharged, passing through bone and flesh, and in time cast off, we can realize at last how little there is of us beyond vital energy and chemical forces upon which all tangible matter is hung and distributed, that while matter comes and goes in perpetual mobility, these forces remain in constant form and activity, and constitute our enduring entity, our vital being and personality, so far as animal existence is concerned.

It is as difficult to conceive of this form and mass of forces without substance and body to it, as it would be to suppose a house without supporting walls, beams, posts, and girders. All of tangible weight and substance that we see and feel is supported upon and by this something, and by it constructed and kept in shape. Here we must stop. What is beyond is yet untouched by our analysis or microscope. It, like electricity, is only visible through its phenomena. In those only can we now study it.

But there supervenes upon this animal life and its body and forces another something, a higher and more subtle being which we can readily distinguish from it, which we can appropriately denominate consciousness in a comprehensive sense. It perceives, reasons, feels, and wills. We, in common parlance, call it mind. It is the Ego, the active instrument of all the reasoning, that thinks and knows, that imagines, plans, and guides movements of all kinds, the sole means of perception and the ultimate proof of all things. It is both a con-

sciousness and a force. It enters upon and takes possession of the body. It mounts, rides, and controls this animal with a power of its own. It sends its messengers along its highways of nerves, and pulls its muscles, moves its limbs, orders and actuates its body at its will. It turns its eyes to the stars, or its passions to the dust. It agitates its blood and imparts in its intense movements a strength to its muscle, that, without the aid of such power, would tear every fibre to pieces. It is a stormy mistress or an iron-willed monarch. It sways this animal with a gentle grace, or exhausts it with an imperious and herculean will. It indulges it with rest, or tires it out with nights and days of impetuous activity.

We study little and know less of the great mysteries of sleep and death. But we may fairly assume that in sleep consciousness leaves the body and life at rest together. The blood circulates, respiration and digestion, and the necessary movement of atom and molecule go on. The mere animal body, matter and life, is complete, but alone. In death, the body alone remains. Life and its functions have gone. Atomic circulation ceases in the instant of their departure. The form and structure of the physical mass alone remain. From the control of vital forces it is handed over to the sole action of chemical forces. The first change is marked by the withdrawal of consciousness, and the second by the withdrawal of life.

The withdrawal of consciousness may occur, not only in the ordinary and periodical sleep, but in longer or shorter periods of both voluntary and involuntary trance. It is a frequent occurrence noted by the press, of persons passing into a trance sleep of weeks and months duration. The trance sleep of the fakir of India, a description of self-induced death and voluntary burial, has been practised for years. The trance, or an unconscious condition of magnetism, is now a recognized fact. On the return of consciousness, the master resumes sway and orders everything into action.

Significant also is the condition induced by the use of an anæsthetic. Not only is consciousness banished, but also that action of sensory nerves that, upon injury, recalls consciousness. The body is obedient to no will. Although respiration, circulation, and secretion go on, it is only the action of mere animal forces. The body and life are in all respects the same; consciousness and its force are absent.

But still more significant is the action and power of the mind beyond the body in magnetism in all its forms, telepathy, clairvoyance, mind reading, now accepted by many scientists and too abundantly demonstrated by observation and experiment to be any longer questionable. In these the mind acts beyond the limit of its own material body by forces and agencies its own. In ordinary magnetism the body of one person is made subject to the will of another. The limbs and body move under the direction and care, and controlled by the force of,

a will outside themselves. This will, on the other hand, no longer operates through the nerve organization which the materialist alleges creates it, and of which the mind is mere phenomenal manifestation.

If mind be only the tint of the flower, or the aroma of the fruit, the mere manifestation of a quality, or the phenomena of bodily organization and activity, then it must be limited to the body and the organs that manifest it. If it be merely the condition and result of material organization and activity, and the product and phenomena of their forces, then it must be limited to the agencies of such organization and confined within the limit of such forces. If projected beyond them, it then must become an independent force. What is it? How is it sustained?

W. F. B.

Nirvana According to Kant.

IN what does the process of life as described by the ancient Wisdom Religion consist? Is it not the progress of the soul through matter to Nirvâna? From the limitless, through the limited, to the limitless. Having started into being as an undivided thought of the Creator, it passes into matter and gets separated into individual particles gradually working their way to individual souls, and thence evolving ever onward toward the limitless again, until in Nirvâna they return to the illimitable, but with this difference, that they retain each one the individuality acquired. What this state of Nirvâna may be, this state in which the individual is absorbed into the whole and yet retains its individuality, is explained by Kant in his *Principles of Metaphysics*. First, by the aid of Kant, we will explain the objective world, that world which to Plato was the source of things, and thence mount up, and, still led by our reason, see the dimly reflected light of that great wisdom which the ancients placed in the Nirvânic realms. Kant proves, in his metaphysics of morals, that the Good exists as a necessity of pure Reason. Let those who doubt read Kant's arguments. Then he proves that absolute Good is only perfectly so when it is good for all. For if it were good only for a part and not for the whole then would it be relative and not absolute. Since that which is perfectly good must be so for all, we must, if we wish to act in accordance with perfect Good, so act that our maxim of action may be capable of application to all; in other words, our maxims of life must be universal in their application. Thus, when I act I ask myself whether the motive of my action may become a universal rule for all.

Now, in these rules that guide us in our life, Instinct within us

would act more surely and more quickly than Reason. If this be so, for what object was our reason given us? For since our reason does not guide us with certainty in regard to the objects of the will, and the satisfaction of all our wants, which, indeed, it often multiplies, and these being ends to which an implanted instinct would have led us with far greater certainty, and since reason is imparted to us as a practical faculty, that is to say, as having a direct influence on the will; for what purpose, I ask, does the reason exist? If we admit that it is adapted by the Creator to an end, and since that end is not to act as a means to the will, it must look for its qualities of perfection to its intrinsic value, and its true destination must be, not to produce a will good as a means, but good in itself. Thus the moral worth of a rational action does not lie in the effect expected of the action, but in the action itself. Therefore preëminent good consists in that conception of law which conceives the law as good in itself, and does not regard the results derived from its actual application as a motive for the determination of the will to act according to this law.

The will acting on reason is reason put in practice. Practical reason acting from motives of preëminent good acts according to laws which owe their worth to the conceptions of intrinsic value which this practical reason gives them. But since we are acting for perfect good our practical reason is acting according to rules which are capable of universal application. Practical reason, then, when it wills to act according to rules of perfect good, must act according to universal laws. And, further, it values these laws, as we have seen, not because they are a means to an end, but because they are an end in themselves, being of intrinsic value.

We have the will, therefore, acting on reason to produce a conception of rules of life which shall be universal laws and also Ends in themselves. The will, therefore, when acting for good, acts objectively.

All these rules or laws which are universal in their application and Ends in themselves might be all assembled and assigned a realm where they would spring from a common parent, the impulse to good, and this realm we might call the objective world, to distinguish it from that realm where acts spring at the instigation of desires and therefore from subjective causes, and which we may call the subjective world.

Now when a man wills an act and rules his action according to some rational motive, he does so to the extent only of that will of his. He, therefore, when he acts according to a rational rule of life, does so voluntarily. Since he wills to apply his reason to an act he acts according to a voluntary conception of that which rules his action, and in so doing he himself gives to himself his law of action, and, to the extent of his will, which he voluntarily applies, he acts according to his conception of the rule. If, then, the will acts for perfect good, it acts according to universal laws, and having willed to act according to

universal law he has called in his reason to conceive that which shall form the law, and in so far as he does so he becomes a law-giver unto himself. Since, therefore, he thus becomes a law-giver unto himself, and that the law he gives is universal in its application, he becomes a universal law-giver to himself. He therefore gives to himself when acting objectively universal laws which he voluntarily submits himself to obey. Hence the great dignity of him who should always act according to objective law. A rational creature is, as we have seen, the source and also the object or end of law on the objective plane, and hence an end in himself. The irrational creature is judged by relative values, and therefore is not an end in itself, but a means to an end.

In the objective world we have a realm governed by laws having the universe for object, and yet being each in itself an end unto itself. Those who reach this realm act according to these laws; but, as we have seen, these subjects of universal laws are also the authors of these universal laws, and since each being of this realm acts only objectively, he must so act that his end shall be also an end to all, therefore in such perfect harmony that self is merged in all. But this wondrous being gives voluntarily these very laws which merge personality within the whole, and hence he is still an individual acting by free will. And even in his submission to these universal laws, which he himself has given, he, while legislating for the universe as the object of his laws, is legislating for himself as their final end.

Thus he who possesses such true wisdom as may lead him to act by his free will, always according to maxims of life which may be rules for universal application, loses his personality, for he acts always from motives of perfect goodness which we have seen to be absolutely objective.

But this great power of wisdom, while acting from unselfish love, lays down for himself these rules by which he acts, and thus he never for one instant loses his individuality. And electing by his own free will to act by the laws which he himself has given unto himself, he is always a free agent, above obligation, acting in harmony with all; an end unto himself, and an end within himself, and having for his motives of action the ends of all; one in all and all in one.

Thus to know by wisdom what are the objective laws which sway the universe, and gradually shaking off illusion learn to distinguish right from wrong, or that which, if a maxim of universal action, would be capable of producing always Good from those laws which, if applied, would produce relative good or good to one, or if applied as rules for all would bring disaster; such a knowledge and the will to use it is the object of our evolution through the seven stages of the man. Thus it has been said, "first kill out desire," for that which is desired is desired for some particular object, whereas the perfect man desires only what is good for all. And thus we see also how, when the illusions of

matter, constantly placing subjective motives as the cause and end of law, are thrown on one side, the spirit sees clearer and begins to progress in the knowledge of objective law, leaving behind it all subjective things, and as it becomes diviner and more comprehensive in its grasp of law so does it lose its personality; while yet, giving to itself and the universe more comprehensive rules of life, its individual greatness constantly increases, until at last in Nirvāna the spirit becomes a universal law-giver, acting according to universal laws which he himself has, by the application of his will on his divine reason, given unto himself. And being a free agent, willing to act according to the laws of perfect good, this great and noble spirit, the universal law-abiding law-giver, has reached the highest height to which our present minds can conceive of perfection attaining to, and man has become a God—free yet subject, a ruler and yet ruled.

T. WILLIAMS.

Ashtabakra Sanhita.¹

CHAPTER IV.

JANAKA SAID:

1. THE steadfast person who has acquired self-knowledge, and who is only outwardly engaged in the enjoyment of sense-objects, cannot be compared with the foolish one who carries the burden of the world on his shoulders.

[This, perhaps, is said in reply to what the Master said in verse 1 of the preceding chapter.

“Who carries the burden” means, “is wholly engrossed in the enjoyment of sense-objects.” In the words of the Apostle, such a person is present in the body and is absent in the Lord.]

2. The Yogî is not elated with joy even if he attains to such a position as Indra and the other Gods humbly seek to obtain.²

[This condition of the mind is what constitutes the sole difference between the Sage and the worldly person.

Result-seeking actions are ever productive of causes for more actions that may or may not be in harmony with the Laws of Nature. The exalted position to which the Sage attains is the inevitable consequence of the efforts he makes to reach the goal. The so-called “position” is but as dust to the feet of the traveller who only struggles forward to reach his destination without caring in the least for the dust.

So Shri Krishna says to Arjuna:

“Thy right is only to action; let thy right be never to the result;

¹ See I, UCIFER, Vol. XII, p. 222; and *Oriental Department* (New Series), Vol. I, No. 4.

² *Bhagavad Gîtâ*, ii. 15.

nor mayst thou be the cause of the result of action, nor may there be in thee attachment to inaction!"¹

He further explains:]

3. As the smoke which is seen in the sky does not mix with it, so the self-knowing person is not affected by virtue or vice.

[The real Self is beyond the influence of the pair of opposites.]

4. The great-souled one who knows the whole universe to be as his own self, who can restrain him from being in any state he likes?

[He here emphasizes the teaching of verse 10 in the preceding chapter.

Virtue and vice are but the two aspects of the one Reality, and one who has arrived at the latter has already transcended the former. Such a person has so identified himself with the Great Law, that nothing can proceed out of him but what is in perfect harmony with it.

This is further explained in the following two verses.]

5. Only the wise man is able to relinquish all desire or indifference in regard to all things, animate or inanimate, from Brahm (the Absolute) down to a shrub.

6. Any person who knows himself to be the Brahm that is without a second, does whatever he likes, and there is nothing to daunt him anywhere.

[The above verses represent what Janaka understood of the teachings of the Master, and are remarkable in their moderateness and calm judgment, especially when compared with his passionate utterances in chapter ii. This is but natural; and no one is able to look into an exposition of spiritual facts which are half startling and half familiar, in a cool and considerate manner, until the first ebullitions subside. Such revelations come upon us like forgotten dreams, and dazzle and bewilder as with their glorious effulgence. Blessed is he who hath ears to hear what the Spirit saith!]

Lakhanpur, in Sirguja.

M. N. CHATTERJI.

On the Infinite Universe and Worlds.

BY GIORDANO BRUNO (NOLANO).

Translated by W. R. Old.

SECOND DIALOGUE.

Interlocutors.

FILOTEO. ELPINO.

FILOTEO.—The First Principle being homogeneous, it must, therefore, if finite in respect to any one attribute, be finite in respect to all; since if it were finite in one particular, and in another infinite, it would

¹ Compare *Mat.*, vi. 1-4; *I Cor.*, x. 31; *Col.*, iii. 17.

be understood to be composite. The Creator of the universe must therefore be infinite and related to an infinite effect; I say "effect" in that all takes origin therefrom. Moreover, as our imagination has an infinite faculty of proceeding from great to greater and ever greater dimensions, and to numbers of an indefinite extension according to a certain potential succession, so it should be understood that Deity actually comprehends infinite dimension and infinite number. Whence follows the possibility of reasonably postulating that as the active power is infinite the subject is necessarily so; because, as we have elsewhere demonstrated, the power to do includes the act; the determinative predicates the determinable, and the determinator that which is determined. In addition, as there really are bodies of finite dimensions in existence, so the Primal Intelligence comprehends both body and dimension. If it comprehends the finite it no less comprehends the infinite; if the body is recognized as infinite, then necessarily such is intelligible; and being produced by such divine intelligence, it is most real—so real, indeed, that it has more reason for existence than that which is actually before our physical eyes. Whence, if well considered, it follows that, as there is one homogeneous indivisible infinite, so there is one most vast dimensional infinite, which is in the former as that is in it, after the same manner that it is in all things and all things in it. Then, again, if we see that a body has power to augment itself indefinitely by reason of a physical quality—as in the case of fire, which, as everyone admits, might amplify itself infinitely providing combustible matter were always at hand—what prevents that the fire, which is able to be infinite, and can, consequently, be made infinite, may not be actually so? Certainly I do not know how we can imagine anything to exist in matter in passive potency which cannot be active in the Efficient Cause, and, therefore, be in action before the effect itself. Assuredly the statement that the infinite potentiality lies in a certain succession, and not in the act, necessarily implies that the active power may ordain this universe by successive action and not in one complete act, since the infinite cannot be exhausted; whence it would also follow that the First Cause has not a single, absolute, and unified active power, but one active power, to which belongs infinite successive possibility, and another to which is referred possibility inseparable from the act. I submit that the world having limits—and it being inconceivable how a corporeal thing can be bounded by an incorporeal thing—should have the power and faculty of dissolving and vanishing; because, so far as we know, all bodies are dissoluble. I submit, I say, that there should be no cause to hinder the infinite inane (though not understood to be of an active power) from, at some time, absorbing this world like a nonentity. I submit that location, space, or the inane has an analogy with matter, if indeed it be not matter itself, as it sometimes appears, not without reason perhaps, that Plato and others define

location as a certain space. Now, if matter has its own property, which is not in vain since it proceeds naturally from the First Nature, it is necessary that location, space, the inane, have such a property. I submit that, as has heretofore been intimated, none of those who say the world is finite, having affirmed limitation, can in any way pretend that it can be so, and at the same time otherwise; denying vacuum and the inane with propositions and words, and thereafter necessarily affirming it in execution and effect. If it be a vacuum it has a certain capacity for receiving; and this cannot be denied, since for the very reason that it is deemed impossible that the space occupied by this world can be simultaneously occupied by another, it should be possible that in the space beyond this world—or in that “nothing,” as Aristotle might call that which he is unwilling to call a vacuum—such another world might be contained. The reason why he says no two bodies can occupy the same space is the incompatibility of the dimensions of one and the other; and it therefore holds good, according to the requirements of this argument, that where there is no dimensional body, while there is this capacity of receiving, space itself is, in a certain way, matter. If it is such, it has the aptitude; and if it has the aptitude, for what reason should we deny its act?

ELPINO.—Very good! but please proceed otherwise, and let me know how you distinguish between the world and the universe.

FIL.—The difference is well known outside of the Peripatetic School. The Stoics make a difference between the world and the universe, because the former comprises the plenum consisting of solid bodies; and the universe is not only this world but also vacuum, the inane and space beyond it, and therefore they say the world is finite, but the universe infinite. Epicurus similarly called the whole universe a combination of bodies and inane, and he says the nature of the world, which is infinite, consists in this and in the capacity of the inane and vacuum, beside the multitude of bodies which are in that vacuum. We do not regard the vacuum as that which is simply nothing, but in the sense that everything which is not a body capable of sensibly resisting is usually called vacuum if it has dimension; since we are not accustomed to apprehend corporeality apart from resistance; whence it is said that just as that is not an organism which cannot be killed, so that is not a body which does not resist. In this way we say there is an infinite, that is, an immense ethereal region, in which are an infinite number of bodies (such as the Earth, the Moon and the Sun, which by us are called worlds) composed of plenum and vacuum; because this spirit, this air, this ether, not only is around these bodies, but also penetrates through all and is inherent in everything. We speak of a vacuum also in the sense of our reply to the question, Where is the infinite ether and where are the worlds? to which we may answer: In the bosom of an infinite space in which everything is understood to exist and

moreover cannot be elsewhere. Now here Aristotle, confusedly taking the vacuum in these two ways, and in a third which he imagines and cannot himself designate or define, goes about debating in order to disprove it; and by such arguments he thinks to refute, in fact, all theories of the vacuum, which, however, he no more affects than one who, having taken away the name of a thing, may be thought to have destroyed the thing itself, because he refutes the vacuum, if at all, in a sense in which perhaps it has never been regarded by anyone: since the ancients and we hold the vacuum to be that in which a body can exist, which is capable of containing something, and in which are the atoms and bodies; and he alone defines it as that which is nothing, in which nothing is, nor can be. Whence, taking the name and idea of vacuum as no one understands it, he goes building castles in the air, destroying his own vacuum and not that of others who have spoken of it and have a claim to the use of the name vacuum. Not otherwise does this sophist deal with all other propositions, as of motion, infinity, matter, form, demonstration, being; where he continually builds upon his own definition and nomenclature, taken in a new signification, whence everyone who is not devoid of judgment can readily discern how very superficial is this man in his consideration of the nature of things, how much attached to his own empty and altogether impossible propositions, and more vain in his natural philosophy than ever any can be in mathematics. And you see that he glories and flatters himself in this vanity, which, as regards the study of natural things, aims at being thought rational or rather logical, to such an extent that those who have been more solicitous of nature, reality and truth, he calls Physicists. Now in regard to ourselves, seeing that in his book on the vacuum he says nothing, either directly or indirectly, which can justly militate against our position, we may defer its consideration to a moment of greater leisure. So if you please, Elpino, formulate the grounds upon which our adversaries refuse to admit an infinite universe, and at the same time those which prevent their allowing the existence of innumerable worlds!

ELP.—So I will. I will quote the dicta of Aristotle in order, and you shall say what occurs to you in regard to them. It is to be considered, he says,¹ whether there is an infinite universe, as some ancient philosophers have said, or whether such a thing is impossible; and likewise it must be seen whether there is one or many worlds. The solution of these questions is most important, because both alternatives are of such significance that they form the foundations of two very different and opposed types of philosophy; as we see, for example, from the first mistake of those who, having postulated discontinuity, have so blocked the way that they fall into error in a great part of mathematics. We shall thus solve a problem which is of great importance from its past, present and future difficulties, because however

¹ *De Cielo*, i. 5.

small may be an error at the outset, it becomes ten thousand times greater as we advance. Thus, for instance, in an error made in the premiss of any argument, which goes on growing and increasing the more we proceed away from the premiss, so that at last we reach a conclusion entirely contrary to that aimed at. And the reason of this is that principles are very small things in themselves, but tremendous in their results. This is why we must clear up this doubt.

FIL.—All that he says is most essential and no less worthy of being voiced by others than by him, because, just as he thinks that misconception of this premiss has involved the opponents in great errors, so on the other hand we think and clearly see, that from opposite grounds he has perverted all natural reason.

ELP.—He adds: It is necessary therefore to see if a simple body can be of infinite magnitude; which, in the first place should be shown to be impossible in the case of the first revolving body rather than other bodies, because as every body is either simple or complex, the complex will follow after that which is simple. If therefore simple bodies are not infinite, either in number or in magnitude, necessarily the complex cannot be so.

FIL.—He promises very well, because if he shall prove that the first and containing body is finite, it will be unnecessary to do so in regard to bodies contained.

ELP.—Now he proves that the spherical body is not infinite. If the spherical body is infinite, then its radii will be infinite, and the distance of one from another will be infinite, since the further they proceed from the centre, the greater is the distance between them, because, by the additional length of the radii, greater distance results, therefore, if the lines be infinite, their distance apart will also be infinite. Now it is impossible that the movable body can traverse infinite distance, and in the circular motion it is required that one radius of that body should come to the place of each and every other radius successively.

FIL.—The argument is good, but it does not affect the position of the opponents, because there never is one of so crude and dense a wit as to postulate that a world of infinite magnitude is movable. He further shows himself to be forgetful of what he himself says in his *Physics*: That those who have postulated an infinite Being and Principle, have likewise held it to be immovable; and neither he nor any other can name a single philosopher, or yet an ordinary man, that has affirmed a body of infinite magnitude to be movable. But this sophistical fellow takes a part of his argument from the conclusions of his opponents, begging his own premiss that the universe is movable, as also that it moves, and that it is of a spherical figure. Now you see if this poor fellow produces any reasons, if, indeed, there be any, which controvert the view of those who postulate the universe to be infinite,

immovable, formless, most spacious, the containant of innumerable moving bodies, which are worlds, by some called stars, by others, spheres; you see somewhat in this and other arguments whether he deals with hypotheses conceded by anyone.

ELP.—Certainly all the six arguments are founded on that presupposition, that is, that the opponent says the universe is infinite, and that it is admitted to be movable, which certainly is a foolish thing besides being irrational, unless we agree to the concurrence of infinite motion and infinite rest, as you demonstrated to me yesterday in regard to particular worlds.

FIL.—I would not say so in regard to the universe, to which on no account should one attribute motion, because it is not possible, neither suitable, nor requisite in regard to the universe, and as I have said, no one would ever imagine it. But this philosopher, as one lacking solid ground, builds castles in the air.

ELP.—I could certainly desire an argument that might disprove this that you say, since five other reasons which this philosopher presents all tend to the same direction as the first, and are on all fours with it. But it seems useless to bring them forward. However, after having produced these that deal with the mundane and circular motion, he proceeds to propound those that bear upon direct motion; and he says, similarly, that it is impossible for something to have infinite motion upwards from the centre, or downwards towards the centre. And he deals first of all with the proper motions of such bodies, as much in regard to bodies occupying the extremities as in regard to intermediate ones. Upward and downward motion, says he, are contrary, and the path of the one motion is contrary to that of the other. Of the contraries also, if the one is determined, the other must likewise be so, and the intermediate, which partakes of both, must remain a definite locus, because that which is required to pass beyond the middle region must start from a definite place, and not from anywhere you may choose, because where we begin and where we end are two limits. The mean of these contraries being determined, therefore, the extremities may also be so; and the extremities being determined, the middle is necessarily so; and if the places are defined, the bodies located therein must likewise be so; all this being otherwise, the motion will be infinite. Further, with regard to gravity and levity, the ascending body may come into the place of another, since no natural inclination is in vain. Therefore, the world-space not being infinite, neither is locality nor bulk infinite. With regard to weight also, neither gravity nor levity is infinite; therefore a body is not infinite, since if a ponderable body were infinite, its gravity also would necessarily be so. And this is inevitable, because if we say that the infinite body has infinite gravity, some difficulties would follow. First, that the gravity or levity of an infinite and a finite body could be the same, since I can

add to the weight of a finite, or subtract from that of an infinite body, to the extent that the one surpasses the other, until they are of the same weight, or lightness. Second, that the gravity of the finite magnitude can be greater than that of the infinite, since, as they can be of the same weight, the finite can be greater than the infinite by further subtraction and addition. Third, the gravity of the finite and infinite bodies being capable of equality, and additional weight adding additional velocity, it would follow likewise, that a finite and infinite body could have the same velocity. Fourth, that the velocity of the finite body might be greater than that of the infinite one. Fifth, that the velocities of both may be equal, or, just as the gravity of one exceeds that of the other, so the velocity of one may exceed the velocity of the other. A weight, being infinite, it follows that it moves through any space in less time than a finite one, or truly it does not move at all, since velocity is proportionate to magnitude. Whence, as there is no proportion between the finite and the infinite, it will be necessary at last that the infinite weight does not move, because if it does so, it is not with so much velocity that there is no finite gravity, which, in equal space and time, makes the same progress.

Theosophy and Christianity.

ONE of the saddest facts in human history frowns forth from the records of the faiths of the world: that Religion—which by its name should be a binding force—has been the perennial source of discord and of division among men. No hatred—it is a truism—is so bitter as religious hatred, no wars so bloody as religious wars, no persecutions so cruel as religious persecutions. The proverb as to the corruption of what is best has been but too often verified, and it would seem as though the very effort of man's spiritual nature to rise were the signal for the more furious outburst of the brute nature which is his darker side. Men's Religions have been made into walls of division, separating mind from mind, and heart from heart; it would seem as though the effort made were to see how many could be excluded from the pale, rather than how many could be included within it, and the bread of life has too often been used by men, as Maurice sadly confessed, as a stone to throw at their enemies.

To-day the religious field is a field of combat; rival Churches, rival war-cries, rival Religions, and if Theosophy be but one more combatant, one more rival sect, the world could well enough do without it. But the stately figure of the ancient Wisdom Religion does not enter the field as a combatant but as a peacemaker, not as a rival but as

an explainer. "Sirs, ye are brethren, why do ye wrong one to another?" is the expostulation that falls from her lips. Truth may be sought by combat, and in the clash of rival opinions bright sparks of verity may be forth-struck; controversy, dialectics, keen questionings, sharp debates—all these are methods by which intellectual truths may be wrought out with strenuous effort and strong searching. But Truth may also be sought by coöperation, and spiritual truths are best seen in the clear air of brotherhood and mutual respect; each man may bring his contribution to the common store, and all may study it, not to see how little truth there is in it, but how much, for the atmosphere of love and sympathy has much to do with the growth of spiritual insight, and it is the surface of the unruffled lake that mirrors best the stars and the depths of space.

If we ask what divides men in Religion we shall find that it is the different intellectual moulds into which they cast spiritual truths; the intellect is the analytical, the separating principle, it is that which individualizes, which makes each feel, "I am I." The dogma is the intellectual form into which a truth or a half truth is thrown, and this varies with national habit, national tradition, the stage of development reached, the religious history behind its enunciation. Now it is dogmas that divide religious bodies from each other; it is they that differentiate one creed from another.

On the other hand all Religions agree in their enunciation of some great moral verities, and in their founding themselves on a spiritual, as against a material, conception of the universe and of man. All alike proclaim the duties of purity, integrity, veracity, kindness, forgiveness of injuries, self-denial, service to man. These moral keynotes are struck again and again, and no higher note in ethics has been sounded at the end of the nineteenth century after Christ than was struck in the nineteenth century before him. So also with the conception of the spiritual nature of man and of the universe; all alike proclaim One Eternal Self-Existence, the manifestation in time of an emanation therefrom, the Root and Fount of all existence, Life, Will, Idea, in their highest, most transcendental condition, Ormazd, Brahmâ, the Logos, the Word. This Self of the universe is the innermost Self of man, the spiritual Root of the Cosmos and the spiritual Root of Humanity. Under whatever phrases, under whatever names, this idea lies at the foundation of every Religion, and the methods of each are directed, however inadequately and however clumsily, to making men realize this hidden spiritual life and evolve it into active manifestation.

At the beginning of this century, to go no further back, Christendom regarded this precious conception of spiritual life as peculiar to itself, and its own method as unique. A partial exception was made in favour of the Jews as the chosen people of God, the recipients of the one revelation, and the predecessors of the Christian Church.

With this partial exception, all men lay in darkness, given over to false Gods and to ignorance, the one lamp of salvation being placed in the care of the Hebrew people, and after them of the Christian. Such a misconstruction of antiquity, such a partial and one-sided view, is now no longer possible to any educated man. The study of Comparative Religion, the translation of Eastern Scriptures, the researches of antiquarians, the recovery of the records of past civilizations, have lifted the veil which hid the ancient world. Mighty Religions, sublime Philosophies, pure Ethics, great practical achievements, these have emerged out of the darkness under the wondering eyes of modern students. None now believes that man's spiritual nature was latent or even sterile during past millenniums, that Humanity was blind and without guide, that all the world was outcast save the Jew. All admit that China, India, Persia, Egypt, have much to teach us, and that the cradle of our ancient Aryan race was rocked by mighty Sages and blessed by lofty Saints.

Starting then with this recognition of the grandeur of Humanity, seeing in every Religion one of the guardians of man's spiritual inheritance, we may go on to see how the Esoteric Philosophy is related to one of these exoteric creeds, the bearing of Theosophic teaching on Christianity.

The question which springs to the lips of the devout Christian on his first acquaintance with Theosophy is: "What is the teaching of the Esoteric Philosophy as to the existence and nature of God; will it take away from me my belief in God, my trust in Him as the Father of men?" Entwined as is the idea of God with all that is loftiest in Religion, all that is most sacred to the human heart, all that is dearest and most inspiring to many of the purest and sweetest lives that have blessed the human family, those who think they have some deeper truth than that held by the orthodox Christian should be very careful how they deal with even the outer veil that covers the profoundest mystery of Life. Let us see if it be not possible to approach this question and to lead towards some suggestion of an answer, without tearing one tendril of a human heart, or jarring the sensitive nerves of a devout believer.

No idea has more changed, deepened, and widened with the unfolding of man's mind than his idea of the nature of THAT which men call God. When the mind is in its infancy, a mere baby Ego, its God is the aggregate of all which to it is desirable, enshrined in human form; always man's Ideal is man's God, and he upreaches towards that Ideal, striving to approach it, to propitiate, to serve. As he grows in experience, in range of thought, in nobility of moral character, his Ideal rises with his own growth, until a grandiose and sublime Ideal stands forth for man's worship, the Lord and Father of spirits, the Creator and Ruler of the universe. In Christianity the practical identi-

fication of the Logos, or Word, with God has rendered yet more definite this anthropomorphic conception, and the unlearned, unlettered, Christian finds his untrained brain and his warm heart perfectly satisfied with this view of a personal God, lofty enough to stimulate his aspiration and his devotion, but not too vast for his limited comprehension. But when we turn to the more highly educated, and then to the philosophical, Christian, we find ourselves in a wholly different atmosphere. The whole tendency of liberal and philosophical Christianity is to strike away the limitations with which ignorance has surrounded the Divine Idea, and to rise into regions of abstract thought which leave far below the puny images of human personality. The Christian philosopher realizes that the Divine Existence stretches above, below, around him on every side, an illimitable ocean in which he lives and moves and has his being, That which is All in All. And Science steps in, and unveiling further and further depths in the universe, presents to our dazzled thought a cosmos illimitable by our reason. To measure some of the enormous distances in space—beyond which stretch other distances unknown, immeasurable—she has invented a new unit of measurement, for the little miles which may serve in our solar system are useless when she comes to deal with interstellar space. Miles in billions convey no intelligible concept; one billion or two billions merely means to us a vast and inconceivable distance, and our halting imagination can sense no difference between their relative values. So light has been taken, and the distance it travels in a second has been made the unit of measurement. It travels 192,000 miles per second, and thus takes but the eighth of a second to travel round the globe; the distance from the earth to the sun is ninety-five millions of miles, and light passes from the sun to us in 8·2 minutes; the solar system has a diameter of fifty-three thousand millions of miles, and this is traversed by light in about 7·5 hours. Now space is measured by light-years:

$$\begin{array}{r}
 192,000 \text{ miles per second.} \\
 \underline{\quad 60} \\
 11,520,000 \text{ miles per minute.} \\
 \underline{\quad 60} \\
 691,200,000 \text{ miles per hour.} \\
 \underline{\quad 24} \\
 16,588,800,000 \text{ miles per day.} \\
 \underline{\quad 365} \\
 6,054,912,000,000 \text{ miles per year.}
 \end{array}$$

Hence a light-year means upwards of six billions of miles, a phrase that conveys no meaning whatever to our minds. The astronomer then speaks of thousands of light-years as separating us from some of the stars. With every improvement of our instruments fresh stars come within the range of vision; faint nebulae are analyzed into separate stars; every star is a sun, the centre of its own system. Let the mind plunge itself into these unfathomable depths of space; let it try to

traverse that measureless expanse; then, when it is dazed and giddy with the effort, let it remember that the Life of the Universe sustains, moves, guides all; that It shines in every sun, rolls in every planet, holds balanced every system in these infinite fields of space, peopled with innumerable globes; that It is the life of the atom as much as of the system, that it pulsates in every animal, swells in every bud, dances in minutest insect as much as it burns in the cosmic central sun. All this must be an aspect of what men call God; all this but the burgeoning of that illimitable Existence. And then, when thought falls helpless, then when mind sinks dumb, then remember that man, a half-evolved organism on a grain of sand in space, dares to anathematize his brother, because his conception of that ineffable Existence differs in human language from his own.

What It is no human tongue may speak, no human mind may conceive. Only we feel we dare not limit, we dare not define, we dare not use words of It which are taken from our petty attributes, our narrow limitations. Not by intellect may we know the Self of the universe, much less THAT of which the Self is but a fragmentary expression. Only in some moment of rarest and loftiest attainment, when some supreme renunciation of self has riven for a moment the illusion of separateness, when the Soul is poised in silence, and a stillness beyond earth's quiet holds its very life in suspense, then, it may be, that through the stillness will come a faint thrill of something mightier than Soul at its strongest, gentler than Soul at its tenderest, and the answering thrill from the deepest depths of our nature, sensed rather than felt, may remind us that our Spirit is one with the Spirit of the universe, and that some time, somewhere, we shall reach a vision impossible to-day.

We have left the region of controversy, we have passed into the sphere of Religion; and there the Soul, striving upwards to its birth-place, cares not to wrangle over definitions by which it may ostracize its brethren. Our conceptions of the Divine are the wings of the Soul, but our wrangling over them the birdlime that glues them uselessly to our sides. Let us discuss matters of human duty and common effort; let each, in the sacred precincts of his inner life formulate, or refrain from formulating, as he will, his own conception of the universal Life. All such conceptions, followed out, ultimate in a profound Pantheism, and Christian and non-Christian philosophers recognize equally the God that is the All. With each development the human mind widens out its conception, and if each Soul be left to grow the earlier conceptions will fall, they need not be rent, away.

Closely allied to the idea of a personal God is the view taken of Jesus, as the incarnate Son of God. "What do you believe about Christ?" is the next question which comes from the Christian's lips. "Do you deny the divinity of Christ?" The answer comes straight and

clear: "We do not deny the divinity of Jesus; we affirm the divinity of every son of man."

Every world-religion has its divine incarnations, its "Word made flesh"; in all ages this incarnation has been styled the Christ, the anointed, and it is round this Ideal Man that the hearts of men have clung, instinctively feeling that he is the promise of the future, and that where he stands in the present all men shall stand in days to come. But if we want to understand the difference between the Christian view of Jesus the Christ and the Christs of Theosophy, we must take these views in connexion with the view of humanity as a whole of which they are severally the result. The theory of popular and ecclesiastical Christianity (now being so rapidly outgrown) regards mankind as a race essentially corrupt, cursed at its fall by its incensed Creator, and thenceforth lying under the wrath of God; in order that some of this race may be saved, God becomes incarnate, and suffering in the place of man redeems him from the consequences of the fall; out of the race some are saved by this sacrifice, and the righteousness of the Redeemer is imputed to the redeemed; man, naturally helpless, is rendered strong by the help extended to him by his Saviour, without whom he can do nothing. This is the exoteric creed professed universally in the past by Christians, and professed by the great majority to-day.

The Theosophic view of man is the very reverse of this. It regards man as essentially divine, but the divine in him crusted over with a thick veil of matter; this divine essence in man is the Buddha, the Christ, and it is the "light that lighteth every man that cometh into into the world." Through the veil of matter the light shines dimly, but in the lowest and the vilest some gleams of light are seen from time to time. Every man is a potential Christ, and the work of evolution is to render this potential Christ an active one; man's strength wells up from the divine within him; it is an essential property, not an external gift; the light is there—his work is to render his lower nature translucent, and to let it shine.

That the Christ is "God in man" inclusively and not exclusively might well be argued—for those who take the *New Testament* as an authority—from the Fourth Gospel. Neoplatonic throughout, this view of the meaning of the Christ comes out very plainly in chap. x. 34-36. Jesus had been accused of blasphemy, in that he made himself God; his answer was a claim to rank as God *because* he was man, and divinity was inherent in humanity.

Jesus answered them, Is it not written in your law, I said, Ye are Gods?

If he called them Gods, unto whom the word of God came, and the scripture cannot be broken;

Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

It was not in virtue of a unique position, but in virtue of a common

humanity that Jesus is here made to claim to be divine; he identifies himself with man, instead of standing with a gulf between himself and his race. And so Paul, writing to his Galatian converts:

My little children, of whom I travail in birth again until Christ be formed in you.

Men have thought to exalt Christ by degrading man, whereas that which *is* the Christ—not limited to an individual but the Soul triumphant—is the very light and life of men. This is the Esoteric truth that has been hidden under the exoteric veil, and those on whom the beauty of this conception has dawned will no longer have any sense that they have lost their Christ when they see him incarnate in every son of man.

ANNIE BESANT.

(*To be concluded.*)

Science and the Esoteric Philosophy.

“THE NEW PRIESTHOOD.”

THIS is the title of a pamphlet by “Ouida,” recently published by E. W. Allen, and originally printed, though in a mutilated form, in the *New Review*. It is a very powerful and eloquent appeal against the tyranny exercised over the minds and bodies of our race by the leaders of Modern Science, particularly the physiologists, who are shown to constitute a priesthood similar in almost every respect to that of the religious bigotry which imposed its yoke upon our ancestors. As long as humanity at large is content to seek its knowledge at the lips of other people instead of in its own heart, it will be useless to destroy any one form of priestcraft, for it will only be replaced by another equally intolerable. Modern Science came in with a flourish of trumpets, its dicta were received with blind trust, and now its professors use the influence thus gained to tyrannize over a too-confiding public. As Ouida says, speaking of vivisection:

The insatiable appetite and the vehement insistence with which the demand for living victims has been made in all these articles, resemble nothing so much as the furious greed for “subjects” which is to be seen in the records of tribunals in the Middle Ages, when there was any question of burning sorceresses, drowning witches, or torturing Jews. At the mere possibility that their prey might escape them, the judge and the priest of those days were convulsed with rage and trepidation, precisely as the scientist now is, lest any awakening of conscience in the mass of mankind should leave his laboratories empty. The fanaticism of science is as exactly like the fanaticism of religion as one pea is like another. Each has the same blindness, the same egotism, the same pitilessness, the same arrogance,

the same hypocrisy. Each would cheerfully wade through a sea of blood to obtain the ratification and gratification of its own theories and lusts. There is throughout all these triumphant litanies of science a glee, a gluttony, a want of decency, which is very striking (p. 4).

The authoress maintains that the Western world has actually fallen—and almost without knowing it, so stealthy has been the progress—into the clutches of a priesthood as dangerous and menacing as in the worst times of religious intolerance; one that rules by fear, that claims an authority beyond the right of public scrutiny or question, and that devastates under the cloak of benevolence. This priesthood is the medical and physiological coalition, and to deny that the latter is such is to blind our eyes wilfully to facts. For who can pick up a daily paper without seeing at the first glance in the advertisement columns evidences without number of the craven fear and terrorism as to bodily health that overrules and crushes down the public spirit, and that causes a copious stream of money to flow into the pockets of those lowest representatives of the medical priesthood, the advertising quacks; who can deny that the spread of disease and the multiplicity of ailments increases hand in hand with the increase of the medical profession and the invention of new nostrums; and who, in the face of these facts, can fail to see that the present school of physiology actually helps disease and death in their work of destruction, caring little for the welfare of humanity so long as it satisfies its morbid and unnatural curiosity and lust of discovery. The public mildly imagines that the physiologists in their love for humanity consent reluctantly to rend their heart-strings by the torture of animals—torture much deplored, but justified by the beneficial results accruing therefrom to humanity. But the public can read, and a reference to the reports of the proceedings of these physiologists will show that among themselves the mask is dropped, and the real sentiments avowed with cynicism. The most feeble worker in the Theosophical cause can help to dispel the fraud which has been practised upon the collective human mind by making himself acquainted with the actual facts concerning vivisection; and therefore I am only too glad to recommend the pamphlet mentioned as eminently calculated to achieve this result. Another extract will not be out of place.

Some physiologists are doctors, and many doctors and surgeons are physiologists, but a vast number of physiologists are, as I beg the reader to remember, neither one nor the other; they are experimenters merely; their lives are passed entirely in the laboratories; their object is not any good, any use, any service; it is solely and entirely to obtain what they call "knowledge," and to make a name and a career for themselves. They are the section of the priesthood which is the most absolutely dangerous to the future of mankind. The general public, when it thinks at all of what is vulgarly called vivisection, thinks of it as it is bidden by its medical teachers to do, as a cruel necessity, and imagines its practices are restricted to a few great and temperate intellects. But nothing can be farther from the truth (pp. 19, 20).

THE ATOMO-MECHANICAL THEORY.

Those who wish to gain a clear idea of the place to be assigned to modern physics in the realm of speculation and thought, should read Stallo's *Concepts of Modern Physics*, published in the "International Scientific Series," by Kegan Paul, and referred to by H. P. Blavatsky in the *Secret Doctrine*. The author designates the system upon which the speculations of physics are built as the "atomo-mechanical theory," because the atom and its motions are taken as the fundamental conceptions or units of this system. Modern physics professes to derive all natural phenomena from the elements of "mass" and "motion," and in doing so claims to rescue scientific speculation from the regions of mere metaphysics. But Stallo succeeds in showing with admirable clearness that this vaunted atomo-mechanical theory is every bit as metaphysical as the most shadowy ontological system ever conceived, and that it in fact commits what he denominates the four fundamental errors of metaphysics. The first of these consists in mistaking concepts for objective realities, or, at all events, regarding them as counterparts of objective realities. Now neither mass nor motion is in itself an objective reality; they are wholly unknown to experience and have no conceivable meaning when considered apart from one another. They are concepts, or rather constituents of a concept—the concept *matter*. All we know of mass is derived from the fact that the same force produces different rates of motion in different bodies, which may however have the same size, shape, and colour, and be alike in all other respects. Mass, considered alone, conveys no notion of reality to the mind. Similarly with motion; taken alone, it is inconceivable, and cannot therefore be regarded as an objective reality. To claim, then, that natural phenomena are due to the interaction of mass and motion is to refer them back to elements which have no real existence; hence the atomo-mechanical theory is founded on a metaphysical basis, and any pretension to greater certainty which may be claimed for it falls to the ground. To quote the words of Stallo:

From this the true character of the mechanical theory is at once apparent. That theory takes, not only the ideal concept *matter*, but its two inseparable constituent attributes, and assumes each of them to be a distinct and real entity. And this identification of concepts with real, sensible objects, this confusion of abstractions with things, is one of the old fundamental errors of metaphysical speculation (p. 150).

EFFECT OF IMAGINATION ON OFFSPRING.

A correspondent sends the following from the *British Medical Journal* for June 3rd:

A MATERNAL IMPRESSION (?).

A married woman had a most unconquerable desire for apples during her sixth pregnancy. She would refuse all food in preference. She ate apples morning, noon, and night, a fact for which I and several of her friends can vouch. Being in reduced

circumstances, she had several disputes with her husband concerning her extravagance in this direction. Several times she got into a frenzy till her desires were gratified, her chief manifestation of temper being to drive her nails into the palms of her hands. This craving was steadily kept up from the first month of pregnancy till term. What may be a simple coincidence, but worthy of note, is that her baby was born with a growth which distinctly resembles an apple; it is attached to the left hypothenar region by a "stalk," and presents a depression at the insertion of the stalk, and a corresponding depression of the stigma at the opposite side. There was no evidence of any like deformity on the right hand. One can understand a supernumerary finger, but its form, coupled with the gestative apple crave and its unilateral nature, are points of note. On section, it possessed a cartilaginous nucleus.

THE INTERSTELLAR ETHER.

It is all very well for Scientists to pride themselves upon excluding from their sphere of research all questions connected with the subjective way of regarding Matter, Space, etc., and perhaps it does not much matter, so long as they confine themselves to tabulating and arranging the results of observation; but when they leave this legitimate field of scientific investigation and begin to speculate upon things that transcend the limits of the five senses, this lack of the subjective point of view makes itself felt. In no case is this more apparent than in the dilemma caused by the difficulty of explaining *actio in distans*, and the equal difficulty of denying it. Professor Oliver Lodge tries to explain it by postulating a continuous medium pervading space and permeating matter; writing in the *Fortnightly Review* for June, he says:

Nothing is becoming more certain than that action at a distance is impossible. A body can only act immediately on what it is in contact with; it must be by the action of contiguous particles, *i.e.*, practically, of a continuous medium, that force can be transmitted across space. Radiation is not the only thing the earth feels from the sun; there is in addition its gigantic gravitative pull, a force or tension more than what a million million steel rods, each seventeen feet in diameter, could stand. What mechanism transmits this gigantic force? Again, take a steel bar itself: when violently stretched with how great tenacity its particles cling together; yet its particles are not in absolute contact, they are only virtually attached to each other by means of the universal connecting medium, the ether.

What is meant by a continuous medium is another question, and if it is necessary to postulate an atomic structure for matter, why is it not equally so for ether? Stallo shows in his *Concepts of Modern Physics* that motion in a continuous medium is impossible, for, having no separate parts, there can be no relative motion of the parts. The hypothesis of a continuous medium does not help us towards a solution of the difficulty at all. There are similar objections against the attempt to resolve all gravitative pulls into pushes by means of various hydrodynamical theories. The fact is that as soon as we begin to speculate about the ultimate facts of nature we are hampered by our concepts of space, matter, force, etc., formed in the light of our five-sense consciousness. As Stallo says (*op. cit.*, p. 145), speaking of the inability to con-

ceive *actio in distans*: "This inability results from the inconsistency of this concept with the prevailing notions respecting material presence. If we reverse the proposition that a body acts where it is, and say that a body is where it acts, the inconceivability disappears at once. One of the wisest utterances on this subject is the saying of Thomas Carlyle (quoted by Mill himself in another place): 'You say that a body cannot act where it is not? With all my heart; but, pray where is it?'"

H. T. E.

Selections from The Philosophumena.

INTRODUCTION.

IN 1842 Minoides Mynas, a learned Greek, sent on a literary mission by the French Government, discovered what is said to be a fourteenth century MS. in one of the monasteries on Mount Athos. This purported to be a "Refutation of all Heresies," in ten books, the first three and a half of which were missing. M. Emmanuel Miller published the first edition of this literary treasure at Oxford in 1851, and prefixed to it a fragment of the first book which had previously passed as the "Philosophumena" of Origen. The title was probably "The Philosophumena: or Refutation of all Heresies." A great controversy immediately ensued as to the authorship of the work; it raged for long and may yet be reopened. The best scholars, however, have pronounced for Hippolytus Romanus, Bishop of Ostia, in the first quarter of the third century. After reading *Hippolytus and his Age* by C. C. J. Bunsen (1852) and Bishop Wordsworth's *St. Hippolytus and the Church of Rome* (second edition, 1880), I am satisfied with their arguments in favour of Hippolytus as the author of the work. Certainly it was not Origen, as anyone acquainted with his style can see at once. The late Dr. Salmon in his article on Hippolytus, in Smith and Wace's *Dictionary of Christian Biography*, states that Dr. Döllinger in his *Hippolytus und Kallistus* (1853), of which there is an English translation by Plummer, has completely established the authorship; but I have not read this, nor do I think it necessary to go further into the matter than to refer those who are interested in the authorship to these three books, which are the most important on the subject.

I find also that there is a moderate English translation by the Rev. J. H. Maclahan, in the "Ante-Nicene Christian Library" (*The Writings of Hippolytus*, vol. i., 1868). Whether there are translations into other modern European languages I am not certain, but so far I have found no mention of them. For the present selections I use Schneidewin's excellent text, edited by Duncker (Göttingen, 1850), to which is appended a literal Latin translation which faithfully follows the text *and also its*

To the Theosophical student the great value of the *Philosophumena* is that the author has quoted a number of passages from the writings of the "heretics." He had undoubtedly some of their works under his eyes, and compared to the rest of his patristic colleagues is an honourable exception to the otherwise invariable rule of refutation by picking out a phrase here and there and omitting the rest of the context. That, however, he could be really fair to the "sons of Satan" would be more than could be naturally expected of a man full of orthodox "zeal." Hippolytus was apparently a good man, but that he was so learned as his admirers would have us suppose, is open to the gravest objection. He was probably learned compared to the rest of the bishops in the West at that time—but this is saying nothing, and establishing no comparison of learning but rather one of ignorance. When we find him disposing of Plato in a brief page or two, we get a just idea of his insufficiency; so with Aristotle, though indeed he devotes a page or so more to the Stagirite. It is natural, therefore, to conclude from his proven insufficiency in cases where we have other information, that he is equally insufficiently informed of other systems of which we have little or scanty notice. But with this insufficiency we must be content, for after all he has preserved more for us of the writings of the "heretics" in his quotations than any other. The ways of Karma are wise. Strange that the very means the pious Father used for "destruction" have proved the "preservation" of the germs of that same thing he tried to destroy, for the hot life-stream of our present Theosophical revival will cause them to live again in a new and purified form and so effect also their "regeneration."

I.

PYTHAGORAS.

I. 2. NOT long after the time of Thalês another system of philosophy arose founded by Pythagoras, who some say was a native of Samos. They called it the Italic system, because Pythagoras, after he was exiled by Polykratês, tyrant of Samos, inhabited a city of Italy and passed the rest of his life there. The succeeding adherents of the system also are much of the same opinion.

Pythagoras, then, combined astronomy, geometry, music [and arithmetic], with his researches into natural philosophy. Accordingly he declared that the deity was a monad, and, after making laborious researches into the nature of number, he stated that the kosmos¹ voiced forth melodious sounds and was based on harmony. And he was the first to reduce the motion of the seven stars to rhythm and melody. Struck with admiration at the orderly arrangement of the universal [principles], he enjoined on his disciples a probation of silence, as though coming into the kosmos "with mouths closed" concerning the

¹ Solar System or Planetary Chain.

universe.¹ Afterwards, when he judged them sufficiently practised in the discipline of words, and when they could capably philosophize concerning the stars and nature, he considered them as purified and permitted them to speak.

Accordingly he divided his disciples into two degrees, and gave them the name of esoterics and exoterics. To the former he entrusted his more advanced instructions, and to the latter his less advanced teachings.

He was also an adept in magic, as they say, and the discoverer of the art of physiognomy, basing the latter on certain numbers and measures. He also claimed that the principles of arithmetic comprised a synthetic philosophy as follows.

In the first place number came into being as the origin²—this being infinite and incomprehensible—containing in itself all the numbers which have the power of evolving to infinity in their multiplicity. Now the origin of the numbers was hypostatically the first monad, a male monad paternally generating the rest of the numbers. In the second place, [was] the dyad, a female number, which is also called “even” by the arithmeticians. In the third place, [comes] the triad, a male number, which the arithmeticians have ordained to call “odd.” Over all these [was] the tetrad, a female number, which is also called “even” because it is female. There are therefore in all four generically derived numbers (number itself being indefinite as to genus), from which their perfect number, the dekad, is composed. For one, two, three, four, make ten, when its appropriate designation is kept for each of the numbers according to its essence.

It was this that Pythagoras declared to be a sacred tetraktys, the source containing the elements [lit., roots] of ever-flowing nature in itself, and from this number the rest of the numbers had their origin. For the eleven, and the twelve, and the rest, derived the origin of their being from the ten. Of this dekad, the perfect number, there are four parts, called number, monad, square, and cube; and interblendings and intermixings of them take place for the generation of increase and the natural perfecting of the productive number. For when “square” is multiplied [lit., cubed] into itself, the result is “square-square” [a bi-quadratic]; and when “square” into “cube,” “square-cube”; and when “cube” into “cube,” “cube-cube.” So that all the numbers, from which the generation of beings arose, are seven, [namely] number, monad, square, cube, “square-square,” “square-cube,” and “cube-cube.”³

¹ οἰονεὶ μύστας τοῦ παντός. The Mystæ (the first or lowest degree of initiation) were so-called from μύω, to close the eyes or mouth.

² ἀρχή.

³ ἀριθμὸν, μονάδα, δύναμιν, κύβον, δυναμοδύναμιν, δυναμόκυβον, κυβόκυβον. In other words: (1) number as a principle; (2) x^1 ; (3) x^2 ; (4) x^3 ; (5) x^4 [$(x^2)^2 = x^4$]; (6) x^6 [$(x^2)^3 = x^6$]; (7) x^9 [$(x^3)^3 = x^9$]. Students will easily discover most interesting correspondences between these formulæ and the seven principles.

Pythagoras also taught the immortality of the soul and its reïncarnation.¹ Accordingly he said that prior to the Trojan era he had been Aithalidês, and subsequently Hermotimos, the Samian, and after him Pyrrhos, the Dêlian, and fifthly Pythagoras. Moreover, Diodôros of Eretria and Aristoxenos, the scholar,² say that Pythagoras went to Zaratas³ the Chaldæan, who explained to him that there were originally two causes of things, father and mother. Father was light, mother darkness; the divisions [aspects] of light were hot, dry, light, quick; of darkness, cold, moist, heavy, slow. From these all the kosmos was established, from the female and male. And the kosmos was naturally based on musical harmony, and that was why the sun completed a harmonious period. Concerning things generated from the earth and the kosmos, they say the teaching of Zaratas was as follows. There are two genii,⁴ the celestial and terrestrial; and the terrestrial produces its generation from the earth and is water, whereas the celestial is a fire which participates in the air—heat in cold. Wherefore also nothing of these, he says, destroys or stains the soul, for they are the essence of all things.

Pythagoras is also said to forbid the eating of beans, owing to the statement of Zaratas that, in the beginning and compounding of all things, while the earth was still being formed and in a state of putrescence [or digestion], the bean came into existence. And he gives as an indication of this, that if a bean is stripped of its husk and masticated, and put in the sun at a certain time (for this directly helps it) it gives off the odour *ἀνθρωπίνου γόνου*. And another more direct indication, he says, is, that, when the bean is in flower, if we take the bean and its flower and put it into a pot, and smear over the latter and place it in the ground, and then after a few days uncover it, we should find first of all that it has the same form as the female womb, and subsequently, on closer inspection, that of the closed-up head of an infant.⁵

Now Pythagoras was burnt to death together with his disciples at Krotôn in Italy. And the rule of his school, whenever anyone came to him to receive instruction, was that he should sell his property and deposit the money under seal with Pythagoras, and remain silent for three or five years, as the case might be, while receiving instruction. Afterwards, on being released [from the vow of silence] he mixed with the others, and continued as an [accepted] disciple feeding with his fellows; and if not, he had his property returned to him and was

¹ μετενσωμάτωσιν.

² ὁ μουσικός.

³ Zarathushtra or Zoroaster.

⁴ δαίμονες.

⁵ Or "the head of a child growing in along with it" (Macmahon). That is to say, that the famous injunction "abstain from beans" signified abstention from sexual intercourse. In other words the "esoterics" were celibates.

rejected. The esoterics were called Pythagoreans, and the others Pythagorists.

Those of his disciples who escaped the fire were Lysis and Archippos and Pythagoras' servant Zamolxis, who is said to have taught the Pythagorean philosophy to the Druids among the Kelts.

They also say that Pythagoras learnt numbers and measures from the Ægyptians. Struck with admiration at the plausible and specious,¹ and with difficulty communicated wisdom of their priests, he copied their methods himself, and imposed the vow of silence on his disciples and made them live in solitude in underground crypts.

G. R. S. MEAD.

(To be continued.)

Biana-Hecate-Luna.

From the "Secret Doctrine."

MOTHER of Earth! soulless depleted Shade!
 Thy powers and potencies, thy energy
 And force, thou hast transmitted, O pale Moon.
 Thy principles of Life, dynamic strength,
 All, save thy corpse, white wanderer, transfused,
 Leaving a dead yet living body, doomed
 For untold time, to follow with slow step
 Thy radiant progeny, the vampire Queen.
 As Earth is now, thou wast, when warmth and life
 Flowed in thy veins, and electricity
 Coursing, leapt through thy sphere exuberant,
 Thrilling thy bosom with activity.
 For thy good days are past, and thy pale whiteness
 Generates evil in thy potent shell;
 The particles of thy decaying corpse
 Are full of active and destructive life;
 And Earth, by thee attracted, takes the bad
 Into herself, as erst she took the good.
 What consciousness is thine, chill satellite?
 What memory of the past dost thou retain?
 The cold residual quantity, thou art
 Deprived of all, save that which makes of thee
 A centre of malefic influences.
 The ocean floods arise and stretch towards thee
 Updrawn by thy magnetic spell and sway.
 So long as thou hast aught that Earth can take
 Will she attract, and thou attracted be,
 Until, absorbed, nothing of thee remains.
 Will then the Earth herself begin decline,
 Or she herself, a virgin mother, cast
 Into stellar space, a baby globe, and yield
 In turn, her powers and puissant principles
 With added increment of mental force?

NONNA LUISA.

¹ This is the final fling of the Refutator. The whole is naturally written with the "curled nose" (naso adunco) of scorn, but it is difficult to express the force of the original without italics and "shrieks."

The Philosopher's Stone.¹

I NOW arrive at that part of my treatise which must give to the reader an idea of the possibility of the existence of an Art, by means of which the operations of nature may be performed in less time than she takes to bring the stubborn metals to perfection in the Earth's womb. It is evident that all things must have a beginning, and likewise different stages of perfection: Man is not born at once in force and vigour, neither does the tree bring forth its fruit at once ripe and fit for food. We are all positive of this, and we know that all things, whether animal or vegetable, require time to come to perfection; why then should we believe that mineral productions are exempt from this law? If we look at a *piece of gold*, can we for a moment consider it as the work of an instant? Is it possible that it has gained its metallic splendour, its ductility, malleability and beauty all at once? or is it to be supposed that the metals were all created at the moment when our terrestrial planet was launched from the Creator's hand into immensity?

This cannot be possible as we have on record instances of mines having been worked for a considerable number of years until nearly exhausted and shut up for a length of time; and when reöpened they have been found abundant in ore and fit for working. *This proves that metals do grow and increase.* Our next object is to ascertain what their beginning or root is, where it is to be found and what is its nature. The root is a substance which is neither metallic nor mineral, but partakes of both, and arises from the putrefaction and decomposition of both mineral and vegetable bodies. It is soft and maniable, sometimes one colour, sometimes another. The metallic germ is frequently found in it, and it is so common that there is not a child but what knows of it; yet this plentiful and well known production is the womb or vehicle which is the most fit for the ASTRAL AND FRUCTIFYING FIRE OF THE WORLD, in which to work its slow and secret operations on the formation of metals. It may be found and seen everywhere. It is common in fields and marshy places. It is necessary to dig deep in the bowels of the earth for it, as it is frequently found at the depth of a man's leg.

This matter the philosophers called their VASE, and with reason too, for it holds the ASTRAL SPIRIT in itself and contains it in all its workings, until it putrefies with it and becomes one body with it; then it acquires the name of the *first matter* which is so earnestly sought after by those who devote themselves to the study of the ART OF HERMES. I must now say something of the Astral or Universal Spirit—the *Life, Fire and Soul of Procreative Nature*, by means of which all things are brought forth, live and increase, and whose generative power is felt to the very centre of the Earth. All men know that they cannot live upon food alone; and that if they were deprived of air they would droop and die. Neither would a plant live or thrive without it. We must not pass over the action of light in silence: let a vegetable be planted and kept in the dark, it will grow because it has sufficiency of air, but it will come forth sickly and yellow; but let but one small ray of light fall on any of its leaves and it will be found that that part will quickly assume its healthy garb of green. And if a man be exposed to continual darkness, its effect on his mind and spirits is quickly visible. We have now convinced ourselves that light and air are necessary for the growth, well-being and life of men and vegetables; and those who have read the Emerald Table of Hermes, will remember that he says the following words: "THAT WHICH IS ABOVE IS LIKE THAT WHICH IS

¹ An extract from *Raphael's Familiar Astrologer*, published 1831.

BENEATH"; so that subterranean productions likewise require the assistance of these two agents of nature. Now this leads to the following enquiry; do the invigorating principles of light and air act, one independent of the other? or do they from their union give birth to a third, which affects all things, whether above or below the Earth in an equal manner? We must naturally conclude that this is the case, as neither light nor air in an isolated state can penetrate the depths of the Earth. The generative essence of nature then is a subtle fluid compounded of light and air, which is capable of penetrating all things. This is what the philosophers call their **ASTRAL SPIRIT**, their water of the Sun and Moon, etc.; and this is what the Hermetic student must learn to obtain, before he can begin his operations in the art. For this purpose **THE PHILOSOPHER'S LOADSTONE** must be discovered, for it has the power of attracting this fluid and giving it a substantial form. I cannot disclose openly what this is, but I can tell the student that it frequently takes the form of the *Cross*. In this emblem are contained more mysteries than it would be right to divulge openly to all men, and for this reason; it is called the Sign of Redemption, as by its power and assistance the philosophers prepared their medicine which had the universal power of bringing to a perfection far beyond that which nature alone can do, both animals, minerals, and vegetables. It restores man to his primitive state, and adds new fire and vigour to his body and mind.

The proper time for the *recoll* of this fluid, begins when **THE SUN ENTERS THE SIGN OF THE RAM**, on the 20th or 21st March and continues till he quits the sign of the Twins, about the 20th of June. It must be gathered after sunset when the moon is at or near her full; and the wind must not blow violently at this time. The sun's rays are reflected by the moon and the air is strongly impregnated with the **ASTRAL FLUID OR NITRE**. It is advisable to turn to the North at the time of gathering, and if the student has been fortunate enough to divine the attractor of this fluid let him seek it in a mine of thirty years' standing, and he will then be able to obtain the Spirit in the form of a viscous fluid. **THE STONE OF THE MAGI**, their Medicine and Universal Solvent, is nothing more than this fluid, carried to its highest pitch of concentration and fermentation. It may be considered like condensed fire, and is brought to this state of purity by being frequently fermented and putrefied with the mineral matter.

ZADKIEL.

[The student of Occultism will be able to find some hints in this, if he will read it as an allegory, "with the eyes of the soul."—EDS.]

Correspondence.

THEOSOPHY AND REÏNCARNATION.

THE Editorial note on p. 198 appears to me to have been written under some misconception. Nowadays Theosophists are so accustomed to regard Reïncarnation as one of the most essential ideas of Theosophy, that it would appear strange to them to learn that this was not always the case. But I have been in touch with the movement ever since its commencement; and before Mr. Sinnett's arrival in London very little was heard of Reïncarnation. Even in *Isis Unveiled*, or, at any rate, in the early editions, it is only alluded to, when at all, in a most indefinite manner. In fact, it was one of my chief objections to Theosophy, at the commencement, that it did not recognize Reïncarnation; and for years Miss Arundale and I were almost the only avowed Reïncarnationists among the London Theosophists, and were

regarded almost as heretics in consequence. I once alluded to the matter to Miss Blackwell, and she replied, "I am informed that the Theosophists believe in Reincarnation, but do not teach it openly at present," or words to that effect. I am certainly under the impression that when Reincarnation was openly advanced, it was mainly the cause of driving many of the older London members from the Society. Our aforesaid friend Dr. Wyld was one of the most uncompromising enemies of the doctrine; I believe on account of the exaggerated importance which he attached to personal identity. W. F. KIRBY.

Reviews.

ALCHEMY.¹

THOSE who have advanced far enough in the study of correspondences and symbolical language to be able to extract some of the real meaning from magical writings couched in this style, will find in this book a very valuable aid to their studies of the Microcosm and the laws by which it is governed. Students of the Indian philosophical treatises will benefit much by having a side-light thrown on their studies from the lamp of Western Alchemy. Mr. Waite deserves our thanks and congratulations for putting a treatise so difficult of access as this is into so convenient and readable a form. This is the kind of work the Theosophical Society needs and appreciates, and it will not be thrown away on a generation rapidly learning to value the writings of Occultists at their proper worth. The name of Figulus will be unknown to all but a very few, so we will introduce him to the readers of LUCIFER by a few words from the preface:

No investigation seems likely to elucidate the obscurity which envelops the life of the strange alchemist, who called himself Benedictus Figulus, and is otherwise distinguished as poet, theologian, theosopher, philosopher, physician, and, more curiously still, as eremite of Utenhofen and Hagenau. . . . He comes before us as a very ardent and devout disciple of Theophrastus Paracelsus, bent on collecting his works, to redeem them from destruction, on the one hand, and from mutilation and perversion on the other. As a purely original writer, he does not seem to have accomplished anything of special importance either for alchemy or literature. "The Golden and Blessed Casket of Nature's Marvels" . . . is an ingathering of a friend's manuscripts. So also with the other publications of this author—he is an editor, commentator, and translator.

In his dedicatory speech he shows himself, as Mr. Waite says, to have been something more. We give the following samples:

Now, there are two bodies in man, one formed from the elements, and the other from the stars. Through death the elementary body, with its spirit, is brought to the grave, and the ethereal body and spirit are consumed in their firmament. But the spirit of the Image goes to Him in whose image it is (p. 17).

He who lives according to the Image of the Lord, overcomes the stars, and should with reason be considered a wise man, although by a blind and senseless world he may be held as a fool (p. 19).

There are also two heavens in man, the one is *Luna Cerebrum*, the Cagastrian heaven. But in the heart of man is the true Iliastic, Necrocasmic heaven. Yes, the heart of man itself is the true heaven of Immortal being, out of which the Soul has never yet come, which new Olympus and Heaven Christ Jesus has chosen for a dwelling in all true believers (p. 24).

The book contains a multitude of short treatises from Paracelsus, Alexander von Suchten and others, on the "Supreme Secret of the World," "The True Medicine," "Hyle," "Common Salt," etc., all in more or less figurative language, which to the profane reader would seem mere nonsense, as, for example, to the *Daily Chronicle* reviewer, who says:

¹ *A Golden and Blessed Casket of Nature's Marvels*, by Benedictus Figulus; translated from the German by A. E. Waite. London: James Elliott and Co.

We set out with the intention of summarizing a surprising treatise concerning the Philosopher's Stone, which appears in the latter part of the volume, and which is a typical specimen of the contents of the whole; but we found ourselves unequal to the task ere we had begun it. . . . The instructions for the preparation of the mercurial water seem lacking in lucidity, and we are afraid that no expository effort of ours would do anything to simplify them. The alchemical philosophers themselves have done their best to mystify the uninitiated on the subject, by bestowing upon the Water the most astonishing variety of names that were ever employed to cloak the meaning of a gigantic absurdity.

It is evident that the alchemical philosophers have succeeded in their attempt to mystify the public, if in nothing else. Moreover, as they are not always as complimentary to the representatives of orthodox intellect as they might be, the latter have additional cause to fight shy of them. The following passages are interesting to the astrologer:

The same thing happened in Astronomy. They [ignorant men] beheld the Moon, Sun, and Stars rise and set, and, having made these elementary observations, straightway considered themselves Astronomers. Imagining many spheres and circles, they wrote many imposing volumes about them. Who could contradict or expose them? The Magi were dead, and the world was filled with lies; and so it remains to this day. How could God punish the world more severely than by permitting these false teachers, who knew not the true origin of the three Faculties? (p. 175).

What shall we say concerning the third Book of Wisdom, Astronomy? We have its Magical Books, although cruelly mutilated and sophisticated. We have also its signs, viz.: Sun, Moon, Stars, and the whole Firmament. But this Faculty has fared like the other two. We confound the thing designated with the sign, *i.e.*, the firmament and Magical Books—not having yet learnt that a nut has both shell and kernel. But the kernel is not the shell, nor the shell the kernel. The Sun, Moon, and Firmament are the signs which every peasant can see, but the thing designated is understood alone by the divinely-taught man. . . . The Sun and Moon I see above me influence me neither for good nor bad, but the Sun and Moon and Planets, with which God's Providence has adorned the Heaven in me, which also is the seat of the Almighty, these have the power to rule and reform me according to their course ordained by God (pp. 184-186).

H. T. E.

MAGIC—WHITE AND BLACK.¹

ONCE more we welcome a new edition of this old friend, revised and corrected up to date. Dr. Hartmann tells us in the preface to the fourth edition that:

Since the appearance of the previous edition, a little additional knowledge, gained by the experiences of my own inner life, has enabled me to make certain corrections, to sift out much of what was irrelevant, and to remodel a great deal of what was incorrectly expressed. Moreover in this edition an attempt has been made to answer the numerous questions which have been addressed to me by the readers of "Magic."

The title of the last chapter has been altered from "Conclusion" to "Theosophy," and reference is facilitated by the addition of a résumé of contents to the title of each chapter.

H. T. E.

THE OCEAN OF THEOSOPHY.²

WE have received from the *Path* office one of the most useful little books for enquirers that we have seen. It is divided into seventeen chapters, each dealing with some salient point in the Esoteric Philosophy. Beginning with "Theosophy and the Masters," Mr. Judge proceeds to sketch out "General Principles," and then takes the principles up in detail. After a chapter on "The Earth Chain," man's "Septenary Constitution" is dealt with in four chapters, marked by clearness of definition and of language. Then comes "Reincarnation," with explanation of its meaning, answers to objections, and arguments in its support. "Karma" follows naturally on this, and then Death's threshold is crossed, and Kâma Loka and Devachan are studied. The important

¹ Kegan Paul and Co., 1893.

² *Path* Office, 144, Madison Avenue, New York City. London: Theosophical Publishing Co., 7, Duke Street, Strand.

subject of cycles is then elaborated, and next comes a useful chapter on differentiation of species and missing links. Two chapters on psychic laws and phenomena bring the book to a conclusion.

This little volume forms the most concise and clear statement of Theosophic teachings yet given to the world, and we heartily commend it to all who are seeking for an elementary book to place in the hands of the would-be student. It is just what is wanted, and Mr. Judge has added one more to the many services he has done to the Theosophical movement.

SCHLÜSSEL ZUR THEOSOPHIE.¹

A GERMAN member of the T. S. has translated the *Key to Theosophy* into his native tongue, and has thus placed another useful propagandist work within the reach of his German brethren. Glancing over a page here and there, we find the translation well done, and the meaning of the original conveyed.

Theosophical Activities.

INDIAN SECTION.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE, ADYAR,

May 27th, 1893.

The Managers of the World's Parliament of Religions having granted us permission to present the views and policy of our Society with respect to the questions of Religion and Ethics, on the 15th and 16th September next, at Chicago, the undersigned, being prevented by his Asiatic engagements from personally attending, hereby deposes Mr. Wm. Q. Judge, Vice-President, T. S., to represent him on that occasion. All steps heretofore taken by Mr. Judge in connection with the said representation, in pursuance of his correspondence with the undersigned, including the formation of Committees, are hereby ratified, and he is fully empowered as the President's substitute to adopt such further measures in the premises as may to him seem necessary. Of course, it is to be distinctly understood that nothing shall be said or done by any Delegate or Committee of the Society to identify it, as a body, with any special form of religion, creed, sect, or any religious or ethical teacher or leader; our first duty being to affirm and defend its perfect corporate neutrality in these matters.

The undersigned also deposes Mrs. Annie Besant as a special Delegate from the President, to address the meetings in question on behalf of the whole Society, and to convey to them his fervent hope that this truly representative Theosophical assembly of people of all races and religions, may result in the spread of that principle of brotherly love and religious tolerance which is the foundation and corner-stone of the Theosophical Society.

The undersigned most earnestly calls upon all Sections, Branches, and willing Fellows of the Society throughout the world to put themselves in correspondence with Mr. Vice-President Judge, and do all that lies within their power to aid him in bringing this very important matter to a successful result.

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

INDIAN LETTER.

GULISTAN, OOTY,

June 12th, 1893.

Amidst clouds and almost incessant rain, I pen my June budget of news. Brother Old, who is seated at his desk over the other side of

¹ Leipzig: Verlag von Wilhelm Friedrich.

this snug little room, has just completed a heavy foreign mail. From this little house a considerable amount of work of one sort or another is turned out, and our letter-carrier, the gardener, who boasts the lofty name Siddha, has a long list of letters, cards, and packets to account for, on most days, when he returns from the post-office a mile or so away.

We have been devoting some attention lately to our pamphlet work, and have issued reprints of those useful articles in some of the back volumes of LUCIFER—"Theosophical Gleanings"; three or four other useful pamphlets have also been issued. On my table is a thick manuscript of part of the *Key to Theosophy*, in Tamil, by Brother Nilakanta Shâstri. Brother Shiva Row, of Kuttalam, in this Presidency, is preparing a hand-book on Theosophy in the same vernacular, which is to be issued in connection with his forthcoming translation of the *Vichârasâgar*. The indefatigable Jagannathiah of Bellary is also making arrangements for further Telugu translations of our best books and pamphlets. Brother Raghunandam P. Sharma, the energetic Secretary of the Mozufferpore Branch, is now working at Hindustani translation, while I hear from our old friend Rai B. K. Laheri, that his co-worker in the Ludhiana Branch, Brother A. C. Bisvas, has just completed an Urdu translation of the *Seven Principles of Man*. This work is now in the press. The Surat Branch has just issued a large edition of a reprint of a speech made by Herbert Burrows before the Dublin Lodge. This last-named Branch is now maturing what promises to be a great and useful scheme in the "H. P. B. Theosophical Propaganda Society." The Society intends to render pecuniary aid to the Indian Section when required, to assist in the establishing of a Sub-Section in the Bombay Presidency, a long-felt want, and to aid in Theosophical education and propaganda. Already our active brothers of Surat have collected a considerable sum, and I have every reason to believe that their efforts will produce really useful and lasting results. They deserve every possible encouragement both here and abroad.

Speaking of good workers reminds me of one who is sometimes overlooked, our dear and devoted Venkatarama Aiyer, of Adyar. As he has gone on a short holiday, I take this opportunity of speaking of him behind his back, as it were, and saying a few words in recognition of his steady, earnest work. Office work, as a rule, does not bring much fame and glory, and in a Society like ours the quiet workers are often too much neglected. It is no doubt pleasanter to take the field and go on lecturing tours, but in India we want more workers of the steady, quiet type, of whom Brother Venkatarama is such a good representative. May we find more workers of this description is the earnest hope of the present writer!

At the present time we are busily engaged searching for a good representative to attend the Chicago Religious Congress. The task is of course attended with difficulty for many reasons, but we do not despair. The Hindû who can attend is certainly a lucky man, for he will benefit both his country and himself.

We have of course had Prof. Max Müller's diatribes circulating out here in the press, and some of us have been gently endeavouring to guide his honoured but wandering steps back to the Professorial Chair, where their owner is certainly seen to better advantage.

It is a satisfaction to us to know that we are to be represented at the Third Annual Convention of the European Section by our General Secretary *in propria personâ*. We trust that he will plead India's cause with his customary eloquence.

S. V. E.

CEYLON LETTER.

June, 1893.

Since the celebration of the Prize Day at the Sangamitta Girls'

School, and of the "White Lotus Day," accounts of which I gave in my last letter, nothing of importance has taken place to be recorded in this budget.

I cannot say that our Buddhist Branches are doing more than their own routine work.

It is very gratifying to learn that our schools, at the three chief centres of Ceylon, are doing well. To make them standing "towers" of Buddhism in Ceylon efforts are made to secure their own sites.

The "Sangamitta English Primer" is the first publication of its series, got out by Dr. English. It is compiled by him for the use of Buddhist children, as a first step to the study of English. This little primer will supply a much felt want in Buddhist and Hindû schools, where there have been invariably used the primers published by the Christian societies. The Buddhists owe a deep debt of gratitude to Dr. English for this excellent "beginner," and it is hoped that the Doctor will publish further the "Sangamitta" series of educational works.

The Sangamitta Girls' School is now filled to its utmost capacity, and the need for larger accommodation is keenly felt. Mrs. Higgins and her assistants are energetically working to raise the Fund for the proposed "Home." The Government Examination of the school is to take place next month.

Our good Parsi Brother, Mr. P. D. Khan, has left Ceylon for Bombay on a holiday. He is a great supporter of the Sangamitta Girls' School, and was a regular attendant of the Theosophical meetings held there. Our loss is Bombay's gain.

The news of the expected arrival of Mrs. Besant in Ceylon is hailed with delight. Christians, Hindûs, and Buddhists are making eager enquiries about her visit.

SINHALA PUTRA.

EUROPEAN SECTION.

ENGLAND.

Blavatsky Lodge.—The last two lectures of the current syllabus attracted large audiences, *How the Secret Doctrine was Written* being especially interesting, as the Countess Wachtmeister gave her personal reminiscences of the time she spent in Würzburg with H. P. Blavatsky during the writing of that important work. Many questions were asked and a lively discussion followed. On the occasion of Annie Besant's lecture on *Adepts as Facts and Ideals*, the Lodge was crowded and many were turned away. W. Q. Judge, having just arrived in England to attend the European Convention, presided, and in summing up made an interesting speech.

On June 6th the quarterly conversazione was held, and was well attended, not only by members of the Lodge, but also many members of other Lodges came and brought their friends.

July 1st a special business meeting was held in order that the members might discuss the Convention Agenda and instruct their delegates. Annie Besant stated that she had been delegated by the President to speak on behalf of the Society at the Parliament of Religions to be held at the World's Fair, Chicago, in September. Members were also informed that it was hoped India would be represented by an Indian member of the T. S. The question of raising the necessary funds to defray his expenses was raised, and the members being subsequently informed that the Lodge had unexpectedly come into £50, they voted that £25 should be given from this sum towards raising the amount necessary for ensuring his attendance at Chicago. It was further decided that the remaining £25 should be devoted to propaganda work, and the Council was desired to discuss the best means of carrying out the wishes of the members, and to submit any

schemes to a subsequent meeting of the Lodge. The new syllabus for the present quarter has just been issued and is as follows: July 13th, *Theosophy and Spiritualism*, W. Q. Judge; 20th, *The Necessity of Esotericism in Religion*, G. R. S. Mead; 27th, *Buddhism*, Annie Besant; August 3rd, *The Mystery of Regeneration, or the Genesis of Christ*, Edward Maitland; 10th, *India and the Theosophical Society*, Bertram Keightley; 17th, *Devotion, as Cause and Effect*, Dr. A. Keightley; 24th, *Latest Theories of Heredity*, Annie Besant; 31st, *Theosophy as an Ideal*, Bertram Keightley; September 7th, *Indian Yogis*, F. H. Müller, B.A.; 14th, *Unwitting Theosophists*, R. B. Holt; 21st, *Ibsen's Works in the Light of Theosophy*, Hon. Otway Cuffe; 28th, *Notes on the Gnostics*, G. R. S. Mead. L. M. COOPER, Sec.

Letter from Countess Wachtmeister.—As I am leaving England for a lengthened period to work for the Theosophical Cause, first in Sweden, and then in India, I wish to state that Mrs. Archibald Keightley has kindly consented to succeed me as Secretary in the "Working League," and, having occupied the same position in America, she is in every way qualified to help the League and further its work and usefulness.

Miss Straith, F.T.S., is willing to take up my work in the publishing office at Duke Street, and before my departure I will hand over to her my Propaganda Fund, so that all members who see a good opportunity for founding a nucleus of a Lending Library, or who know of some good method for propaganda must write to Miss Straith, 7, Duke Street, Adelphi, and she will do her best to satisfy every demand. I earnestly beg all those who hitherto have been so kind in aiding me by supplying me with funds for this particular work to transfer their donations to Miss Straith, so that this branch of activity may not collapse during my absence. CONSTANCE WACHTMEISTER.

Manchester City Lodge.—On June 3rd we had a very interesting visit from delegates from some of the neighbouring Lodges, who met to discuss the formation of a Federation of Lodges in the North of England. Delegates attended from Liverpool, Bradford, Leeds and Harrogate. Mr. Oliver Firth of Bradford was appointed secretary *pro. tem.*, and it was decided to hold another meeting of delegates at Bradford on June 17th. After the business meeting the members adjourned for tea, and spent a very pleasant social evening. The attendance at the weekly Lodge meetings has increased during the last few weeks. The meetings are held on Tuesdays from seven to nine p.m. at Albert Square, Manchester (opposite the Manchester Town Hall), and are open to any friends interested. SARAH CORBETT, Sec.

SCOTLAND.

White Lotus Centre, Glasgow.—The usual monthly meeting was held on Thursday, June 8th, Bro. John Griffin in the chair. It was unanimously agreed that meetings should be held weekly for study and discussion, and the monthly meetings be reserved for the transaction of business. In accordance with this rule we now meet every Sunday forenoon at 11.30 a.m., to proceed with the study and discussion of *The Key to Theosophy*. Three meetings have already been held, and have proved exceedingly interesting and instructive. Since our last report, we have added another to our list of members, which makes our number twelve, in addition to which we have about twenty enquirers or associates. We hope to be able to arrange for public lectures, open to all comers, in the autumn and winter sessions, meantime the number of enquirers is greater than our place of meeting can conveniently accommodate. We have had sixteen public lectures delivered here on Theosophy, in the past year. Six of these were given by Annie Besant and the remainder by local members. JAMES WILSON, Sec.

IRELAND.

Dublin Lodge.—Although the regular open meetings are now suspended till September, the members are finding many kinds of activity ready to their hand. Correspondence is developing and the links between the Dublin and the Liverpool Lodges have been strengthened by mutual visits of members. Recruits to the working staff of the *Irish Theosophist* continue to bud forth, and the I. T. Press is beginning to cope with other useful work. At the meeting of the Lodge on June 28th, convened in connection with Convention Agenda, the delegates were duly appointed, and a subscription list opened towards travelling and Convention expenses. The Friday evening discussions, conducted on novel lines by two active lady members, have undergone a rapid development, and are decidedly the most successful activity of the kind yet attempted here.

FRED J. DICK, *Sec.*

AUSTRALASIA.

OFFICE OF THE VICTORIAN THEOSOPHIC LEAGUE,

MELBOURNE,

May 29th, 1893.

White Lotus Day was celebrated here by a commemorative gathering, in which nearly all the members of the Victorian Theosophic League took part. In the evening a meeting was held at Maybank, South Yarra, and was very largely attended. The President of the League, Mr. Hunt, gave a short address on H. P. B.'s life and teachings. He referred to the criticisms of those who looked on her as a charlatan or as a dreamer; and, as a contrast, showed how she had gathered together into the Theosophical Society conflicting religious sects, spiritualists, materialists, even scientists of all shades of opinion. By a pretty simile Mr. Hunt then pointed out how in mental and philosophical matters as in nature, light comes from the East, and H. P. B. was the means of bringing that light to dissipate the dreary, hopeless, materialistic darkness into which the world was fast sinking. Then, very briefly, he spoke of the duty we owed both to her who had given her whole life to working in the cause she held so dear, and to the Society which she had founded. Mr. James Smith, of the *Argus*, then read (1) a selection from W. Q. Judge's edition of the *Bhagavad Gîtâ*, (2) "The Seven Portals" from *The Voice of the Silence*, and (3) Book VIII of Sir Edwin Arnold's *Light of Asia*.

The League is growing so rapidly—we now number more than forty members—that we have been crowded out of our old quarters in Queen's Walk, and have had to take a larger room in the Austral Buildings, Collins Street. The position is not quite so central, but we have now plenty of accommodation for the books so generously given by Miss Minet—of which I gave a full account in my last letter—as well as for the various meetings held there.

On Wednesday, May 24th, a League meeting was called to consider the question of finances; the expenses are some 8s. or 9s. per week in excess of the receipts. Members are, however, coming forward with weekly contributions, so that I hope before writing again we shall be able to meet all expenses, and have a small weekly balance. Mr. Leader is appointed Secretary, and is constantly in attendance at the room to answer all enquiries.

The Melbourne Branch holds a *Secret Doctrine* class every other Wednesday, original papers being read and discussed on the alternate weeks. The Maybank Lodge follows the same plan, with the exception that for the past month their original papers have all been bearing on the Akâsha, of which they are making a thorough study.

On Sunday evenings, when open meetings are held, the attendance has been gradually increasing, over sixty being present last Sunday.

Papers have been read and addresses delivered by Mr. Hunt, Mr. Leader, and Mr. Pickett, and questions have poured in from the many strangers present. Having heard enough to arouse their curiosity at these Sunday evening meetings, people come to the League room during the week to avail themselves of the library and of the pamphlets spread on the table. And so we constantly reach fresh people, dissatisfied with the narrowness of the religious sects of the day, the hopelessness of Materialism, or the incompleteness of Spiritualism.

The Debating Society, like both the Branches, is steadily growing, and we hope to draw up a syllabus in another week. Up to the present we have decided from week to week what our debates shall be. We have discussed Karma, Reincarnation, Evolution, the Single Tax (!) the position of the Unemployed, and, last week, the "unsatisfactoriness of our criminal law in that it deals with effects, not causes." We usually have three or four strangers present, and anyone, F.T.S. or not, can join. Members not F.T.S. pay a subscription of 6*d.* per month.

Good news comes to us from Mrs. Cooper-Oakley at Auckland, New Zealand. She has twice lectured in the Choral Hall there to large audiences; the first about seven hundred people present, and on the second occasion nearly one thousand. I think this compares favourably with the audiences in some of the provincial towns of England, and shows that here in the Southern Hemisphere, so far from where H. P. B. lived and taught, her influence is as real as where the people came in personal contact with her.

MABEL BESANT-SCOTT.

SYDNEY.

White Lotus Day was celebrated at 14, Bond Street, Sydney, and the small meeting-room looked richly furnished with flowers everywhere, and ivy-frescoes from floor to ceiling.

Of course the portrait of our dear and revered Teacher occupied the place of honour; beneath it were pure white lilies, and above it snowy chrysanthemums clustered, and around white cosmos, roses, and delicate climbing foliage.

Elsewhere the Theosophic motto in white letters on a monotone of rocks and sky, and the T. S. symbols, stood out clear and strong from the shadowy leafage. Even windows and diagrams came in for leaf-frames, and tall flowing grasses lent their grace with all the rest.

The President opened with a few introductory words, then read G. R. S. Mead's "Address in Memory of H. P. B." This was followed by the twelfth chapter of *Bhagavad Gita*, a short reading from *Light of Asia*; "As I knew her" (Mrs. Besant's); W. Q. Judge's "Yours till Death and After," and a short extract from Mrs. Cooper-Oakley's paper. The Vice-President closed the proceedings with an address in which he emphatically urged the need for steadfast work.

How appropriate it all seemed to her pure teaching and most unselfish living! The flowers are faded, but the deathless heart within it all may make our work-days more earnest by this leaven of the White Lotus Day.

F.T.S.

AUCKLAND, NEW ZEALAND.

With the exception perhaps of the death of the Premier, the Hon. J. Ballance, no question has occupied such a share of public attention during the past month as Theosophy. For a long time past the public interest in this subject has been widening and deepening, and it only needed the arrival of Mrs. Cooper-Oakley to bring to the surface in an active form the large amount of interest which previously existed in a slumbering state. Since her arrival by the ss. *Manapouri* from Sydney, on May 2nd, between public lectures, public meetings for enquirers, and discussions carried on through the columns of the *New*

Zealand Herald, the subject has become a very public one indeed. On the night of her arrival, a meeting of the Lodge was held to give her a cordial welcome, and all who were able to be present were in attendance.

Our doings for the past month may be thus enumerated: On April 23rd, the last of the Sunday afternoon lectures was given by Miss L. Edger, M.A., and consisted of a review of the course of lectures which had been delivered. On April 28th, at an open Lodge meeting, Mr. Swinnerton read a paper on *Theosophy*, and Mr. S. Stuart one on *Occult Symbology in Natural Objects*. The next open meeting was held on May 5th, when Mrs. Cooper-Oakley delivered an address to a crowded meeting upon *Theosophy and Socialism*. An interesting discussion followed. On May 7th, Mrs. Cooper-Oakley delivered a lecture upon *Theosophy* to a large meeting in the Choral Hall, at the close of which she answered a number of questions in a satisfactory manner. The next evening a meeting of the Lodge was held in memory of H. P. B., at which Mrs. Cooper-Oakley presided, and related many incidents of H. P. B.'s life which were previously unknown to the members. The newspaper warfare now began, led by the Rev. George McMurray of St. Mary's Pro-Cathedral, Parnell, who made a rough onslaught upon the character of H. P. B. The Rev. M. Blaikie of the Baptist Tabernacle, devoted a sermon to the subject of Theosophy, and others referred to it more or less fully. In the course of the wordy strife, Mrs. Cooper-Oakley gave the Rev. Canon McMurray a fair challenge to discuss his charges against H. P. B., upon a public platform, promising to take the defensive, but the offer was declined with thanks. At the open Lodge meeting on May 12th, Mr. S. Stuart read a paper upon *The Human Elementary and Elementals*, at the close of which an interesting discussion took place, Mrs. Cooper-Oakley replying to the questions. On the evening of Sunday, May 14th, Mrs. Cooper-Oakley delivered a lecture upon *Karma and Reincarnation*, in the Choral Hall, which was crowded on the occasion, about a thousand people being present. At the close about an hour was devoted to asking and answering questions. Besides the above activities, Mrs. Cooper-Oakley, since her arrival here, has been holding classes for members and associates twice every week, and two afternoons each week are being devoted to answering questions or giving explanations to the general public who may choose to call at the Lodge Room, Victoria Arcade. She will remain with us a few weeks longer, and her visit cannot fail to be of the utmost benefit to the cause in New Zealand, as her answers to questions, and her controversy with the Rev. Canon McMurray, have shown the public that an intelligent and cultured Theosophist makes an ugly antagonist.

Our Budget.

BOW CLUB.

A suggestion has been made to me by Mr. Gardner that we should try and find seventy persons who would subscribe £5 a year each towards the Bow Club, and so establish permanently a centre from which so much good is flowing. The carrying out of this suggestion would remove from me a very heavy burden of anxiety, and I should rejoice to know that the Club founded by H. P. Blavatsky was thus secured. I therefore make public Mr. Gardner's suggestion, and shall be glad to receive the names of any willing to become one of the seventy.

ANNUAL SUBSCRIBERS.

	£	s.	d.		£	s.	d.
F. L. Gardner	5	0	0	Mrs. Haig	2	2	0
E. W.	5	0	0	Mrs. Gordon	1	0	0
R. Cross	13	0	0	Mrs. Crossley	1	0	0
Lady Meux	10	0	0	Miss Leake	1	0	0
F. B.	5	0	0	Miss H. Leake	1	0	0
Mrs. Sharp	5	0	0	Miss Hunter	0	5	0
Hon. Mrs. Powys	5	0	0	Mrs. Winkworth	10	0	0
T. R. Ker	5	0	0	Miss M. B. Scott	0	2	6
Mrs. Scatcherd	5	0	0	Mrs. Neve	0	2	6
Mrs. Bright	10	0	0	J. E. Holden	0	10	0
E. B.	5	0	0				
Mrs. Sharman	2	2	0		£92	4	0

DONATIONS, JULY.

	£	s.	d.		£	s.	d.
F. L. Gardner	2	0	0	B. Everett	1	0	0
H. S. Green	1	0	0	O'B.	1	0	0
Bournemouth Lodge	1	0	0	J. Horne	0	16	6
Per F. L. Gardner	1	1	0	Miss Bowring	5	0	0
J. T. Thomas	1	0	0	S.	0	10	0
F. B.	5	0	0	Miss Müller	3	0	0
Anon	0	10	0	J. A. Chamberlain	0	5	0
Sheffield	0	10	0	C. H. T.	0	10	0
Dublin Lodge	1	10	0				
Mrs. James	5	0	0		£31	2	6

EXCURSION INTO COUNTRY.

The following has been sent in answer to an appeal to the public for £20, the surplus to go to Bow Club.

	£	s.	d.		£	s.	d.
Chairman L.C.C.	5	5	0	J. W.	1	0	0
W. H. Legoe	0	2	6	Mrs. Anderson	0	5	0
R. B. McKerrow	1	0	0	Anon	0	10	0
G.	0	5	0	S. Adams	0	10	0
Mrs. Fellows	1	0	0	J. Hodges	0	1	0
H. S. Brandreth	0	10	0	F. Renard	0	10	0
A. E. Hopkins	0	5	0	M. G. T.	2	0	0
C. J. Austin	0	5	0	C. Money	0	7	6
G. Larner and Larner				Anon	5	0	0
Sugden	0	5	0	Mrs. Cotton	1	0	0
L. R. Holland	2	0	0	E. W.	0	10	0
J. B. Smith	0	5	0	A few young folk by J.			
Nemo	1	0	0	Dalziel	0	4	0
W. G. Johnson	0	2	6	Misses Midwinter	0	5	0
M. M. Beane	0	5	0	L. Johnson	0	10	0
T. Wiles	1	1	0	I. M. M.	1	0	0
Mrs. and Miss Crompton Jones	0	10	0		£27	13	6

FIRST EXCURSION.

	£	s.	d.
Excursion with 87 Club members to Gravesend, June 3rd, 1893	8	11	6
In hand	2	10	0
	£11	1	6

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST (*Madras*).

Vol. XIV, No. 9:—1. Old Diary Leaves, XV.—H. S. Olcott. 2. Theosophy and Life—H. Burrows. 3. Sorcery, Mediæval and Modern—W. R. Old. 4. *Ātmavidyāvibasa of Sadāshiva Brahmā*—S. Natesa Shāstri. 5. Modern Indian Magic and Magicians—C. Hogan. 6. White Lotus Day. 7. Colours—Purnenda Narayan Sinha. 8. Astrology under the Cæsars—A. Banon. 9. Aphorisms on Karma—E. Desikāchārya. 10. Shri Shankarachārya's Svātmānirūpanam—B. P. Narasimiah. 11. Reviews. 12. Correspondence. 13. Supplement.

1. By far the most interesting "Leaf" yet published for students of Occultism. It deals with H. P. B.'s "*alter egos*," and the mysterious environment that always surrounded her. 4. A translation of the sayings of a certain sage Sadāshiva, who flourished at the beginning of the eighteenth century. A transliteration of the original Sanskrit verse is also given, but in a very slipshod fashion. 9. The conclusion of this criticism is as disappointing as the last contribution. We only wish that Mr. Desikāchārya had given us more quotations on Karma from the Shāstras. *It is just what we want.* The few parallel passages brought forward simply endorse the truth of the aphorisms. 10. A short but interesting paper on the "Golden Purusha."

THE PATH (*New York City, U.S.A.*).

Vol. VIII, No. 3:—1. Masters, Adepts, Disciples—William Q. Judge. 2. Hurry—Katharine Hillard. 3. Reason and Religion—Claude F. Wright. 4. Occult Vibrations—H. P. B. 5. Correspondence. 6. Tea Table Talk—Julius. 10. Literary Notes. 8. Mirror of the Movement. 9. List of American Branches.

2 and 3. Both good papers read at the last Convention. 1 and 4. Very instructive papers. Tea Table Talk has the record of a projection of the Māyavi Rūpa, which is wonderfully interesting.

THEOSOPHICAL SIFTINGS (*London*).

Vol. VI, Nos. 6 and 7:—1. Psychic and Noëtic Action—H. P. Blavatsky. 2. Emerson and Theosophy—P. C. Ward. 3. Qualifications needed for Practical Occultism—T. C. C.

These two numbers are very useful, especially the first containing the reprint of H. P. B.'s two famous articles in LUCIFER. Mr. Ward's paper is marked with care and thought, and was originally read before the Chiswick Lodge. The ethical turn of the last paper (a reprint from the *Theosophist*) is helpful.

LE LOTUS BLEU (*Paris*).

Vol. IV, Nos. 3 and 4:—Owing to the illness of the editor these two numbers appear together. The absence of Amara-vella's pen is a great loss to the magazine, and the binders have spoilt the number by carelessly misfolding a sheet. The translated articles are, however, well chosen, and Dr. Pascal's article as excellent as his previous careful studies.

THE VĀHAN (*London*).

Vol. II, No. 12:—The *Vāhan* has interesting questions on Karma and sleep, idiocy, "orthodoxy" in Theosophy, the astral body, and the philosophy of "action" in the *Bhagavad Gītā*.

THE PRASNOTTARA (*Madras*).

In treating of the name "Son of the Earth," given to the planet Mars in the Purānas, P. N. S. quotes from the *Skanda*

Purāna (Kāshā Kandā, chap. xvii), and commentates as follows:

"Of yore, the separation of the daughter of Daksha caused one drop of perspiration to fall down from the forehead of Shiva upon Earth. From Earth was thus produced a boy of red body. Earth nourished this child with affection like a mother. For this reason Mars has always been called the 'Son of the Earth.'

"Divested of allegory, the story gives the following points:

"(1) Desire for some object of liking.

"(2) Growth of the desire, or Kāma, to such a pitch that it assumes some form or gives rise to a fecundating principle, symbolized by sweat.

"(3) Desires, in order to fructify, require field for growth. The Earth is the field for the satisfaction of Kāma. The Earth afforded the germ-cell, as it were, to the sweat of Kāma.

"(4) Mars is the progeny of Kāma in the field of the Earth. Hence Mars is called the 'Son of the Earth.'"

THE THEOSOPHICAL FORUM (New York City, U.S.A.).

No 48: This number deals with the "selfishness" or otherwise of teaching in parables; on the attribution of "unconsciousness" to the "Absolute"; on the doctrine of "non-existence"; and on the "inharmoniousness" or otherwise of some answers in the *Forum*. The editor administers lengthy antidotes to the objections.

THE TRANSACTIONS OF THE SCOTTISH LODGE (Edinburgh).

Part VII: This part contains a clear paper by the President, entitled, "Elementary Notes on the First Root-Race," and an interesting paper by W. N., on an "Ancient Egyptian Horoscope, or Pantacle." The following on the Hierarchies of Formative Powers, according to the Egyptians, is worth quoting:

"Six orders of these dæmons are mentioned in one of their sacred books. The first order is the *sui generis*, who had a truly divine nature, and linked the souls to the bodies. The second order, celebrated for high intellectual attributes, had the supervision of the souls as they entered and left the body. The third

order imparted to the 'divine' souls who entered into the bodies for the benefit of 'common' souls, the second degree of creative power, thus effusing upon them the higher influences. The fourth order bestowed upon the individual nature, or distinct form of being, the active power, or principles of synthetic or concrete system—that is to say, of life, order, ideas, and the means of perfect ability, which were at the disposal of the gods. The fifth order possessed bodily similitude—holding together, sustaining, and preserving all the elements of the terrestrial body, after the sample of the eternal body, or the ideal body, and type and source of all bodies. While the sixth order was charged with the special care of matter, and to superintend the powers which descended from the heavenly *hyle* into the terrestrial *hyle*, and so preserved the outlines of the ideas of matter."

THE SPHINX (Berlin).

The chief contents of the July number are "Simon Magus," by Thomassin, giving a bibliography of authorities for his history, and an account of his life, leaving his teachings to be considered in a later number; "On the Influence of Psychic Factors in Occultism," by Du Prel, containing a plea for healing through the imagination and will, as against the use of poisonous drugs and injections; "The Problem of the Astral Body," by L. Deinhard; "The latest about Tolstoi," by Dr. Koeber; a Tea-Table Talk of personal experiences, under the title of "More than School-learning Dreams of."

THE THEOSOPHICAL THINKER (Bellary, Madras).

Vol. I, Nos. 11-14:—We notice under the heading "Notes," that "Mr. Tookaram Tatyā of Bombay has undertaken to publish in book form the many articles and correspondences published in the pages of *The Theosophist* and elsewhere, from the pen of the late T. Subba Row."

THE BUDDHIST (Colombo).

Vol. V, Nos. 16-20:—A translation of the Tirokuddha Sutra is commenced; the translator's comments are intelligent and to the point—not so the text, which is exactly the reverse. A letter from a

"Burmese Buddhist" shows how hopelessly misinformed the ordinary Western Orientalist is about the religions he attempts to expound. The writer of "Thoughts on Nirvāna and Karma," says that "the two aspects of the one eternal Be-ness, according to Buddhism, obtain the distinctive appellation of Nirvāna and Ākāśa respectively. By way of a poor illustration, the oil and the water of the one substance, milk, would perhaps serve our purpose. Though those two aspects are spoken of as separate entities existing from eternity, yet it is maintained that this duality must have started from one Zero, which is All-Spirit." We should be extremely glad to know the authority upon which D. C. P. bases his statements. A proper reference would be invaluable.

THE LIGHT OF THE EAST
(Calcutta).

Vol I, No. 9:—We are glad to notice the commencement of a series of articles, to be afterwards published in book form, on "The Vedānta System: Theory and Practice." The editor announces that they will treat of "Rājyoga and Samādhi"; the first two chapters to be theoretical and the last three to deal with practical Yoga.

PAUSES (Bombay).

Vol. II, No. 10:—We notice an excellent article by Sydney V. Edge on "The Necessity for Standing Alone." The remainder of this number consists of some well-chosen reprints.

SOPHIA (Madrid).

Vol. I, No. 6:—The translation of Annie Besant's "Seven Principles of Man," is brought to a conclusion, and a series of articles commenced on "Science: Oriental and Occidental," from the pen of our Brother B. de Toledo.

THEOSOPHIA (Amsterdam).

Vol. II, No. 14:—An article on "Thinking," over the well-known and valued signature of "Afra," forms the commencement of this number. The translations of the *Key* and of "Through Storm to Peace" are continued.

THE NEW CALIFORNIAN (Los Angeles, Calif., U.S.A.).

Vol. II, No. 11:—An interesting translation is given of a portion of the *Shronā-pārantaka*—an extract from a lecture delivered by Prof. Roehrig before the San Francisco Lodge of the T. S. "Universal Law" by W. Main is excellent, due stress being laid upon the importance of defining terms used in controversy. The articles on "Symphony"; "The Way to Wisdom"; "A Scientific Analysis of the Units of Matter," by Dr. W. H. Masser; and some notes on "Elementals, or the Astral World," are also of interest. "L. A. O." takes a very charitable view of *Azoth* under "Reviews."

PEOPLE'S JOURNAL (Lahore).

Vol. VII, No. 11:—Our friend and colleague, Pandit Gopinath, devotes more space than ever in his excellent weekly to Theosophy and to the diffusion of its teachings. Much good work might be done in this way by our members in India, who either edit or are on the staff of native journals.

THE IRISH THEOSOPHIST (Dublin).

Vol. I, No. 9:—The series of articles on "Theosophy in Plain Language" is well continued in this number; M. F. W. and G. W. R., respectively, speculate as to the Tattvas; "Proteus" is epigrammatical and thoughtful, and some "First Thoughts on Theosophy" are simply and excellently put. A distinctly well-balanced number.

BOOK-NOTES (London).

Vol. I, No. 4:—We notice the announcement of a new work by Pandit Sharat Chandra Das—*Indian Pandits in the Land of Snow*. It is said to contain four lectures as follows: Student's Life in Tibet, Early Indian Pandits in China, Bengal Pandits in Tibet, The Doctrine of Transmigration.

GULAFSHÂN (Anglo-Gujerati, Bombay).

Vol. XV, No. 8:—The best of the few English articles in this number is that on "The Magnetization of Plants," from *The Irish Theosophist*. The Gujerati considerably predominates.

ANNIE BESANT ON THEOSOPHY.

A pamphlet made up of reprints of an interview with Annie Besant from the *New York World*, and an article taken from the *Weekly Star* on "How Annie Besant Works"—the latter containing some information decidedly novel to those who know her. There is a short Preface by Col. Olcott. Published at the office of *The Theosophist*, Madras.

THE SANMĀRGA BODHINĪ (*Telugu: Bellary*).

Vol. III, Nos. 1-22:—We have received copies of an old friend in a new and somewhat startling garb. The *Sanmārga Bodhinī* is now published entirely in Telugu, and this in spite of the fact that the *Theosophic Thinker* is still being published in English—a vast work for so small a staff. The headings are, fortunately, in English, and these suggest so much that is interesting that we are almost impelled to add a Telugu scholar to our staff for review purposes.

LA HAUTE SCIENCE (*Paris*).

Vol. I, No. 6:—In addition to the translations previously noticed and still running, there is a long paper, entitled "Études sur les Origines du Christianisme," by Louis Ménard. The first study is characteristic of a certain school of thought in France; it deals with "la femme" and the rôle she played in the early days of Christianity.

ORIENTAL DEPARTMENT
(*American Section*).

Second Year, No. 13:—We welcome the reappearance of this activity from temporary obscurity. Prof. M. N. Divedi abridges some "Tales from the Upanishads," and gives an interesting description with chart of the ancient Hindú "Game of Knowledge"—though we cannot quite agree with him that it should "satisfy the Âtmā." Extracts are given from Mr. Rhys Davids' translation of the *Mahā-Parinibbāna Sutta*.

PAMPHLETS.

We have received the following pamphlets from India: issued by the Section, *Theosophical Gleanings, or Notes on the Secret Doctrine*, from LUCIFER; *Why you Should be a Theosophist* (reprint), Annie Besant; *The Second Object of the Theosophical Society, and its Mission in India*, Sydney V. Edge. Also *Theosophy and Life*, Herbert Burrows, from *The Irish Theosophist*, issued by the Surat Branch, T. S. All for free distribution.

[N.B.—We have been compelled to cut down our notices of "Theosophical and Mystic Publications." Neither our space nor time could suffice for the ever-growing number of notices that the plan previously followed necessitated. In future we shall only notice the more important articles and not print the contents tables as previously.]