

LUCIFER.

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

On the Watch-Tower.

WITH this issue LUCIFER enters on its seventh year; may it be a year of peace, a true Sabbath of rest from unprofitableness! The wise Hippokratês is reported to have said that the child of seven years is half a parent, and if LUCIFER, on emerging from its childhood, but half resembles the distinguished author of its being, H. P. B.—our Light-bringer will have done well.

Just as this number reaches the reader's hands our delegates and trusted representatives will be gathered together at unpoetical Chicago, in the full rush of nineteenth century unrest, to give forth their message of Theosophy and wake the memories of the past in many a human heart. We learn from an "Unofficial Bulletin" issued by William Q. Judge, Chairman of the Advisory Council, that the proposed programme is to run as follows:

COL. H. S. OLCOTT, the President, has written that he will send a message to the Congress, and it is also probable that he will send an official statement of the work in Asia.

PROF. GANENDRA NATH CHAKRAVARTI

Will divide the first and seventh sections of the programme with Mrs. ANNIE BESANT; that is, "Theosophy Defined," and "Theosophy and Ethics." He will also speak on the following subjects: "Theosophy Historically Considered," in the Sacred Books of the East; "Philosophy and Psychology of Theosophy," taking up States of Consciousness; "The Organized Life of the Theosophical Society," taking up the Mission of the Theosophical Society.

MRS. ANNIE BESANT,

In addition to the topics divided with Prof. CHAKRAVARTI, will also consider, under the general head of "Theosophy and Modern Social Problems," Justice and Unselfishness as the Basis of Community Life, and that Social Evils have their Roots in Mental Faults, and that Karma and Reincarnation must be made the Basis of Public as well as Private Efforts.

HEVAVITARANA DHAMMAPĀLA,

A Buddhist member of the T. S., who is to be at Chicago by invitation of the General Fair officials, and who is a very earnest Theosophist, will be asked to take up the division relating to "Theosophy as Underlying All Scriptures," under the head of the Sacred Books of the East; or may be assigned some other as may be determined upon seeing him, as he has first to fulfil his duty to the officials who brought him over.

DR. J. D. BUCK

Will deal with "Theosophy Historically Considered," as found in Greek and Gnostic Philosophy, in European Mediæval Philosophy, in European Mysticism: and also with Esotericism in Religions.

DR. J. A. ANDERSON

Has taken "Reincarnation of the Soul a Law of Nature," and under Theosophy and Modern Social Problems, "Its Doctrine of Evolutionary Reincarnation as Applied to the Sexes."

MISS F. HENRIETTA MÜLLER

Will speak on "Theosophy as Underlying all Scriptures," taking the sub-topic, As found in the Hebrew Books, and the New Testament of the Christians.

MRS. MERCIE M. THIRDS,

Of the Chicago T. S., will deal with "Links between Religion and Science," and "Revelation not the Special Property of any one Religion," under the general head of Theosophy Historically Considered.

MRS. ISABEL COOPER-OAKLEY,

Who is expected from Australia, will be assigned a topic upon her arrival.

"The Organization in General" will be dealt with by Bro. WILLIAM Q. JUDGE, or, if his voice shall not permit, then by Bro. CLAUDE F. WRIGHT, under the Fourth Section of the programme.

Arrangements are being made to take a shorthand report of the whole proceedings, and, if funds hold out, to print and distribute them to all members of the T. S.

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On Saturday, August 26th, Miss F. H. Müller, B.A., Bros. G. N. Chakravarti and H. Dhammapāla, and Annie Besant sailed for New York in the ss. *City of Paris*, where they arrived safely on the following Saturday, as we learn by cable. It is always hard to part with old friends, but on this occasion we also found it hard to part with our new friends—"new" to physical sense—and can always promise them a warm re-welcome to the house where H. P. B. last lived.

Dhammapāla has left behind him in the safe keeping of Prof. T. W. Rhys Davids a valuable palm-leaf MS., the only copy of a unique original in a temple in Ceylon. It is in Pāli, we are told, written in the Cingalese character, and treats of Buddhist metaphysics and psychology. Some strange diagrams adorn its pages,

and, if we are rightly informed, there is much occultism therein. It will, therefore, be interesting to learn the opinion of so distinguished a scholar as Prof. Rhys Davids on this rare treasure, and if possible get it translated.

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Speaking of the departure of our senior colleague, Annie Besant, reminds us that LUCIFER will—as on divers other occasions—be almost entirely dependent for the “fixing up” of its “sthood body” on ourselves during the next six months. The position of assistant nursemaid for the past five years has taught us some of the needs of our big baby, who always requires much care and dressing. We, therefore, humbly pray that our kind contributors the world over will send us many fair garments in the shape of articles and notes, and especially scraps for “The Watch-Tower.”

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We now pass to an unpleasant announcement, and will make it as brief as possible. The General Council has received an official communication from the President-Founder concerning the late Pandit S. E. Gopālacharlu, Recording Secretary and Treasurer of the T. S., who died suddenly on the 26th of July ult. The General Secretary of the European Section informs us that on examining the books of the deceased Treasurer, the President-Founder has discovered that for several years past they have been systematically falsified, and so astutely as to have completely deceived the yearly official Audit Committees.

This blow is one of the most unexpected, for not only has the Indian press teemed with obituary notices complimentary to the merits of Mr. Gopālacharlu as an Orientalist, but all his colleagues have had the fullest confidence in him as a man of integrity and honourable and orderly life. The matter is now past, and with condemnation we have nothing to do—the law is the law. But the exchequer at Adyar is grievously impoverished. The Subba Row Medal Fund, the H. P. B. Memorial Fund, the Olcott Testimonial Fund (including a private gift to the Colonel) have been entirely appropriated, and the Headquarters' Account and Permanent Fund have been robbed of Rs.4,000, the defalcations in all amounting to Rs.8,649.5.7.

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In connection with the above we have been handed the following for publication. The sun has risen in the West to dispel the clouds in the East.

We, the undersigned, hereby guarantee to make good to the Theosophical Society the sum or sums belonging to the said Society which have been misappropriated by the late Pandit S. E. Gopálacharlu, its Treasurer, and we hereby make ourselves *personally* responsible for the repayment to the said Society of all such monies on or before the first day of August, eighteen hundred and ninety-five, and we have already remitted the sum of two hundred pounds (£200) in part payment of the same.

Dated at London, England, on the twenty-fourth day of August, eighteen hundred and ninety-three.

(Signed) WILLIAM Q. JUDGE, V.-P. T. S.
 " BERTRAM KEIGHTLEY, Gen. Sec. Ind. Sect.
 " G. R. S. MEAD, Gen. Sec. Europ. Sect.
 " ANNIE BESANT.
 " ARCHIBALD KEIGHTLEY.
 " JULIA W. L. KEIGHTLEY.

* * *

But let us pass to pleasanter things. The following is additional evidence to the existence of our friend the Chhâyá. It will not be long before the Astral Body becomes a "solid fact."

EXTRACT FROM THE VOYAGE NOTES OF W. T. CUNNINGHAM.

Port Darwin, Friday, 3rd April, 1891.—At breakfast I met Father McKillop, a servant of the Roman Catholic Mission to the aboriginals, and he told me a very curious fact about the language of the natives of this part of Australia (Northern Territory) which I think is worth recording and one which has not hitherto been published, *i.e.*, that they have four genders in their language. Masculine and feminine as applied by us, neuter as applied by us to all *absolutely* inanimate objects. The fourth gender being only applied to things having life but not being animals, such as trees, flowers, etc. In his study of the language Father McKillop has only been able to find one exception, namely the word for shadow, which belongs to the fourth gender. He accounts for this by the fact that a shadow has a sort of life and motion.

* * *

Some of the elementary facts of Occultism are getting quite popular. Holiday makers and commercial travellers who love *Pearson's Weekly*, with its alluring prize competitions and insurance coupons, were startled on September 2nd, by the following paragraph:

WHAT NEXT?

The fact that sounds can be seen and colours heard was put forward in these columns some months ago, and at the time I mentally resolved never to be surprised at anything again. It was well, for now it appears that musical notes have *colour*. The blind man, who on being asked for his idea of scarlet, replied that it was like the sound of a trumpet, is not the only one who has experienced such a sensation. Sir Isaac Newton's theory that the impulse upon the nerves of the eye produced by colour is similar in kind or degree to that produced upon the ear by sounds, is probably a correct one, and it is this assimilation of sound and colour, which produces these strangely-related impressions. A fairly complete table of the musical instruments and their corresponding colours as experienced by people with highly-strung nerves is given below:

Wind instruments—Trombone, deep red; trumpet, scarlet; clarinet, orange; oboe, yellow; bassoon (alto), deep yellow; flute, sky-blue; diapason, deeper blue; double diapason, purple; horn, violet.

String instruments—Violin, pink; viola, rose; violoncello, red; double-bass, deep crimson red.

It would be worth while for some of the press group to bombard *Pearson's Weekly* with demands for further authority as to the details of the table.

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The following is interesting to vegetarians; and from the un-mystical *Echo*, too (July 10th)!

MEAT-EATING AND BAD TEMPER.

One deplorable result of excessive meat-eating in England is the ill-temper which is a chronic complaint among natives of that country. "In no country," declares Mr. Ernest Hart in the *Hospital*, "is home rendered so unhappy and life made so miserable by the ill-temper of those who are obliged to live together as in England. If we compare domestic life and manners in England with those of other countries where meat does not form such an integral article of diet, a notable improvement will be remarked. In less meat-eating France urbanity is the rule of the home; in fish-and-rice-eating Japan harsh words are unknown, and an exquisite politeness to one another prevails even among the children who play together in the streets. In Japan I never heard rude, angry words spoken by any but Englishmen. I am strongly of opinion that the ill-temper of the English is caused in a great measure by a too abundant meat dietary, combined with a sedentary life. The half-oxidized products of albumen circulating in the blood produce both mental and moral disturbances. Brain workers should live sparingly if they would work well and live long. Their force is required for mental exertion, and should not be expended on the task of digestion, for 'they should remember that the digestion of heavy meals involves a great expenditure of nerve-force.' The healthful thing to do is to lead an active, unselfish life, on a moderate diet, sufficient to maintain strength, and not increase weight."

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Sed et Serpens! Yes, another serpent temple, 460 by 260 feet. How old, to whom belonging—who can say? Yet to the Theosophists another sure evidence of a fane of wisdom built by the devotion of their predecessors, and a proof of the common faith that once extended its influence round the waist of Mother Earth, and will again encircle her in its wise embrace. The Lodge is not without witness in any age, amongst any folk. In *The San Francisco Chronicle* of July 24th, and *The Globe* (London) of Aug. 8th, we read of one of the most important archæological discoveries that have yet been made for what our Gallic neighbours call *les Americainistes*.

A LAND OF MYSTERY.

The Colorado Desert is a land of mystery which no one has ever explored thoroughly, because of the cost and danger. All the roads are lined with skeletons

of unfortunate prospectors who have perished of thirst, and at this season only the hardened desert Arab can endure the heat. Four old prospectors (the *New York Tribune* says) who have just returned from a trip on the desert, report the discovery of ruins of a pre-historic temple near the Mexican line, with columns carved in semblance of rattlesnakes. Their find promises to be the most important archaeological discovery made in this country.

A RECENT EXPLORATION.

About a month ago "Hank" Ferguson, Theodore Price, "Gus" Atherton, and John Cline, at Yuma, started on a prospecting trip, and incidentally to search for the Peg Leg mine. They crossed the Colorado and took a new course towards the northern spurs of the Cocopah Mountains. After several days they reached a broken country of granite and porphyry formation that gave promise of bearing gold. They found a water hole, and, making camp, prepared for prospecting the locality systematically. One day Ferguson came to camp and reported that out on the desert he had seen through his glass what appeared to be a row of stone columns protruding above the sand several feet. Next day he and Cline set out for the spot. It was several miles away and the sand was deep, but on arriving they felt well repaid for their trouble. What appeared to be dykes were finely carved granite columns about eighteen feet in height. On top of these were huge rectangular blocks of cut granite, weighing tons. Realizing the great historical value of this discovery, they returned to camp and informed their comrades of the nature of their find.

A RUINED TEMPLE.

Next morning the entire party went to the ruins. They first endeavoured to approximate the size, and as nearly as could be ascertained from the pillars above the sand the dimensions were 460 by 260 feet. On one side, facing east, they found at the top of two curiously carved columns excellent representations of serpents' heads, with a huge capstone lying across. On the other side of this capstone was some curiously carved frieze, unlike any pattern they had ever seen. The granite columns were slightly curved in a modified form of the letter S. The men decided that this must have been the entrance to the temple, and all hands fell to clearing away the sand. They finally reached the foot of the columns and found they were made to resemble huge rattlesnakes. There were tails carved to represent rattles, and the huge pillars or columns were horrible in their semblance, appearing to be huge rattlers, eighteen feet long, standing on their tails, though, of course, out of proportion as regards thickness.

SEARCHING FOR RELICS.

A search of the ruins failed to disclose anything but specimens of unique ornamental pottery. The walls have fallen and lie buried in the sand, with the exception of a portion of the north wall. Here was found a part of what had been a wall between the columns. It was built of large blocks of cut granite, accurately joined, laid one on another, without any evidence of cement or other adhesive material being used. Digging further at the foot of the pillars, the prospectors uncovered three huge broad granite steps, and had not yet reached the bottom. How much of that once magnificent temple is buried in the sand cannot yet be told. The prospectors divided into two parties, one returning to San Diego, and the other to Yuma, with the purpose to enlist moneyed men in the enterprise of uncovering the temple. The San Diego party obtained the assistance of H. C. Gordon and John H. Gay, jun., both rich men, and those two men accompanied the finders to the desert; but the intense heat and a fearful sandstorm induced the San Diegoans

to turn back. Meanwhile a party had started from Yuma with a large supply of food and water, and fully prepared to make excavations. Near the location of the temple are the remains of an old irrigating canal, running across the desert for twenty miles, and evidently showing that there was civilization centuries ago.



Yet another discovery, which we translate from a Madrid newspaper kindly forwarded to us, though unfortunately without date or name.

A BURIED TOWN.

A buried town has recently been discovered at the foot of a volcano called Aqua, about three kilometers from Santiago de los Caballeros (Guatemala), on one of the estates belonging to Don Manuel Albarado, which bears the name of Pompeii. It was unearthed during the course of some excavations.

A few months ago the owner of the property found some articles resembling those that were in use amongst the Indians at the time of the discovery of America. He decided to continue his search, and, about fifteen feet below the surface, came upon some very rare and interesting things, such as domestic utensils, well-formed vases covered with brilliant colours, axes, clubs, dirks, pikes, and stone idols.

Amongst these remains of a dead civilization, appeared a hard, green-coloured stone, called by the natives, "chal-chi-vill"; it is capable of bearing a high polish, and the native princes used it to ornament their belts and collars.

On some of the vases symbolical characters and hieratical inscriptions were visible, traced in very bright colours.

The idols are of good workmanship. Some of them have a gloomy and severe aspect, whilst others are smiling.

Amongst the stone statues is one of large size, chiselled out of an extremely hard, black stone. It represents a person reclining with the head turned to the right. The sculpture is perfect and the type of features resembles that of the Indian. It is crowned by a warrior's casque, similar to those used amongst the Roman soldiers of the Pretorian guard, and it is a masterpiece of its kind.

Inside the houses many skeletons have been found in different positions. The race that inhabited this country was of large stature, for the skeletons are seven feet high. Some of the heads are separated from the bodies and placed in large earthen vases; between their teeth (extremely white and well preserved) they hold a piece of the stone called "chal-chi-vill." The preservation of this part of the body reminds one of the custom amongst certain nations of keeping the head when they cremate the rest of the remains.

The attitudes of the skeletons prove that the town was destroyed by plutonic phenomena, similar to those which caused the destruction of Herculaneum, Pompeii and some Spanish towns.



Gigantes autem erant super terram in diebus illis! In our next issue we propose giving the account of a find in Ohio of a number of skeletons with bones and skulls twice the size of those of the present day, for which we have no space in our present number.



In our Activities we have to cry "*peccavimus*" for neglecting to publish an account of the Third Annual Convention of the Euro-

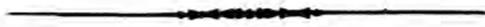
pean Section T. S.; and though it is too out of date for us to retrieve our error, we cannot help quoting a few lines from the just published *Report of Proceedings* to show how well that successful meeting was attended. It included members from India (2), America (4), Spain (2), France (2), Holland (2), Sweden, Edinburgh, Glasgow, Dublin (6), Liverpool (5), Harrogate (3), Leeds (5), Manchester (5), Bradford (6), Llandudno (2), Llantrisant, Exmouth, Bournemouth (4), Eastbourne, Norwich, Middlesbrough, Colchester (2), Birmingham (2), Brighton (2), Axminster, Folkestone, Tiverton, etc. As *The Path* says, "Harmony and energy marked all the meetings and discussions."

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By-the-by if any of our readers care to read of the difficulties that surround all "reminiscencing" of past births, they would do well to peruse a story of Rudyard Kipling, which originally appeared some two years ago, and is now collected with others into a recently-published volume, entitled *Many Inventions*. The tale is called "The Finest Story in the World."

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With regard to the "Labour Bureau" scheme mentioned in our last "Watch-Tower," our Librarian, Miss A. J. Willson, has volunteered to keep a register of "work wanted" and "workers wanted"—that is to say, the names, addresses and occupations of any Theosophists out of work; also the names, addresses and requirements of any Theosophists who want work done.



REINCARNATION IN PLATO.—When the feeling of pleasure and pain in the soul is most intense, all of us naturally suppose that the object of this intense feeling is then plainest and truest; but such is not the case. . . . And this is the state in which the soul is most enthralled by the body . . . because each pleasure and pain is a sort of nail which nails and rivets the soul to the body, until she becomes like the body, and believes that to be true which the body affirms to be true; and from agreeing with the body and having the same delights, she is obliged to have the same habits and haunts, and is not likely ever to be pure at her departure . . . but is always impeded by the body; and so she sinks into another body and there germinates and grows.—*Phædo* (Jowett's Trans.).

Katha Upanishad.

I.

VÂJASHRAVASA, verily, seeking favour, made a sacrifice of all he possessed. He had a son, also, by name Nachiketas. Him, though still a child, faith entered, while the gifts were brought.

He meditated:

They have drunk water, eaten grass, given up their milk, and lost their strength. Joyless worlds, in truth, he gains, who offers these.

He addressed his father:

To whom, then, wilt thou give me? said he.

Twice and thrice he asked him.

To Death I give thee, said he.

[Nachiketas ponders:]

I go the first of many; I go in the midst of many. What is Death's work that he will work on me to-day?

Look, as those that have gone before, behold so are those that shall come after. As corn a mortal ripens, as corn he is born again.

[Nachiketas comes to the House of Death; he speaks:]

Like the Lord of Fire, a pure guest comes to the house. They offer him this greeting. Bring water, O King Death!

Fair hopes, friendship, truth, and holy deeds, sons and cattle, all forsake the foolish man in whose house a pure guest dwells without food.

[After three days Death comes. Death speaks:]

As thou hast dwelt three nights in my house, without food, thou a pure guest and honourable—honour to thee, pure one, welcome to thee—against this choose thou three wishes.

[Nachiketas speaks:]

That my father may be at peace, well-minded, and with anger gone, towards me, O Death: that he may speak kindly to me when sent forth by thee; this, of the three, as my first wish I choose.

[Death speaks:]

As before will he be kind to thee, sent forth by me; by night will he sleep well, with anger gone, seeing thee freed from the mouth of Death.

[Nachiketas speaks:]

In the heaven-world there is no fear at all; nor art thou there, nor does fear come with old age. Crossing over both hunger and thirst, and going beyond sorrow, he exults in the heaven-world.

The heavenly fire thou knowest, Death, tell it to me, for I am faithful. The heaven-worlds enjoy deathlessness; this, as my second wish, I choose.

[Death speaks:]

To thee I tell it; listen then to me, Nachiketas, learning the heavenly fire. Know thou also the excellent obtaining of unending worlds, for this is hidden in the secret place.

He told him then that fire, the beginning of the worlds, and the bricks of the altar, and how many and what they are. And he again spoke it back to him as it was told; and Death, well-pleased, again addressed him.

This is thy heavenly fire, O Nachiketas, which thou hast chosen as thy second wish. This fire they shall call thine. Nachiketas, choose now thy third wish.

[Nachiketas speaks:]

This doubt that there is of a man that has gone forth; "he exists," say some, and "he exists not," others say; a knowledge of this, taught by thee, this of my wishes is the third wish.

[Death speaks:]

Even by the gods of old it was doubted about this; not easily knowable, and subtle is this law. Choose, Nachiketas, another wish; hold me not to it, but spare me this.

[Nachiketas speaks:]

Even by the gods, thou sayest, it was doubted about this; and not easily knowable is it, O Death. Another teacher of it cannot be found like thee. No other wish is equal to this.

[Death speaks:]

Choose sons and grandsons of a hundred years, and much cattle, and elephants and gold and horses. Choose the great treasure-house of the world, and live as many autumns as thou wilt.

If thou thinkest this an equal wish, choose wealth and length of days. Be thou mighty in the world, O Nachiketas; I make thee an enjoyer of thy desires.

Whatsoever desires are difficult in the mortal world, ask all desires according to thy will.

These beauties, with their chariots and lutes—not such as these are to be won by men—be waited on by them, my gifts. Ask me not of death, Nachiketas.

[Nachiketas speaks:]

To-morrow these fleeting things wear out the vigour of a mortal's powers. Even the whole of life is short, and chariots and dance and song are thine.

Not by wealth can a man be satisfied. Shall we choose wealth if we have seen thee? Shall we desire life while thou art master? But the wish I choose is truly that.

Coming near to the unfadingness of the immortals, a fading mortal here below, and understanding it, thinking on the sweets of beauty and pleasure, who would rejoice in length of days?

This that they doubt about, O Death, what is in the great Beyond, tell me of that. This wish that draws near to the mystery, Nachiketas chooses no other wish than that.

II.

[Death speaks:]

The better is one thing, the dearer is another thing; these two pull a man in opposite ways. Of these two, it is well for him who chooses the better; he fails of his object, who chooses the dearer.

The better and the dearer approach a man; looking closely at them, the sage discerns between them. The sage chooses the better rather than the dearer; the fool chooses the dearer, through lust of possession.

Thou indeed, understanding dear and dearly-loved desires, O Nachiketas, hast passed them by. Not this way of wealth hast thou chosen, in which many men sink.

Far apart are these two minds, unwisdom and that of which the knower says, "it is wisdom." I esteem Nachiketas as one seeking wisdom, nor do manifold desires allure thee.

Others, turning about in unwisdom, self-wise and thinking they are learned, fools, stagger, lagging in the way, like the blind led by the blind.

The great Beyond gleams not for the fool, led away by the delusion of possessions. "This is the world, there is no other," he thinks, and so falls again and again under my dominion.

That is not to be gained even for a hearing by many, and hearing it many understand it not. Wonderful is the speaker of it, blessed the receiver; wonderful is the knower of it, blessed is the disciple.

Not by a baser man is this declared; but it is to be known by much meditation. There is no way to it unless told by another, nor can it be debated by formal logic.

The understanding of this cannot be gained by debate; but when declared by another, it is dearest to a good understanding. Thou hast obtained it, for thou art steadfast in the truth, and a questioner like thee, Nachiketas, is dear to us.

"I know that what they call treasure is unenduring; and by unlasting things what is lasting cannot be obtained. Therefore the Nachiketas fire was kindled by me, and for these unenduring things I have gained that which endures."

Thus saying, and having beheld the obtaining of desire, the centre of the world, the endless fruit of sacrifice, the shore where there is no fear, great praise, and the wide-sung world, thou, Nachiketas, hast wisely passed them by.

But that which is hard to see, which has entered the secret place,

and is hidden in secret, the mystery, the ancient; understanding that bright one by the path of union with the inner self, the wise man leaves exultation and sorrow behind.

A mortal, hearing this and understanding it, passing forward to that righteous subtle one, and obtaining it, rejoices, having gained good cause for rejoicing; and the door to it is wide open, I think, Nachiketas.

What thou seest to be neither the law nor lawlessness, neither what is commanded nor what is forbidden; neither what has been nor what shall be, say that it is that.

That resting-place which all the Vedas proclaim, and all austerities declare; seeking for which they enter the service of the eternal, that resting-place I briefly tell to thee.

It is the unchanging eternal, it is the unchanging supreme; having understood that unchanging one, whatsoever a man wishes, that he gains. It is the excellent foundation, the supreme foundation; knowing that foundation, a man is mighty in the eternal world.

The knower is never born nor dies, nor is it from anywhere, nor did anything become it. Unborn, eternal, immemorial, this ancient is not slain when the body is slain.

If the slayer thinks to slay it, if the slain thinks it is slain; neither of them understand; this slays not nor is slain. Smaller than small, greater than great, this self is hidden in the heart of man.

He who has ceased from sacrifices, and passed sorrow by, through the favour of that ordainer beholds the greatness of the Self.

Though seated, it travels far, though at rest it goes everywhere; who but thee is worthy to know this bright one, who is joy without rejoicing?

Understanding this great lord the Self, bodiless in bodies, stable among unstable things, the wise man cannot grieve. This Self is not to be gained by speaking of it, nor by ingenuity, nor by much hearing. Whom this chooses, by him it is gained, and the Self chooses his body as its own.

He who has ceased not from evil, who is not at peace, who stands not firm, whose emotions are not at rest, cannot obtain it by understanding. Brahman and Warrior are its food, its anointing is death; who knows truly where it is?

III.

[Death speaks:]

The knowers of the eternal tell of the shadow and the light (the soul and the spirit) entering into the cave (heaven) and drinking water (enjoying bliss) for long ages. They tell also of the five (vital) fires, and the triple fire of Nachiketas.

What is the bridge of the sacrificers, the undying eternal, the supreme, and the safe harbour of those who would cross over, let us instruct Nachiketas in that.

Know that the Self (Âtmâ) is the lord of the chariot, the body (Sharira) verily is the chariot; know that the soul (Buddhi) is the charioteer, and emotion (Manas) the reins.

They say that the bodily powers are the horses, and that the external world is their road. Emotion, when restrained by the Self, is the enjoyer; thus say the wise.

But for the unwise, with emotion unrestrained by the Self (lower Manas), his bodily powers are like the unruly horses of the charioteer.

For him who is wise, with emotion ever restrained by the Self (higher Manas), his bodily powers are like the well-ruled horses of the charioteer.

But he who is unwise, ever unmindful and impure, gains not that resting-place, nor overcomes the world of birth and death.

He who is wise, ever mindful and pure, gains that resting-place from which he falls not again into birth.

The wise charioteer who grasps the reins firmly, he indeed gains the end of the road, the supreme resting-place of the Emanating Power (Vishnu).

The impulses are higher than the bodily powers, emotion (Manas) is higher than the impulses; soul (Buddhi) is higher than emotion; higher than soul is the Self (Âtmâ) the great one.

Higher than this great one is the unmanifested; higher than the unmanifested is spirit (Purusha). Than spirit nothing is higher, for it is the foundation, and the supreme way.

The hidden Self shines not forth in all beings; but is perceived by the piercing subtle soul of the subtle-sighted.

Let the wise restrain voice (creative power) and emotion (Manas); let him hold them in the Self which is wisdom (Jnân-Âtmâ); let him restrain this wisdom in the Self which is great (Mahân Âtmâ); and this let him restrain in the Self which is peace (Shânt-Âtmâ).

Rise up! awake! and, having obtained thy wishes, understand them. The sages say this hard path is difficult to tread as the keen edge of a razor.

He (Nachiketas) is released from the mouth of Death, having gained that lasting thing which is above the great, which has neither sound nor touch nor form nor change, nor taste nor smell, but is eternal, beginningless, endless.

This is the immemorial teaching of Nachiketas, declared by Death. Speaking it and hearing it the sage is mighty in the eternal world. Whosoever, being pure, shall cause this supreme secret to be heard, in the assembly of those who seek the eternal, or at the time of the union with those who have gone forth, he indeed builds for eternity, he builds for eternity.

(Thus the Katha Upanishad's first part is ended.)

C. J.

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 Vol. XII. page 480.)

PART II.

The Union of the Soul with God.

To this end every man is born and comes into this world, that the Truth may become manifested in him, and he be a witness to it.

I.

FREEDOM.

THE object of existence is the attainment of wisdom, and this can be accomplished only by becoming free from error. God is the one Reality, the Truth, and the soul becomes united to God when it returns to its true state of being, to its own real existence, by becoming free of all that prevents it realizing its own divine nature. There is no innate depravity in the innermost part of the soul; the surest sign that God is in our soul, is that our soul has a longing for the divine state of being. The soul finds nowhere true peace and happiness except in its first origin, in God, where it finds All in All and all perfection without any division. God is everywhere and always near; He does not desert us in any other way than by our deserting Him, which means by our rendering ourselves unconscious of His presence. To worry about one's sins and to continue to do so is a waste of time; for in doing so we dwell in our thoughts upon our sins, instead of elevating our heart and thought to the plane of freedom where no sin exists. We ought not to fear God, but love Him; we ought not to fear His justice, for the desire to evade the consequences of our sins is adding a new sin of selfishness to our burden. This alone is the true fear of God, if we fear to lose the consciousness of His presence. We should at no time imagine ourselves to be far away from God; neither on account of our sins, nor on account of our weakness, nor for any other reason whatever. If our sins hinder us from believing that we are near to God, we must nevertheless have faith that God is near to us; for he who thinks that God is far away removes himself from Him, but

whether a man moves away or comes nearer to God, still God moves not away, but remains always near.¹ That which separates man from God is merely superficial, external, and unreal, for in reality man is already one with God. He therefore does not need to become united with Him in reality, he is already united with Him in reality, and only needs to realize it. His spiritual progress does not consist in making any new acquisition to his real being; it is rather a process of unravelling than of development, it is a matter of tearing in two the link that fastens us to the unreal, so that we may recognize the reality in us, and know what we truly are, what we have in reality always been and which we ought to remain.

For the purpose of freeing ourselves from the obstacles which are in our way, and which are the more difficult to overcome the more we identify ourselves with that part of our nature to which they belong, we are in possession of two powers, namely, judgment and freedom of will. Both are the seal of our original similarity to God, and the remnants of our divine nature. The mystic, knowing the true origin of his own higher nature, recognizes the unreality of what appears a division. God is always present within his innermost soul; the divine spark in his heart is God's permanent dwelling, the desire of his heart constantly gravitates towards God, and even if sensual attractions temporarily overcome his lower nature, his inner nature remains to a certain extent conscious of resting in God. Therefore the will has the power to turn away from all that is unreal and strive towards the Real alone. In a similar manner the mind is never permanently contented with the consideration of impermanent things; it always strives to reach beyond the limits of time and to fathom eternity. Reason finds rest only when it rises above all that is sensual and temporal and limited to forms, when it reaches the formless and infinite. But he who recognizes the Absolute lives already in the Absolute, which is his true home, and in which he may permanently remain by contemplating it permanently. If we cease to will this or that limited thing, if our thought rises beyond all limitation and form, there is then nothing more to be willed and thought but pure being, God; and Him the soul receives as a life-giving power. When we have done away with all that is not God, there remains nothing but God, and God is that nothing which remains when all things disappear. Thus the chrysalis has burst open; the will becomes free. In that state it is no more we who will and think, but God is willing and thinking in us; His reason is in the place of our reason, His will in the place of our will, and His

¹ Truth is everywhere, but we can only dream of it and do not possess it, unless we realize its manifestation in our own being. Life is everywhere; but we do not live by means of any other life than that which is active in us. Air is everywhere, and a light could not burn if there were no air around it; but the air becomes visible only when it enters the flame and produces luminosity. The Ideal is all around us; but we realize its presence only when it becomes a Reality in our consciousness.

fulness fills our whole being as soon as our nature has become emptied of that which is unreal and not God.

To call this "Pantheism" would be to confound the universality of Matter (*Mūlaprakriti*) with the omnipresence of God (*Parabrahman*). In such a Pantheism there could be no divine self-consciousness and no freedom of will; in such a system of Pantheism God would be the slave of nature and nature His origin, instead of nature being a result of the manifestation of His divine will. The Absolute is not a personality, but it is absolute Reason. That which keeps the world together is not fundamentally a blind mechanical law of necessity, but has at its foundation a purpose which determines the order of things. The world is a great organism, and the pivot of this organism is Man. The more man attains wisdom and freedom of will the more will the world as a whole become a reasonable being, capable of guiding its own destiny.

Man's will becomes free in proportion as he approaches God, because God is absolute Freedom. Man, as an un-self-conscious relative being, has sprung from the Absolute; he has the power to return to it as a self-conscious being. He can foster or delay the purposes of God; but even the delays which he causes only become new means for their realization. God foresees everything, and the plan for everything is laid out in eternity; but for all that man has a certain amount of free will which is his divine inheritance, and according to that he may decide whether he will choose the eternal or the temporal, immortality or unconsciousness.

This divine freedom rests in the human soul, and therefore the soul is higher than any other thing, knowing that nothing has any power over it. The will continually strives to rise towards the highest ideal, and the power by which it strives is so free as to suffer no coercion. The will itself is free and independent of all material things. God has predestined all of us for eternal happiness, and He has signified it by giving us freedom of will, so that we may do good and avoid doing evil; and, for this reason, no good can be accomplished through us by divine grace without the consent of our will. Reason is naturally directed towards God, and, where it has been perverted by evil habits and erroneous teachings, there education must step in and direct it again towards its true object. To sin is not human or natural; sin belongs to the perverted part of man's nature, to that part of it which has become "unnatural," or, in other words, out of harmony with his true human nature.

Man has the right of choice between good and evil. God puts before him life and death, but he forces him not into a choice, for man is to be free and without any coercion whatever. God destroys nothing which has part in essential being, but He perfects all His things. If God were to destroy man's evil nature, this would be doing an injustice

to it. Whatever lives has a right to life. God does not desire to perform any work in the soul without that soul's free consent; only when nature has done its best and can go no further will divine grace step in and accomplish the rest. Nature does not proceed irregularly; but one link joins the other like the links of a chain. It begins at the lowest step and progresses until the soul is ready for God to enter and to illuminate it by grace and lift it up by the power of the Holy Ghost. The differences in the amount of grace which men receive is not any result of a partiality on the part of God; but it depends on the difference of men's willingness to receive it. God cannot act in the hearts of men according to His own pleasure, for, even if He is omnipotent, He cannot accomplish anything without the conditions required for its accomplishment. He cannot act against the law; He being Himself the law would have to act against Himself. He cannot act in a stone as He would in a man, but if the conditions exist He can act accordingly, and He may even create these conditions by a direct ray of His grace, as has been done in the case of St. Paul. God cannot act in all hearts alike, but only according to their receptivity, yet there is nothing to hinder them receiving His light, except their own unwillingness to receive it.

The soul has no work to perform, the work belongs to God.¹ The soul has the power to aspire and the potentiality of having God born within it and being born in God. No one hinders thee, but thou thyself. Thus divine grace is near to all and is already in everyone. There is no one so low and unilluminated that he may not at this day and in this hour find divine grace in its fulness. The Father draws us up from the evil condition of sin to the state of salvation in His grace, in the strength of His unlimited power, if we do not resist the attraction. Man has a free will, and therefore God cannot convert the sinner, if the sinner does not will to be converted. When God created the soul and endowed it with a free will, there was nothing to hinder His performing henceforth no more work in that soul without its consent, and there is also nothing to hinder His redeeming the soul if the soul turns to Him without any coercion. Therefore is the work of divine grace the most magnificent of all the works of God; for in this power the soul disrobes itself of all that could possibly hinder the manifestation of the divine will therein, and the soul with a free will turns to God as if it had never had a will of its own. Thus God can perform with His free will all the wonders in that soul which He performed in calling the universe into existence. God does not require the cooperation of man in any other way than that he does not resist, and ceases to exercise any will differing from the will of God. Only in this sense can we speak of a cooperation of the will of man in his conversion. To remain entirely quiet and empty of all illusions is the best. Everyone imagines that

¹ Compare *Bhagavad Gītā*.

he must prepare himself by an exercise of his own power; but as soon as he honestly consents to be prepared, he is already prepared by God.¹

II.

GRACE.

THE freedom of will is conditioned by its oneness with the law. Man *may* direct his will for selfish ends; God *must* will nothing else but Himself. For this reason all of God's will is directed to the purpose of bringing everything to Himself; to produce Himself in the human soul, and by means of that process to bring all things to a consciousness of their oneness with Himself. Grace is in regard to God what the sunlight is in regard to the sun. A sun without light would lack the essential property to constitute it a sun; a God without grace would not be God. Grace and God are one; divine grace is an inexhaustible river originating in the heart of God. God is not like an architect who may erect a building or let it alone. God must pour His grace into you whenever He finds you ready to receive it, just as the light of the sun must reach the earth whenever the air is clear of fogs and smoke or clouds. For the work of grace is the manifestation of God, by means of which He manifests Himself to Himself in the soul. Then he in whom the manifestation takes place partakes of that which takes place in him, and thus partakes of the nature of God. Grace is therefore a law of necessity, and God Himself is bound by this law. God needs you for the purpose of manifesting His grace in you; He needs you even more than you Him, for while you receive your humanity from God, He receives His divinity from you. God's divinity (the manifestation of His self-consciousness to Himself) depends on the circumstance that He must perform His work in you.

Man should love God (perfection), for God loves man in his highest perfection. Man should not be afraid of God. The earth cannot run away from the sky; wherever she turns, heaven retains its power over the earth and fructifies her whether she desires it or not. Thus it is with man. He who attempts to run away from God falls into His power. All the gifts we have received from God have been given us only for the sake of one gift; all these gifts are only a preparation for the reception of one supreme gift, namely, Himself. All the works which God performed in the heavens and upon the earth were done only for the purpose of accomplishing one single work, namely, to render us happy

¹ In other words, man does not realize the ideal by his own exertions; the ideal becomes realized in him by its own power if he ceases to cling to that which is unreal. If, as some suppose, man need not do anything, he would only have to go to sleep to be meanwhile saved by God; but he will have to conquer that which is below him by ceasing to identify himself with the low, and he must be in full possession of his reason, so that the light of wisdom can shine into him and render his wisdom divine. Molinos says: "Thou art to know that thy soul is the centre, habitation and kingdom of God. That, therefore, to the end the Sovereign King may rest on that throne of thy soul, thou oughtest to take pains to keep it clean, quiet, void and peaceable; clean from guilt and defects; quiet from fears; void of affections, desires and thoughts; and peaceable in temptations and tribulations." (Compare *Bhagavad Gita*, cap. xviii.)

eternally. If we are not prepared for it, we spoil His gift and are ruining God with it.¹

The reason why we do not always receive from God the things for which we pray is that we are not ready to receive them. He is always more ready to give than we are to take. God does no injustice to us, but we do injustice to Him by hindering the performance of His work on account of our imperfect readiness. God is always intent upon giving Himself to us as our own property in His own divine nature and essence, so that the whole depth of His divinity and the fulness of His power may become manifested in us. God ornaments Himself with all His beauty and offers Himself to the soul; He stakes all of His divinity for the purpose of pleasing the soul, for He desires to possess the soul alone and suffers no rival. God always gives to us all and everything, and He has a much greater need to give than we to receive, and the greater the gift the more does God love to bestow it. God loved us while we were not and also while we were His enemies; He requires our friendship so much that He comes to ask us to be His friends. God comes and begs us; He will not wait until the soul adorns itself and severs itself from the body. It is a fundamental truth that God's divinity depends on His finding us, and therefore He cannot be without us any more than we without Him; and even if we could depart from God, He could never turn away from us. I will not ask God to give me this or that, nor will I ask Him to love me; I will only ask Him to make me worthy to receive, and I will praise Him because it is His nature to give, nor can He do otherwise. If He were to deprive Himself of that power by not exercising it, He would deprive Himself of His own essence and life.²

God loves the soul so much that if anyone were to rob Him of that love, he would rob Him of His life, for love is the life of God. In the same power of love in which God loves the soul, issues the Holy Ghost; and this love is the Holy Ghost itself. Therefore if God loves the soul so much, it is to be inferred that our soul is really something grand. An earnest desire and self-sacrificing humility can perform wonders. God is omnipotent; but He cannot do so much as to refuse anything to a man who is unselfish and full of earnest desire.³ If I cannot coërcé God to do what I will, there must be in me either a want of modesty or a want of desire. God cannot keep Himself from coming down from His divine height and streaming into a soul in humility. God needs our love so much that He seeks to attract us to Him by all the powers of His own being which He can put into us, be it in joy or in sorrow.

¹ Compare *Bhagavad Gîtâ*, ii.

² All this sounds like pious cant if misunderstood and supposed to refer to an external, personal God; but if properly understood it contains pure Theosophy.

³ It should not be forgotten that a person who prays for some selfish purpose or some personal benefit, which he expects to come to him from an external God, is neither humble nor unselfish, however earnest may be his desire. Eckhart says that "he who prays to God for some selfish end, worships not God but himself."

We may dare God to send something upon us which is not calculated to attract us to Him. I feel myself under no obligations to God for loving me, because He cannot do otherwise; His nature forces Him to love me, whether He wants it or not. But for this will I thank Him that His goodness is so great that He cannot resist this eternal necessity of loving His creatures.

Thus divine grace is a necessity, resulting from the nature of God, being omnipresent as God, in fact, God's very essence, accessible to all, and attainable by all, according to the power of their receptivity. This receptivity depends on the amount of unselfishness manifested by the receiver. The reason why one man does not receive as much of this light as another, is that he does not prepare himself as well as the other for its reception, although it is in his power to do so. He who is this morning a great sinner may become a good person before night; he may enter divine life while he is eating his dinner. No man is so unilluminated, so ignorant and clumsy, that he cannot perfectly unite his will with the will of God by the power of submitting to divine grace; he only needs to desire earnestly that the will of God should be done in him.¹ Thus the most insignificant person among you may receive God at this moment and be rendered godlike thereby. As the sun shines into all places where there is nothing to prevent it, so the light of the Holy Ghost shines into the heart of all human beings, unless it is prevented by their clinging to sin. The divine spark in the heart never becomes so entirely extinct, and the self-knowledge of God therein never disappears so entirely, but that a man may lift himself up by its power and turn to God. At any time and any moment may it become light in one who has been the slave of sin, if he can only become the master of his free will.²

Everything taking place in the world is only a means for fulfilling God's purposes. The eternal bliss of man is the ultimate object of all His works. Therefore, whatever occurs to us in our life is a manifestation of law originating in divine wisdom (Karma). One man requires happiness, another misery for the purpose of making him come to God. God kindles love in us by causing us to love creatures, although such a love (affection) can never bring full satisfaction to the soul.³ God

¹ The will of God should be done "on earth," that is to say, in the physical body, as it is "in Heaven" (in the imagination). Then will the true transformation take place.

² Jane Leade says in regard to the action of divine grace: "This cometh first to be known in a fiery ray of love-light, that discovers where the root of sin doth lie, and so, when the spirit of the soul comes by the Word of Life to understand its own original (the pure eternal living soul, breathed by God into an angelical image, and formed into an organized body from the one pure element), and by what means it hath been corrupted and captivated, it is made full willing and eager to strike in with that Christ, which riseth from the centre light in its own soul, to redeem and reconcile all to himself that was alienated from him in the birth of strife." (*Revelation of Revelations*, 1683, page 4.)

³ Those who boast of loving nobody, are usually head over heels in love with themselves. One has to pass through the kingdom of human love before one can rise above it. He who hates the world is either a saint or a misanthrope. Contempt of the world must begin with the contempt of that illusive world which exists within one's own self. Universal love does not originate from hate of the world; but a limited love can expand beyond its original limits, and out of the love to the creature grows the love of the Creator by means of the acquisition of knowledge through divine grace.

often sends us trouble for the purpose of teaching a lesson. If we were to accept the lesson, we could come to grace. God always gives to everyone that which is best for him (it is man himself who appropriates that which is evil); for the purpose of teaching us, He often takes away our material and even our spiritual treasures. He knows best what is best for everyone. Divine grace acts upon us continually by external and internal means, but its greatest manifestation takes place when the Holy Spirit without any external intermediation speaks into the receptive heart, and the heart understands the Word and receives it willingly.¹

The freedom of will is conditioned by the action of grace, but grace itself is exclusively the work of God. It cannot be made to act or become a power in us by the exercise of our own will; neither can our will do anything positive for its attainment (no more than we can cause the sun to shine), it can only remove the obstacles in its way. Neither can anybody attain it by any personal merit, for all the gifts of God are given by the grace of God, and without any merit on the part of the person receiving them.² In the will as well as in self-consciousness is contained eternity. He who wills sin, wills it for eternity, and can never turn back by his own power. A man can no more convert himself from sin by his own power, than he can kill himself and bring himself to life again. He who wants to be converted from sin, and progress on the true path, must be lifted up by the heavenly Father in the power of His divine omnipotence.³ No amount of grace can furnish to the soul that which the nature of the soul is not able to receive, but the essence of grace is not in any creature by the power of that creature's nature, it acts in nature but is itself a *supernatural* power (not a product of nature), entering nature as something new from above.

The light of natural reason (the speculative intellect) is as nothing in comparison with the light of divine wisdom (grace). If I am to come nearer to God, who is the Centre of all and equally far and near to all creatures, my natural reason (Kâma-Manas) will have to be lifted up above itself by a light (Âtmâ-Buddhi) which is higher than my own. My reason is a light, and if I withdraw this light from all things and turn it towards God—the divine sun from which streams light unceasingly—His light will then illumine my reason, and be united with Him in love, and in this light my reason will learn to know and love God in His

¹ "Thus Christ in us is our peace indeed, who hath made of both and all one New Creature." (Jane Leade, *Revelation of Revelations*.)

² The personality *per se*, being an illusion, all of its merits and demerits are equally illusive. There is no personality so great as to deserve by its own merits the least particle of divine grace, no more than a plant could by its own merit deserve the sunshine. God knows nothing but Himself, and is inaccessible to personal considerations.

³ Through sin the divine image in the soul is broken, and no man can create a new one by his own power, otherwise man would be the creator, and God a creature. The divine image in the soul is reestablished by the power of divine grace, if the conditions are favourable for its restoration. Thus sins are "forgiven," not by any arbitrary will or whim, but by the unceasing action of the all-embracing power of divine love.

own essence. We can do nothing without the Holy Ghost. Without the life of God our soul and body would be dead. The soul itself is like a dead tree that can bring forth no fruit unless the grace of God is continually a power in it. Therefore the soul can do nothing by its own power, and the self-will of man must cease to act; the soul must remain entirely passive; no one can make himself a saint. But freedom of will and divine grace are not opposites, and the surest sign of the attainment of grace is if a man by his own free will turns away from that which is evanescent and turns to God, the supreme Good.

The misunderstanding of the meaning of the word "grace" appears to have been the cause of the perplexing doctrine of "predestination." Although divine grace is attainable to all who desire it, nevertheless experience shows that comparatively only few persons have sufficient wisdom to desire it. In regard to this Eckhart says: "God gives His spirit to those whom He has elected eternally; but no one shall trouble himself as to whether God has elected him or not, but consider the object of his existence to be the glorification of God, and not the glorification of self. He should leave this election to divine omnipotence, and be contented with whatever takes place in God; he should be desirous that the will of God be done and not his own." Jacob Boehme says in regard to this subject; "It should not be supposed that God has predestined a part of mankind for damnation and another part for life. This false doctrine has given rise to a great deal of confusion. There is no such determination from eternity, but only a universal distribution of grace; the determination begins only with the unfoldment of the tree. The sowing is in the seed before it becomes a creature. God knows what it will become; but the judgment belongs to the time of the harvest. God is Himself the one Reality, the foundation of all things, the eye of all beings, the cause of all existence. From Him originate nature and creature; He is Himself the Willer, the Knower and the Performer. The soul itself is its own cause for good and evil, for it is the centre of God where love and wealth are undivided in one." (*Grace*, xiii. 99.)¹

¹ The mistaken views in regard to "predestination" originated evidently in the idea that the individuality of man, as something separate from the one Reality, could become immortal, and also in the selfish wish of enjoying personal salvation. But if God is the true state of being, everything that does not exist in that true state does not exist in reality, but is only an illusion, and can neither be saved nor be fore-ordained for it. It is in fact not man who is to be saved in the end, but God who saves Himself by separating Himself from that which is not in harmony with His divine nature. God is harmony, and no discord can enter His nature. The discords must disappear and the forms in which they are represented must perish. Man determines his own destiny and that of God, by means of his free will and higher reason which are the attributes of the God in him; and man himself is a God to the extent in which he exercises his power of determining his own future destiny and renders himself immortal by means of his obedience to divine law. There is nothing immortal in man but the Christ, and the Christ is only one. It is therefore of little consequence whether God attains consciousness of His immortality and becomes the Christ in this or in that person, as the personalities or forms *as such* are nothing and can become nothing; neither can they become immortal, because they have not begun to live as long as the Christ does not live in them, and when the Christ once lives in them, it is He and not the form that has the true life. This Christ in Man is the man's own real self—the Master; and therefore Theophrastus Paracelsus says: "He who is his own master is not the property of another." Man's destiny is determined by the exercise of his free will.

And furthermore he says: "The first origin of all things is one single *Will*, the Λ and the Ω , an eternal beginning and infinite end; breathing itself into forms, symbols and figures through angels and men for its own contemplation. The election in grace means the desire for grace. It is man's will itself which selects; for in the will is the greatest power and the choice for good and evil." (*Grace*, p. 1.)

(*To be continued.*)

The Mummy.

A SUBJECT that has never been explained in Theosophical literature is the *raison d'être* of the mummy.¹ There has been mention frequently made of mummification, as in H. P. B.'s *Glossary* and in *Isis Unveiled* (i. 297), but no information given that throws light upon its esoteric significance. "There may be hidden under the crude allegory [of the mummy] a great scientific and Occult truth," said H. P. B. in *The Theosophist* (iv. 244); but when asked for explicit information in connection with it, she replied (p. 288): "We do not feel at liberty at present, to give any further details."

Notwithstanding the meagreness of data respecting this rite, its importance is borne out by the fact that the most advanced of the discovered races of the New World (the Incas) and the greatest ancient nation—perhaps excepting the Hindús—of the Old World (the Egyptians) extensively practised it, making it an important part of their religious systems. Both of these peoples, so far removed from each other, yet so closely allied, were in earliest times ruled by Divine Kings²

¹ Since writing this article, the June *Vāḥan*, containing some ideas on the subject, has been received. "C. C. B." intimates that the Egyptians had but "an imperfect knowledge of the nature of the *Linga Sharira*." It is indeed strange that such a conventional idea regarding a sacred nation of antiquity, which had Gods for rulers and Thrice-born Hierophants for priests, should be held by any student of Theosophy. Nor can the writer agree with the Editor of the *Vāḥan*, that *great Egyptian Initiates* needed mummies "to enable them to more easily awaken the recollection of the past on re-incarnating." The speculations that "originally only the bodies of the highest Initiates were so preserved," and that "when the sun of Egypt's greatness [had] set, the night owls and bats of priestcraft settled on the land, and copied the institutions of the ancient wise, as monkeys, and the people followed after their blind guides"—are set aside by the fact that mummification was extensively employed during Egypt's (historical) prime, when her mysteries were by far the greatest in all the West. As said by H. P. B. (*Glossary*): "Mummification was a rite of extreme antiquity in the land of the Pharaohs, and was considered as one of the most sacred ceremonies." The last sentence of "P.'s" answer is quite in line with the theories advanced by this paper.

[The Editor of the *Vāḥan* informs us that he is willing to exchange all the "suggestions" and "speculations" which, in the absence of information, were advanced by him in the June *Vāḥan*, for one shred of *fact*, but that he is unable to understand how the extensive employment of mummification "during Egypt's (historical) prime"—whenever that was and whatever that may mean—sheds any light on the *origin* of mummification in Egypt, much less sets aside the natural theosophical argument that as the Mysteries degenerated, the forms, customs and ceremonies remained, and the knowledge of the reason of their institution departed. The Mysteries of Egypt may have been the greatest in the West in the "historical period" but the "historical period" of the West in general is not the length of Egypt's days. Egypt was in her old age, even in the "historical period" and her wisdom had long been on the wane.—EDS.]

² In speaking of the Incas H. P. B. (*Glossary*) says: "They belonged at the beginning of the Fifth Root-Race to a dynasty of Divine Kings such as those of Egypt, India and Chaldea." But since the Incas were a comparatively modern race, this cannot but refer to the (historically) unknown pre-Incal civilization, vestiges of which are to be found on the shores of Lake Titicaca.

—an evidence that they must have had mysteries, lodges of adepts, and Occult Wisdom unsurpassed in their own hemispheres.¹ Both had their roots in Atlantis,² both were favoured by the "good" Atlanteans erecting great edifices for them in later epochs, both have preserved their lodges and arcane wisdom, both will attain to their old-time splendour at the return of their favourable cycles. Their Divine Rulers, their hierarchies of initiates, and perfect mysteries, the grandeur of their past civilizations, leave no room for supposition that the rite of mummification, so many centuries extensively employed by them, had no basis in esotericism.

But in endeavouring to form a conclusion as to its *raison d'être*, there being no such information in T. S. literature, I may be but constructing an edifice without any foundation. We may, however, bring together relative parts of our philosophy with a few ascertained facts as to the religious beliefs of the Egyptians and Incas, and thereby arrive at an explanation doubtless not far removed from the true one.

We learn from sources without, as well as from Theosophy, that one's thoughts and acts are impressed on the individual aura, and that they may be seen by even the untrained clairvoyant. That every detail of one's life is thus preserved is assured by the well-known fact that persons in great danger of death have seen all the details of their life flash before them in an instant of time. We also learn from initiated, as well as from natural-born, seers that as the physical body disintegrates after death, so does its ethereal prototype, the astral body. We now arrive at the pivotal question :

What is the fate of the astral body when the corpse has been preserved by mummification?

The writer's belief is that the astral form, together with its mental photographs, are preserved as well; furthermore, that if a person were so fortunate as to discover his own mummy of a past life (being sufficiently developed psychically to come *en rapport* with it—or to be aided in so doing by an occultist), remembrance of that past incarnation would thereby be acquired. While accepting this conclusion only tentatively, yet, in the absence of any definite information as to it, I am unable to see how a better theory can be constructed. All the evidence we have points to it as the correct one.

Turning first to the Incas, we find that :

It was this belief in the resurrection of the body which led them to preserve the body with so much solicitude.³ . . .

¹ The most solemn and occult mysteries were certainly those which were performed in Egypt by the Hierophants. (H. P. B.'s *Glossary*.)

² See *Secret Doctrine*, ii. 436.

³ Father Acosta not long after the conquest wrote (in the twenty-sixth chapter of his book) : "The body was so complete and well-preserved . . . that it appeared to be alive. The eyes were made of pellets of gold, so well-imitated that no one could have missed the real ones." (Sixth chapter) : "The bodies of their kings and lords were preserved and remained entire without any bad odour or corruption for more than 200 years." (*Royal Commentaries of the Incas*, i. 92.)

They believed that the soul of the departed monarch would return after a time to reanimate his body on earth.¹

So instilled into their minds was this belief that on great state occasions the mummies of past monarchs were brought out with solemnity, as if expected to take part in the proceedings.

In this connection we may gather another point from the Incas:

As they believed that the occupations in the future world would have great resemblance to those of the present, they buried with the deceased noble some of his apparel, his utensils, and frequently his treasures.²

Such were the exoteric beliefs of the populace, for the esoteric wisdom of the Inca philosophers and occultists was certainly never made known to the cut-throat invaders, upon whom we have had to rely so much for our information concerning ancient South America. In the above we see a distorted and materialistic conception of re-embodiment and the intervening "heaven," but in addition we may perceive that they held the belief that by means of the mummy the Devachanî was enabled to remain to a certain extent in touch with the physical plane. Thus the greatest discovered people of the New World, so eminently practical, were believers in the transmigration of souls, and, in addition, unlike in the dreamy Orient, desired to carry on as much as might be their physical evolution while existing in a supra-physical condition. The representative Oriental sighs for Nirvâna, to be at rest; he wants no connecting-link with earth, pointedly called by him hell. Whereas the other great people who possessed a profound knowledge of the soul, the Egyptians, mighty builders and masters of all sciences, still desired—while gleaning, on account of having "perfect mummies,"³ in the field of Amenti, or because of "imperfect mummies" in Aanroo—to be concerned with the necessary evolution of earth-life.

Confirmation is to be found in Theosophy of the theory here advanced that post mortem consciousness may retain magnetic ties with the mummified body. Vampires—the defunct who sustain life in the corpse by imbibing the magnetism of the living—furnish proof of the existence of this tie; and as said by Col. Olcott:

Cremation is found the one efficacious remedy for vampirism, the world over.⁴

As is intimated on page 194 of *The Key to Theosophy*, H. P. B., in the third volume of *The Theosophist*, said:

Until these [Kâma-lokic] shells have dissipated, a certain sympathy exists between them and the departed spiritual Ego which is gestating in the fathomless womb of the adjoining world of effects, and to disturb the shells by necromantic sorcery is at the same time to disturb the foetal spiritual Ego (p. 20).

It is wrong to encourage such shells into activity or convey to them a fresh

¹ Prescott's *Conquest of Peru*, i. 89

² *Ibid.*

³ See *Secret Doctrine*, II. 374.

⁴ *Theosophist*, xii. 389.

impulse such as they often obtain through mediums, since a strong sympathy continues to subsist between the departed personality and its reliquæ, and any excitement of these latter, any galvanization of them with a fictitious, renewed life, such as results from mediums dealing with them, distinctly disturbs the gestation of the personality, hinders the evolution of its new Egohood, and delays, therefore, its entry into the state of felicity (Devachan) (p. 312).

Since the esotericism of the Egyptian is, owing to scientific research of so many years, better known to us than that of the Inca, among the former we may expect to find confirmation of our theory regarding the mummy. As said in the *Encyclopædia Britannica*:

The origin of mummification in Egypt has given rise to much learned conjecture, now, however, superseded by positive knowledge—a comparative study of sepulchral texts having furnished Egyptologists with convincing proof that the inviolate preservation of the body was deemed essential to the corporeal resurrection of the "justified" dead.¹ The living man consisted of a body, a soul, an intelligence, and an appearance, or *eidolon*—in Egyptian, a Ka. Death dissociated these four parts, which must ultimately be reunited for all eternity. Between death on earth and life everlasting there intervened, however, a period varying from 3,000 to 10,000 years, during which the intelligence wandered, luminous, through space, while the soul performed a painful probationary pilgrimage through the mysterious underworld. The body, in order that it should await, intact, the return of the soul whose habitation it was, must meanwhile be guarded from corruption and every danger. Hence, and hence only,² the extraordinary measures taken to insure the preservation of the corpse and the inviolability of the sepulchres; hence the huge pyramid, the secret pit, and the subterranean labyrinth. The shadowy and impalpable Ka—the mere aspect, be it remembered, of the man—was supposed to dwell in the tomb with the mummied body. This fragile conception was not, however, indestructible, like the soul and the intelligence. Being an aspect, it must perforce be the aspect of something material: and if the body which it represented were destroyed or damaged, the Ka was liable to the like mischance. In view of this danger, the Egyptian, by stocking his sepulchre with portrait statues, sought to provide the Ka with other chances of continuance, these statues being designed, in a strictly literal sense, to serve as supports or dummies for the Ka.³

In the above we see a distorted copy of the Wisdom-Religion as to after-death states of consciousness, showing, however, what the Egyptians believed would be the fate of the lower quaternary, were the physical remains preserved from dissolution. To put it in theosophical terminology, they considered that the self-consciousness (of Fifth-Race man now being in Kâma-Manas) rose into Devachan, leaving behind the Kâma Rûpa in Kâma Loka, while the Linga Sharîra remained intact with the physical body. Observe the difference between this and the ordinary course of the lower quaternary when there has been no mummification; the Linga Sharîra dissolves

¹ We will all agree with the sage remark of another Egyptologist in his dictionary of Egyptian words, that the functions of the mummy (whatsoever they may be) "commenced *after* death."

² What data enables any modern Egyptologist to assert so confidently that such was the sole reason?

³ According to *Isis Unveiled* (i. 226), the Ka was provided for even better than this. A "symbol of their incorruptible and immortal spirit," an inextinguishable lamp, attached to the mummy "by a magnetic thread," was sometimes placed in its sepulchre.

along with the fleshy part of the body, the Kâma Rûpa disintegrating in course of time in the Kâma Loka, while the apotheosized portion of the Kâma-Manas becomes affiliated in Devachan with the Higher Ego, not enumerated in the above quotation as part of mortal man. But as shown by the late Egyptologist, Miss Amelia B. Edwards (see *Theosophist*, xiii. 276), instead of having only four, the Egyptian "conceived of man as a composite being, consisting of at least six parts," of which "the Ka dwelt with the mummy in the sepulchre." She then describes this "very interesting personage":

Authors agree as to the shadowy nature of the Ka. . . . They recognize that it was a Spectral Something, apart from the man's body, inseparable from him during life, surviving him after death, and destined to be reunited to him hereafter. . . .

The ancient Egyptian appealed to passers-by on behalf, not of his soul, which was performing its pilgrimage in Hades, but of his Ka, which was the companion of his mummy in the tomb.

And what might we suppose he wanted for his Ka? Peace after the battle of life? Loving remembrance on the part of those who survived him?

Not at all. His supplication was of a far more material character. It was literally for the good things of this world—in a word, for what is expressively termed "a square meal."

Opinions may differ as to the nature of the Ka itself; one regarding it as a ghost, another as a double, another as an *eidolon*, or genius. . . .

The ancient Egyptians were the first . . . people of antiquity who believed in the immortality of the soul. . . . But they believed also in the immortality of the rest of the man—in the literal resurrection of the body, and of the ultimate reunion of body, soul, intelligence, name, shadow, and Ka.

The description of the Ka here shows unmistakably to the 'Theosophist that it was the astral body, and that the Egyptians thought that by mummification it was given so prolonged an existence as to affect the succeeding incarnation. Assuredly the philosophers and Initiates of Egypt never believed in the literal resurrection of the body, but as explained by H. P. B.:

For 3,000 years at least the "mummy," notwithstanding all the chemical preparations, goes on throwing off, to the last, invisible atoms, which from the hour of death, reëntering the various vortices of being, go indeed through every variety of organized life-forms. But it is not the soul—the fifth, least of all the sixth, principle—but the life-atoms of the Jîva, the second principle. At the end of the 3,000 years, sometimes more and sometimes less, after endless transmigrations, all these atoms are once more drawn together, and are made to form the new outer clothing or the body of the same monad (the real soul) which had already been clothed with it two or three thousand of years before. . . . Such was the true occult theory of the Egyptians.¹

The above shows that Prâna, as well, is retained a much longer time by the process, and the statement in *Isis* (i. 226), that "the astral soul of the mummy was believed to be lingering about the body

¹ *Theosophist*, iv. 286.

for the whole space of the 3,000 years of the circle of necessity," is enough to show support for the present theory regarding the mummy.¹

It is not here stated that one whose astral form has been thus preserved must retake that identical one upon reïncarnating. The theory advanced in this paper is that the present incarnation, by coming into psychometric relationship with such old astral substance and its thought-pictures, to a great extent preserved through mummification of the body, will thereby gain a knowledge of that particular earth-life. Since some mummies—even according to exoteric Egyptologists—are nearly 6,000 years old, and since men of this Kali Yuga seldom require longer than 1,500 years to exhaust their spiritual impetus in higher spheres, it follows that several intervening incarnations may have taken place, any recollection as to which will not necessarily be gained by psychometrizing that particular mummy.

In this connection I am reminded of the case of an American who came into possession of a talisman, which likewise gave him remembrance of his former incarnation. Learning that previously he had been a priest among a tribe of North American Indians, he again went among them, and has since been initiated in some of their occult degrees. If a gem could produce such an effect, assuredly a mummy would afford more ample proof of reïncarnation. Those who have given psychometry any practical attention know how vivid are the astral pictures retained in an object worn by a person, but in the case of one's mummy the psychic impressions would be even too strong for one of weak will.

It is quite enough, in order to bring back the race to a belief in reëmbodiment in a more advanced and liberal age than the present, that a percentage of mummies discovered be shown as locking up memories of past lives of those who are living again. During the spirit of religious bigotry in past centuries no such demonstration would have been undertaken, nor in the present is psychometry in sufficient repute to admit of such investigation being deemed scientific; but with the incoming of a new and better cycle the time must soon come when this proof will be forthcoming.

Such a practical demonstration of the truth of reïncarnation would produce a thunder-clap in the mental sky of the West, and give it by far the greatest possible impulse toward a higher evolution. The importance of showing to the Western world the existence of the main pillar of modern Theosophy cannot be over-estimated, but in so doing evidence that might avail in the East would be of little use in this materialistic West which prides itself upon being so practical. No

¹ It might be urged as an objection that the Egyptians mummified their "cats" as well. This custom doubtless arose among the profane, who, believing in the literal resurrection of the body, desired their "sacred" pets to reappear with them.

metaphysical subtleties will therefore do. Here the question usually asked is:

"If I have lived on earth so many times before, why do I not remember something about it?"

Students of Theosophy, instead of trying to make plain the necessarily complicated answers as found in the *Key to Theosophy* (pp. 127, 128, and 130), usually give a simpler—and totally inadequate—explanation. The importance, therefore, of a practical demonstration of the fact of reincarnation is very evident, since its acceptance by the dominant Western races would give the greatest impetus to the world's evolution. Once that a person is brought to the firm conviction that hundreds of lives are lived by every one on earth, the whole meaning and purpose of existence assumes a new aspect. New incentives to right action are aroused, for a philosophic basis for ethics usurps the place of blind belief in dogma. As with individuals, so with nations: they will be urged to a more universal recognition of the ties of brotherhood, for every citizen will see that not always has he been a member of that particular nation into which he was last born.

Now without question the grandest mysteries of the West were those of old Chem; she is to-day in a fallen state, a few *felaheen* along the Nile representing all that is now seen of a once resplendent civilization. Her children have incarnated elsewhere, but at the return of the auspicious cycle they will come back, and she will regain her lost estate. Being the great depository of occult wisdom in the West, it would seemingly be the self-imposed duty of Egypt to prove unequivocally the truth of reincarnation. This, I feel assured, can be done by means of the mummies at the proper time.

In the meanwhile it is to be hoped that more care will be taken of them in the museums, and that no more ancient tombs be discovered. It is a matter of regret, even from archæological reasons, that they receive the treatment they do. The ancient burial places of the Incas are strewn with mummied fragments, the stupid gold-seeker having wrought ruin everywhere. Ship-loads of Egyptian mummies have actually been taken to England and ground up for fertilizing and painting purposes! Such gross desecration should be prohibited by law; but the difficulty is that if the moral status and refinement of a people are not sufficiently high to demand the passing of such a law, its presence on the statute books would be no guarantee for its enforcement.

However, if our theory is correct, the work of demonstrating reincarnation by means of the mummy is in good hands, for, as said somewhere in *The Secret Doctrine*, although the "Egyptian priests" have forgotten a great deal of their archaic wisdom, they still know vastly more than our Egyptologists.

JOHN M. PRYSE.

Elementals.

BY H. P. BLAVATSKY.

(Continued from Vol. XII. p. 548.)

ANOTHER class are those elemental beings which will never evolve into human beings in the present Manvantara, but occupy, as it were, a specific step of the ladder of being, and, by comparison with the others, may properly be called nature-spirits, or cosmic agents of nature, each being confined to its own element and never transgressing the bounds of others. These are what Tertullian called the "princes of the powers of the air."

In the teachings of Eastern Kabalists, and of the Western Rosicrucians and Alchemists, they are spoken of as the creatures evolved in and from the four kingdoms of earth, air, fire and water, and are respectively called gnomes, sylphs, salamanders and undines. Forces of nature, they will either operate effects as the servile agents of general law, or may be employed, as shown above, by the disembodied spirits—whether pure or impure—and by living adepts of magic and sorcery, to produce desired phenomenal results. Such beings never become men.¹

Under the general designation of fairies, and fays, these spirits of the elements appear in the myths, fables, traditions, or poetry of all nations, ancient and modern. Their names are legion—peris, devs, djins, sylvans, satyrs, fauns, elves, dwarfs, trolls, norns, nisses, kobolds, brownies, necks, stromkarls, undines, nixies, goblins, ponkes, banshees, kelpies, pixies, moss people, good people, good neighbours, wild women, men of peace, white ladies—and many more. They have been seen, feared, blessed, banned, and invoked in every quarter of the globe and in every age. Shall we then concede that *all* who have met them were hallucinated?

These Elementals are the principal agents of disembodied but *never visible* "shells" taken for spirits at *séances*, and are, as shown above, the producers of all the phenomena except the subjective.

¹ Persons who believe in clairvoyant power, but are disposed to discredit the existence of any other spirits in nature than disembodied human spirits, will be interested in an account of certain clairvoyant observations which appeared in the *London Spiritualist* of June 29th, 1877. A thunder-storm approaching, the seeress saw "a bright spirit emerge from a dark cloud and pass with lightning speed across the sky, and, a few minutes after, a diagonal line of dark spirits in the clouds." These are the Maruts of the Vedas.

The well-known lecturer, author, and clairvoyant, Mrs. Emma Hardinge Britten, has published accounts of her frequent experiences with these elemental spirits. If Spiritualists will accept her "spiritual" experience they can hardly reject her evidence in favour of the occult theories.

In the course of this article we will adopt the term "Elemental" to designate only these nature-spirits, attaching it to no other spirit or monad that has been embodied in human form. Elementals, as said already, have no form, and in trying to describe what they are, it is better to say that they are "*centres of force*" having instinctive desires, but no consciousness, as we understand it. Hence their acts may be good or bad indifferently.

This class is believed to possess but one of the three chief attributes of man. They have neither immortal spirits nor tangible bodies; only astral forms, which partake, to a distinguishing degree, of the element to which they belong and also of the ether. They are a combination of sublimated matter and a rudimental mind. Some remain throughout several cycles changeless, but still have no separate individuality, acting collectively, so to say. Others, of certain elements and species, change form under a fixed law which Kabalists explain. The most solid of their bodies is ordinarily just immaterial enough to escape perception by our physical eyesight, but not so unsubstantial but that they can be perfectly recognized by the inner or clairvoyant vision. They not only exist and can all live in ether, but can handle and direct it for the production of physical effects, as readily as we can compress air or water for the same purpose by pneumatic and hydraulic apparatus; in which occupation they are readily helped by the "human elementaries," or the "shells." More than this; they can so condense it as to make for themselves tangible bodies, which by their Protean powers they can cause to assume such likeness as they choose, by taking as their models the portraits they find stamped in the memory of the persons present. It is not necessary that the sitter should be thinking at the moment of the one represented. His image may have faded many years before. The mind receives indelible impression even from chance acquaintances or persons encountered but once. As a few seconds' exposure of the sensitized photograph plate is all that is requisite to preserve indefinitely the image of the sitter, so is it with the mind.

According to the doctrine of Proclus, the uppermost regions from the Zenith of the Universe to the Moon belonged to the Gods or Planetary Spirits, according to their hierarchies and classes. The highest among them were the twelve Huper-ouranioi, or Supercelestial Gods, with whole legions of subordinate Daimons at their command. They are followed next in rank and power by the Egkosmioi, the Inter-cosmic Gods, each of these presiding over a great number of Daimons, to whom they impart their power and change it from one to another at will. These are evidently the personified forces of nature in their mutual correlation, the latter being represented by the third class, or the Elementals we have just described.

Further on he shows, on the principle of the Hermetic axiom—of types, and prototypes—that the lower spheres have their subdivisions

and classes of beings as well as the upper celestial ones, the former being always subordinate to the higher ones. He held that the four elements are all filled with Daimons, maintaining with Aristotle that the universe is full, and that there is no void in nature. The Daimons of the earth, air, fire, and water are of an elastic, ethereal, semi-corporeal essence. It is these classes which officiate as intermediate agents between the Gods and men. Although lower in intelligence than the *sixth* order of the higher Daimons, these beings preside directly over the elements and organic life. They direct the growth, the inflorescence, the properties, and various changes of plants. They are the personified ideas or virtues shed from the heavenly Hylê into the inorganic matter; and, as the vegetable kingdom is one remove higher than the mineral, these emanations from the celestial Gods take form and being in the plant, they become its *soul*. It is that which Aristotle's doctrine terms the *form* in the three principles of natural bodies, classified by him as privation, matter, and form. His philosophy teaches that besides the original matter, another principle is necessary to complete the triune nature of every particle, and this is form; an invisible, but still, in an ontological sense of the word, a substantial being, really distinct from matter proper. Thus, in an animal or a plant—besides the bones, the flesh, the nerves, the brains, and the blood, in the former; and besides the pulpy matter, tissues, fibres, and juice in the latter, which blood and juice, by circulating through the veins and fibres, nourishes all parts of both animal and plant; and besides the animal spirits, which are the principles of motion, and the chemical energy which is transformed into vital force in the green leaf—there must be a substantial form, which Aristotle called in the horse, the horse's *soul*; Proclus, the *daimon* of every mineral, plant, or animal, and the mediæval philosophers, the *elementary spirits* of the four kingdoms.

All this is held in our century as "poetical metaphysics" and gross superstition. Still on strictly ontological principles, there is, in these old hypotheses, some shadow of probability, some clue to the perplexing missing links of exact science. The latter has become so dogmatic of late, that all that lies beyond the ken of *inductive* science is termed imaginary; and we find Professor Joseph Le Conte stating that some of the best scientists "ridicule the use of the term 'vital force,' or vitality, as a *remnant of superstition*."¹ De Candolle suggests the term "vital movement," instead of vital force;² thus preparing for a final scientific leap which will transform the immortal, thinking man, into an automaton with clock-work inside him. "But," objects Le Conte, "can we conceive of movement without force? And if the movement is peculiar, so also is the *form of force*."

¹ *Correlation of Vital with Chemical and Physical Forces*, by J. Le Conte.

² *Archives des Sciences*, xlv. 345. December, 1872.

In the Jewish Kabbalah, the nature-spirits were known under the general name of Shedim, and divided into four classes. The Hindûs call them Bhûtas and Devas, and the Persians called them all Devs; the Greeks indistinctly designated them as Daimons; the Egyptians knew them as Afrites. The ancient Mexicans, says Kaiser, believed in numerous spirit-abodes, into one of which the shades of innocent children were placed until final disposal; into another, situated in the sun, ascended the valiant souls of heroes; while the hideous spectres of incorrigible sinners were sentenced to wander and despair in subterranean caves, held in the bonds of the earth-atmosphere, unwilling and unable to liberate themselves. This proves pretty clearly that the "ancient" Mexicans knew something of the doctrines of Kâma Loka. These passed their time in communicating with mortals, and frightening those who could see them. Some of the African tribes know them as Yowahoos. In the Indian Pantheon, as we have often remarked, there are no less than 330,000,000 of various kinds of spirits, including Elementals, some of which were termed by the Brâhmans, Daityas. These beings are known by the adepts to be attracted toward certain quarters of the heavens by something of the same mysterious property which makes the magnetic needle turn toward the north, and certain plants to obey the same attraction. If we will only bear in mind the fact that the rushing of planets through space must create as absolute a disturbance in the plastic and attenuated medium of the ether, as the passage of a cannon shot does in the air, or that of a steamer in the water, and on a cosmic scale, we can understand that certain planetary aspects, admitting our premises to be true, may produce much more violent agitation and cause much stronger currents to flow in a given direction than others. We can also see why, by such various aspects of the stars, shoals of friendly or hostile Elementals might be poured in upon our atmosphere, or some particular portion of it, and make the fact appreciable by the effects which ensue. If our royal astronomers are able, at times, to predict cataclysms, such as earthquakes and inundations, the Indian astrologers and mathematicians can do so, and have so done, with far more precision and correctness, though they act on lines which to the modern sceptic appear ridiculously absurd. The various races of spirits are also believed to have a special sympathy with certain human temperaments, and to more readily exert power over such than others. Thus, a bilious, lymphatic, nervous, or sanguine person would be affected favourably or otherwise by conditions of the astral light, resulting from the different aspects of the planetary bodies. Having reached this general principle, after recorded observations extending over an indefinite series of years, or ages, the adept astrologer would require only to know what the planetary aspects were at a given anterior date, and to apply his knowledge of the succeeding changes in the heavenly bodies, to be able to trace, with approximate accuracy,

the varying fortunes of the personage whose horoscope was required, and even to predict the future. The accuracy of the horoscope would depend, of course, no less upon the astrologer's astronomical erudition than upon his knowledge of the occult forces and races of nature.

Pythagoras taught that the entire universe is one vast series of mathematically correct combinations. Plato shows the Deity geometrizing. The world is sustained by the same law of equilibrium and harmony upon which it was built. The centripetal force could not manifest itself without the centrifugal in the harmonious revolutions of the spheres; all forms are the product of this dual force in nature. Thus, to illustrate our case, we may designate the spirit as the centrifugal, and the soul as the centripetal, spiritual energies. When in perfect harmony, both forces produce one result; break or damage the centripetal motion of the earthly soul tending toward the centre which attracts it; arrest its progress by clogging it with a heavier weight of matter than it can bear, and the harmony of the whole, which was its life, is destroyed. Individual life can only be continued if sustained by this two-fold force. The least deviation from harmony damages it; when it is destroyed beyond redemption, the forces separate and the form is gradually annihilated. After the death of the depraved and the wicked, arrives the critical moment. If during life the ultimate and desperate effort of the inner self to reunite itself with the faintly-glimmering ray of its divine monad is neglected; if this ray is allowed to be more and more shut out by the thickening crust of matter, the soul, once freed from the body, follows its earthly attractions, and is magnetically drawn into and held within the dense fogs of the material atmosphere of the Kâma Loka. Then it begins to sink lower and lower, until it finds itself, when returned to consciousness, in what the ancients termed Hades, and we—Avichi. The annihilation of such a soul is never instantaneous; it may last centuries, perhaps; for nature never proceeds by jumps and starts, and the astral soul of the personality being formed of elements, the law of evolution must bide its time. Then begins the fearful law of compensation, the Yin-youan of the Buddhist initiates.

This class of spirits are called the "terrestrial," or "*earthly* elementaries," in contradistinction to the other classes, as we have shown in the beginning. But there is another and still more dangerous class. In the East, they are known as the "Brothers of the Shadow," living men possessed by the earth-bound elementaries; at times—their *masters*, but ever in the long run falling victims to these terrible beings. In Sikkhim and Tibet they are called Dug-pas (red-caps), in contradistinction to the Geluk-pas (yellow-caps), to which latter most of the adepts belong. And here we must beg the reader not to misunderstand us. For though the whole of Bûtan and Sikkhim belongs to the old religion of the Bhons, now known generally as the Dug-pas, we

do not mean to have it understood that the whole of the population is possessed, *en masse*, or that they are all sorcerers. Among them are found as good men as anywhere else, and we speak above only of the *elite* of their Lamaseries, of a nucleus of priests, "devil-dancers," and fetish worshippers, whose dreadful and mysterious rites are utterly unknown to the greater part of the population. Thus there are two classes of these terrible "Brothers of the Shadow"—the *living* and the *dead*. Both cunning, low, vindictive, and seeking to retaliate their sufferings upon humanity, they become, until final annihilation, vampires, ghouls, and prominent actors at *séances*. These are the leading "stars," on the great spiritual stage of "materialization," which phenomenon they perform with the help of the more intelligent of the genuine-born "elemental" creatures, which hover around and welcome them with delight in their own spheres. Henry Kunrath, the great German Kabalist, in his rare work, *Amphitheatrum Sapientiæ Æternæ*, has a plate with representations of the four classes of these human "elementary spirits." Once past the threshold of the sanctuary of initiation, once that an adept has lifted the "Veil of Isis," the mysterious and jealous Goddess, he has nothing to fear; but till then he is in constant danger.

Magi and theurgic philosophers objected most severely to the "evocation of souls." "Bring her (the soul) not forth, lest in departing she retain something," says Psellus. "It becomes you not to behold them *before your body is initiated*, since, by always alluring, they seduce the souls of the uninitiated"—says the same philosopher, in another passage.

They objected to it for several good reasons. 1. "It is extremely difficult to distinguish a good Daimon from a bad one," says Iamblichus. 2. If the shell of a good man succeeds in penetrating the density of the earth's atmosphere—always oppressive to it, often hateful—still there is a danger that it cannot avoid; the soul is unable to come into proximity with the material world without that on "departing, she *retains* something," that is to say, she contaminates her purity, for which she has to suffer more or less after her departure. Therefore, the true theurgist will avoid causing any more suffering to this pure denizen of the higher sphere than is absolutely required by the interests of humanity. It is only the practitioners of black magic—such as the Dug-pas of Bhûtan and Sikkhim—who compel the presence, by the powerful incantations of necromancy, of the tainted souls of such as have lived bad lives, and are ready to aid their selfish designs.

Of intercourse with the Augoeldes, through the mediumistic powers of *subjective* mediums, we elsewhere speak.

The theurgists employed chemicals and mineral substances to chase away evil spirits. Of the latter, a stone called Mnizurin was one of the most powerful agents. "When you shall see a *terrestrial*

Daimon approaching, exclaim, and sacrifice the stone Mnizurin"—exclaims a Zoroastrian Oracle (Psel., 40).

These "Daimons" seek to introduce themselves into the bodies of the simple-minded and idiots, and remain there until dislodged therefrom by a powerful and *pure* will. Jesus, Apollonius, and some of the apostles, had the power to cast out "devils," by purifying the atmosphere *within* and *without* the patient, so as to force the unwelcome tenant to flight. Certain volatile salts are particularly obnoxious to them; Zoroaster is corroborated in this by Mr. C. F. Varley, and ancient science is justified by modern. The effect of some chemicals used in a saucer and placed under the bed, by Mr. Varley, of London,¹ for the purpose of keeping away some disagreeable physical phenomena at night, are corroborative of this great truth. Pure or even simply inoffensive human spirits fear nothing, for having rid themselves of *terrestrial* matter, terrestrial compounds can affect them in no wise; such spirits are like a *breath*. Not so with the earth-bound souls and the nature-spirits.

It is for these carnal terrestrial Larvæ, degraded human spirits, that the ancient Kabalists entertained a hope of *reincarnation*. But when, or how? At a fitting moment, and if helped by a sincere desire for his amendment and repentance by some strong, sympathizing person, or the will of an adept, or even a desire emanating from the erring spirit himself, provided it is powerful enough to make him throw off the burden of sinful matter. Losing all consciousness, the once bright monad is caught once more into the vortex of our terrestrial evolution, and repasses the subordinate kingdoms, and again breathes as a living child. To compute the time necessary for the completion of this process would be impossible. Since there is no perception of time in eternity, the attempt would be a mere waste of labour.

Speaking of the elementary, Porphyry says:

These invisible beings have been receiving from men honours as gods; . . . a universal belief makes them capable of becoming very malevolent; it proves that their wrath is kindled against those who neglect to offer them a legitimate worship.²

Homer describes them in the following terms:

Our gods appear to us when we offer them sacrifice . . . *sitting themselves at our tables, they partake of our festival meals*. Whenever they meet on his travels a solitary Phœnician, they *serve to him as guides*, and otherwise manifest their

¹ Mr. Cromwell F. Varley, the well-known electrician of the Atlantic Cable Company, communicates the result of his observations, in the course of a debate at the Psychological Society of Great Britain, which is reported in the *Spiritualist* (London, April 14th, 1876, pp. 174, 175). He thought that the effect of free nitric acid in the atmosphere was able to drive away what he calls "unpleasant spirits." He thought that those who were troubled by unpleasant spirits at home, would find relief by pouring one ounce of vitriol upon two ounces of finely-powdered nitre in a saucer and putting the mixture under the bed. Here is a scientist, whose reputation extends over two continents, who gives a recipe to drive away bad spirits! And yet the general public mocks at as a "superstition" the herbs and incenses employed by Hindûs, Chinese, Africans, and other races to accomplish the self-same purpose!

² "Of Sacrifices to Gods and Daimons," chap. ii.

presence. We can say that *our piety* approaches us to them as much as crime and bloodshed unite the Cyclopes and the ferocious race of Giants.¹

The latter proves that these Gods were kind and beneficent Daimons, and that, whether they were *disembodied* spirits or elemental beings, they were no "devils."

The language of Porphyry, who was himself a direct disciple of Plotinus, is still more explicit as to the nature of these spirits.

Daimons are invisible; but they know *how to clothe themselves* with forms and configurations subjected to numerous variations, which can be explained by their nature *having much of the corporeal in itself*. Their abode is in the neighbourhood of the earth . . . and *when they can escape the vigilance of the good Daimons, there is no mischief they will not dare commit*. One day they will employ brute force: another, *unning*.²

Further, he says:

It is a child's play for them to arouse in us vile passions, to impart to societies and nations turbulent doctrines, provoking wars, seditions, and other public calamities, and then tell you "that all of these are the work of the gods." . . . These spirits pass their time in cheating and deceiving mortals, creating around them illusions and prodigies; *their greatest ambition is to pass as gods and souls* (disembodied spirits).³

Iamblichus, the great theurgist of the Neoplatonic school, a man skilled in sacred magic, teaches that:

Good Daimons appear to us *in reality*, while the bad ones can manifest themselves but under the *shadowy forms of phantoms*.

Further, he corroborates Porphyry, and tells how that:

The *good ones fear not the light*, while the *wicked ones require darkness*. . . . The sensations they excite in us make us believe in the presence and reality of things they show, though these things be absent.⁴

Even the most practised theurgists sometimes found danger in their dealings with certain elementaries, and we have Iamblichus stating that:

The gods, the angels, and the Daimons, as well as the *souls*, may be summoned through evocation and prayer. . . . But when, during theurgic operations, a mistake is made, beware! Do not imagine that you are communicating with beneficent divinities, who have answered your earnest prayer; no, for they are bad Daimons, only under the guise of good ones! For the elementaries often clothe themselves with the similitude of the good, and assume a rank very much superior to that they really occupy. Their boasting betrays them.⁵

The ancients, who named but four elements, made of ether a fifth. On account of its essence being made divine by the unseen presence it was considered as a medium between this world and the next. They held that when the directing intelligences retired from any portion of

¹ *Odyssey*, vii.

² Porphyry, "Of Sacrifices to Gods and Daimons," chap. ii.

³ *Ibid.*

⁴ Iamblichus, *De Mysteriis Egyptiorum*.

⁵ *Ibid.*, "On the Difference between the Daimons, the Souls," etc.

ether, one of the four kingdoms which they are bound to superintend, the space was left in possession of *civil*. An adept who prepared to converse with the "invisibles," had to know his ritual well, and be perfectly acquainted with the conditions required for the perfect equilibrium of the four elements in the astral light. First of all, he must purify the essence, and within the circle in which he sought to attract the pure spirits, equilibrate the elements, so as to prevent the ingress of the Elementals into their respective spheres. But woe to the imprudent enquirer who ignorantly trespasses upon forbidden ground; danger will beset him at every step. He evokes powers that he cannot control; he arouses sentries which allow only their masters to pass. For, in the words of the immortal Rosicrucian:

Once that thou hast resolved to become a coöperator with the spirit of the *living* God, take care not to hinder Him in His work; for, if thy heat exceeds the natural proportion, thou hast stirr'd the wrath of the *moyst*¹ *natures*, and they will stand up against the *central fire*, and the central fire against them, and there will be a terrible division in the *chaos*.²

The spirit of harmony and union will depart from the elements, disturbed by the imprudent hand; and the currents of blind forces will become immediately infested by numberless creatures of matter and instinct—the bad demons of the theurgists, the devils of theology; the gnomes, salamanders, sylphs, and undines will assail the rash performer under multifarious aerial forms. Unable to invent anything, they will search your memory to its very depths; hence the nervous exhaustion and mental oppression of certain sensitive natures at spiritual circles. The Elementals will bring to light long-forgotten remembrances of the past; forms, images, sweet mementoes, and familiar sentences, long since faded from our own remembrance, but vividly preserved in the inscrutable depths of our memory and on the astral tablets of the imperishable "Book of Life."

The author of the Homoiomerian system of philosophy, Anaxagoras of Clazomene, firmly believed that the spiritual prototypes of all things, as well as their elements, were to be found in the boundless ether, where they were generated, whence they evolved, and whither they returned from earth. In common with the Hindûs who had

¹ We give the spelling and words of this Kabalist, who lived and published his works in the seventeenth century. Generally he is considered as one of the most famous alchemists among the Hermetic philosophers.

² The most positive of materialistic philosophers agree that all that exists was evolved from ether; hence, air, water, earth, and fire, the four primordial elements must also proceed from ether and chaos the first *duad*; all the imponderables, whether now known or unknown, proceed from the same source. Now, if there is a spiritual essence in matter, and that essence forces it to shape itself into millions of individual forms, why is it illogical to assert that each of these spiritual kingdoms in nature is peopled with beings evolved out of its own material? Chemistry teaches us that in man's body there are air, water, earth, and heat, or fire—*air* is present in its components; *water* in the secretions; *earth* in the inorganic constituents; and *fire* in the animal heat. The Kabalist knows by experience that an elemental spirit contains only one of these, and that each one of the four kingdoms has its own peculiar elemental spirits; man being higher than they, the law of evolution finds its illustration in the combination of all four in him.

personified their Ākâsha, and made of it a deific entity, the Greeks and Latins had deified Æther. Virgil calls Zeus, Pater Omnipotens Æther,¹ Magnus, the Great God, Ether.

These beings, the elemental spirits of the Kabalists,² are those whom the Christian clergy denounce as "devils," the enemies of mankind!

(To be concluded.)

Reincarnation a Scientific Necessity.

IN order to take a practical interest in the theory of Karma and Reincarnation, the existence within the body of a human being of an Ego distinct and separate from its fleshly surroundings should be capable of convincing proof, and this proof should be of such a nature as to carry with it a necessity for Reincarnation on the part of the Ego. The standard for proof required necessarily varies with the individual, but I believe that there is a scientific basis for the belief in both of these, which, apart from purely metaphysical reasons or the ethical aspects of the case, carries conviction of the real presence of the one and of the necessity for the other. In order to find in modern scientific investigation authority for the existence of an immaterial Ego and for its reincarnation, we must, first of all, remember that while Reason may lead to a correct judgment about any given thing, yet the thing itself must be an object of direct perception before Reason is able to delineate it and to assign to it position and quality. Bearing this in view and following the direction indicated by H. P. B., who has always insisted that it is only by seeking within ourselves that we shall be able to discover the "God within us," or the Reincarnating Ego, the following fact becomes distinctly apparent, namely, the possession by every one of a sense of personal identity which no events or changes in life can alter or destroy, and which we cannot believe as remaining

¹ Virgil, *Georgics*, book ii.

² Porphyry and other philosophers explain the nature of the *dweller*s. They are mischievous and deceitful, though some of them are perfectly gentle and harmless, but so weak as to have the greatest difficulty in communicating with mortals whose company they seek incessantly. The former are not wicked through intelligent malice. The law of spiritual evolution not having yet developed their instinct into intelligence, whose highest light belongs but to immortal spirits, their powers of reasoning are in a latent state, and, therefore, they themselves, irresponsible.

But the Latin Church contradicts the Kabalists. St. Augustine has even a discussion on that account with Porphyry, the Neoplatonist. "These spirits," he says, "are deceitful, not by their nature, as Porphyry, the theurgist, will have it, but through malice. They pass themselves off for gods and for the souls of the defunct" (*Civ. Dei*, x. 2). So far Porphyry agrees with him; "but they do not claim to be demons [read devils], for they are such in reality!"—adds the Bishop of Hippo. So far, so good, and he is right there. But then, under what class should we place the men *without heads*, whom Augustine wishes us to believe he saw himself; or the satyrs of St. Jerome, which he asserts were exhibited for a considerable length of time at Alexandria? They were, he tells us, "men with the legs and tails of goats"; and, if we may believe him, one of these satyrs was actually pickled and sent in a cask to the Emperor Constantine!!!

other than the same from Birth to Death. We find, on further examination, that it manifests its presence as self-consciousness, abstract from the body or any other object than itself.

We have, then, discovered the Ego, but we have not located it with reference to its surroundings: in fact, we are as yet quite unable to say exactly whether this Ego is distinct from the body or not. Is it not probable that the sense of self-hood is due to a certain grouping of the brain cells? To this science gives a very positive denial, because it has been abundantly proved that no single grouping of the cells remains unchanged, but that every thought which we have and which is accompanied by self-consciousness is also accomplished by re-grouping the cells in use, so that since my identity as the thinker is unchanged, though the act of thought has changed their grouping, my sense of identity does not proceed from this source.

Having thus eliminated the Ego from the method of its manifestation (for every change of thought, together with its change in cell-grouping, is accompanied by self-consciousness), let us see if this sense of identity is an innate attribute of physical matter, either in the body or the brain. The well-known fact that during a normal life the particles of matter in both body and brain are changed completely, not only once but several times, shows us that identity cannot possibly proceed from matter. For that feeling of self-hood, of which we are so vividly conscious, remains the same during all this time of change amongst the particles which it pervades, and cannot, therefore, come from the physical body. If, now, this sense of Self is neither due to physical matter nor to the grouping of the brain cells, and if, as an object of immediate perception, it is One and Indivisible as "I am I," we must conclude that it comes from an immaterial self-determining Ego, pervading with its power of identity the physical body in which it manifests. Nor are means wanting by which we may define it yet more definitely, because we find that while the matter of the brain is ever changing its cellular groupings, and while the substance of the brain and body is in a constant state of change, particles leaving the body and being continually replaced by others, this Ego is characterized by permanency, is, in fact, the direct antithesis to its surroundings, being changeless amidst continued change.

Having thus detached the Ego from its physical personality let us see if it is possible to discover any particular function by the exercise of which its connection with the body may be explained. We know by actual perception that the Ego manifests as self-consciousness in the physical body, and scientific investigation has shown that each manifestation of self-consciousness is effected by a corresponding modification amongst the molecules of physical matter, so that Permanent Identity manifests itself by destroying the identity of the manifesting medium. In thus identifying the physical body with itself the Ego

does not identify the particles of physical matter whose active modifications have given self-consciousness to the outer man, but it identifies with itself the act of change which has taken place. In other words, the energy of Life which is represented by this molecular change, is at once identified with the Permanent Ego within the human body, which latter thus becomes a machine by which the Life Principle is individualized. For the effect which its physical modifications have, enable the Immaterial Ego behind them to identify them, and thus to change them into acts of measurable intensities of self-consciousness. When we consider that however much the threshold of consciousness may be displaced, as in sleep, by hypnotism, etc., yet self-consciousness must endure as long as physical life endures; when to this we add our knowledge of the ceaseless modifications which take place both day and night in the human body, and each of which is an act by which a definite measure of self-consciousness is introduced into the physical life of the body—when we consider these things we may conclude generally that the function of the Ego is to identify the physical life of Man with itself.

From the nature of the Ego's function, which has just been shown, and from the nature of the Ego as opposed to the body it inhabits, we may deduce the scientific necessity the Ego lies under of being a re-incarnation from past earth-lives.

The Law of Heredity has not been definitely settled either as to its scope or as to its method of action, but the mere fact that such a law does exist and that its existence is of the nature of heredity is sufficient to prove our case. That there should be born into man at his birth certain definite tendencies of character requires us to recognize in everyone a duality in this respect. There is the hereditary basis of character, and there is that other part of his character which represents the effect of education and environment upon the permanent nucleus. We have seen that the function of the Ego is to identify the activity of physical life with itself, and thereby fashion out of the Ocean of Life a Personal Life. This, in other words, means that the character of a man belongs to him because his Immaterial Ego is able to identify it with itself. But in thus maintaining personal and characteristic identity, the Ego is conferring upon the personal man a permanent character as outlined by his hereditary tendencies, and an impermanent and changing character which overlays the other. Thus, to take an example, two boys submitted to the same surroundings and educational influences will not lose their individuality; for the hereditary foundation of the character of each will assert a distinctive influence on the resulting development. Now, we have already seen that physical matter can give no permanent identity to a human being, such as the existence of this "hereditary foundation" affords proof of. It can only be given, therefore, by the Reincarnating Ego itself; so that while identifying the effects of phy-

sical life, and thus forming up a physical personality, it at the same time identifies them in a definite and permanently individual way, which manifests on the physical plane and to our perceptions as the laws of heredity. This, I repeat, is evidently true from the fact that the Ego alone can furnish anything in the nature of permanent identity, and therefore if the seeds of heredity be in the Ego it must not only be subject to evolution, but this must have taken place upon this planet. Its Birth is but a Re-birth, and since heredity is the method by which its evolution is effected, so long as there is hereditary imperfection, so long—it is reasonable to believe—will the Ego reïncarnate. Therefore, the law of heredity as assigning to man a permanent characteristic identity, proves the scientific necessity for Reïncarnation under which the Ego lies. The question of how a Permanent Identity may evolve, an apparent contradiction in terms, will form the subject of another paper.

THOS. WILLIAMS.

Selections from The Philosophumena.

(Continued from Vol. XII. page 569.)

AND the Thracians (he says) who dwell round the Haimos, call this [principle] Korybas—and the Phrygians in like manner with the Thracians—for, taking the source of its descent from the top of the head¹ above and from the undelineable brain,² it permeates all the sources of those that are below him,³ but how and in what manner it descends we are ignorant. This (says he) is what was spoken:

His voice indeed we heard, but his form we have not seen.⁴

For the voice of him when described and delineated⁵ is heard, but what is the form that comes down from above from the undelineable, no man knows. And it is in the choïc plasm,⁶ but no one knows it. This (he says) is according to the *Psalms*:

The God who inhabits the flood, and cries and calls from many waters.⁷

The many waters (he says) are the manifold generation of mortal men, from which he cries and calls to the undelineable Man, saying:

Save my darling⁸ from the lions.⁹

¹ ἀπὸ τῆς κορυφῆς . . . τὴν ἀρχὴν τῆς καταβάσεως λαμβάνων—a play on κορύβαντα.

² Sc., of the macrocosmic Heavenly Man or Logos.

³ Sc., the lower principles.

⁴ Cf., *John*, iii. 8; v. 37.

⁵ Sc., the manifested Logos.

⁶ Sc., in the body of every man.

⁷ Cf., *Psalms*, xxix. 10 and 3.

⁸ μονογενῆ—vulgarly rendered “only begotten.” It means really the only one of its kind.

⁹ Cf., *Psalms*, xxxiv. 17; xxi. 21, 22.

To him (he says) it was spoken:

Thou art my son Israel, fear not; should'st thou pass through rivers, they shall not engulf thee; should'st thou pass through fire, it shall not burn thee.¹

By rivers (he says) he means the moist essence of generation, and by fire the impulse and desire towards generation.

Thou art mine, fear not.

And again (he says)—

If a woman forget her children so as not to shew pity on them and give them suck, shall I too forget you?²

—saith Adamas (he says) to his own men.

Nay, though a woman should forget them [her children], yet will I not forget you. Upon my hands³ have I graven you.

And concerning his ascent, that is to say, his regeneration, whereby he is made spiritual, not fleshly, the scripture (says he) declares:

Lift up the gates, ye who are lords of yourselves, and be ye raised up ye everlasting gates, and the king of glory shall come in—

—that is to say, the wonder of wonders.

For who (he says) is this king of glory? A worm⁴ and no man, the scorn of man and the contempt of the people; he is the king of glory, he the mighty in war.⁵

By war he means the war in the body, for the plasm is moulded out of warring elements, as (he says) it is written:

Remember the war that is warred in the body.⁶

This (he says) is the entrance, and this the gate which Jacob saw when he journeyed into Mesopotamia, which is the passing from childhood⁷ to puberty and manhood, that is to say, that knowledge was gained by his going into Mesopotamia—and Mesopotamia (he says) is the stream of the great Ocean, which flows from the middle of the Perfect Man;⁸ and he wondered at the heavenly gate, saying:

How terrible this place! It can be naught else than the dwelling of God, and this is the gate of heaven.⁹

Wherefore (says he) Jesus says:

I am the true gate.¹⁰

And he who says this, is (he says) the perfect man delineated from

¹ Cf., *Isaiah*, xli. 8; xlix. 3; xliii. 1, 2.

² Cf., *Isaiah*, xlix. 15.

³ Perhaps a reference to the formative Hierarchies who fashion man, in which are stored the types upon which the "Builders" work.

⁴ Kundalini, the *serpentine* or annular power; Buddhi made active. This is the Ophis or Serpent-man; the Dragon of Wisdom or Higher Ego, the outcast of the people, even as was and is the Christ.

⁵ Cf., *Psalms*, xlii. 7, 9 and 8; xxi. 7.

⁶ Cf., *Job*, xl. 27.

⁷ Sc., the childhood of adeptship.

⁸ In Hindú terminology this is the Celestial Gangá (Ganges) flowing from the Ákasha, or Ocean of Space.

⁹ Cf., *Genesis*, xxviii. 17.

¹⁰ Cf., *John*, x. 9.

the undelineable above. Accordingly (he says) the perfect man cannot be saved unless he be regenerated by passing through this gate.

The Phrygians also (he says) call this [principle] Papa, for it calms all things which prior to its manifestation were in disorderly and inharmonious movement. For the name Papa (he says) is of all the celestial and terrestrial and informal [powers], saying: Calm, calm¹ the discord of the Kosmos, and make "peace for them who are far," that is to say, for the material and choic, and "peace for them who are near,"² that is, for the spiritual and intelligent perfect men.

The Phrygians also call it the "dead," inasmuch as it is in a tomb and sepulchre buried in the body. This, he says, is what is written:

Ye are whitened sepulchres, filled (he says) within with the bones of the dead³—

—for the living man⁴ is not in you. And again (he says):

The dead shall leap forth from the tombs.⁵

That is to say, from their choic bodies, regenerated spiritual [men], not fleshly. For this (he says) is the resurrection which takes place through the gate of the heavens, and they who pass not through it (he says) all remain dead.

The same Phrygians again (he says) call this [principle] God after its transition. For [a man] becomes God, he says, when he rises from the dead and passes through this gate into heaven. This is the gate which Paul the apostle knew, setting it ajar in a mystery and saying that:

He was caught up by a messenger and was carried to the second and third heaven into the paradise, and saw what he saw, and heard ineffable words, which are not lawful for a man to speak.⁶

These are (he says) what are by all called the ineffable mysteries—

Which also we speak of not in words taught of human wisdom, but in those taught of the spirit, comparing spiritual things with spiritual things; but the animal man does not perceive the things of the Spirit of God, for they are foolishness to him.⁷

And these things (he says) are the ineffable mysteries of the Spirit, which we alone know. Concerning them (he says) the Saviour declared:

No one can come unto me, unless my heavenly Father draw him.⁸

For it is excessively difficult to receive and accept the great and ineffable mystery. And again (he says) the Saviour said:

¹ παῖε παῖε, a play on πάρα.

² Cf., Ephes., ii. 17.

³ Cf., Matth., xxiii. 27.

⁴ In the Bruce MSS., *The Book of the Gods of the Invisible*, and *The Book of the Great Logos in every Mystery* (Amélineau), the "Master" is throughout called "the living Jesus."

⁵ Cf., Matth., xxvii. 52, 53; xi. 5; Luke, vii. 22.

⁶ Cf., II Corinth., xii. 2-4.

⁷ Cf., I Corinth., ii. 13, 14.

⁸ Cf., John, vi. 44.

Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of the heavens, but he that doeth the will of my Father who is in the heavens.¹

For it is necessary to do [the will] and not to hear of it only to enter into the kingdom of the heavens. And again (he says) he declared:

The tax-gatherers and harlots go before you into the kingdom of the heavens.²

For tax-gatherers (he says) are they who receive the taxes [also initiations]³ of the universals, and we (he says) are the "tax-gatherers" [initiated]—

Unto whom the "taxes" [initiations] of the æons have come.⁴

For initiations [or perfections]⁵ (he says) are the seeds disseminated into the world from the undelineable, whereby the whole world is perfected;⁶ for through them also it began to be.

And this (he says) is what was spoken:

The sower went forth to sow. And some [seed] fell by the way side and was trodden under foot, and other on stony places; and it sprang up (he says), and, because it had no depth, it withered and died. And other (he says) fell on fair and good ground, and brought forth fruit, some a hundred, some sixty, and some thirty [fold]. He who has (he says) ears to hear, let him hear.⁷

That is to say (he says), that no one can hear these mysteries except the perfected Gnostics. This (he says) is the fair and good land, of which Moses speaks:

I will bring you into a fair and good land, into a land flowing with milk and honey.⁸

This (he says) is the honey and milk, by tasting which the perfect become free from kingship⁹ and become partakers in the perfection [Plêrôma]. This (he says) is the perfection through which all that is generated from the ingenerable both exists and is perfected.

This same [principle] is also called by the Phrygians the "Unfruitful." For it is unfruitful when it is fleshly and trafficks in the desires of the flesh. This (he says) is what was written:

Every tree that beareth not good fruit is cut down and cast into the fire.¹⁰

For these fruits (he says) are the living men of the Logos alone, who pass through the third gate. And so they say:

If ye ate dead things and did living deeds, what will ye do if ye eat living things?

¹ Cf., *Matth.*, vii. 21.

² Cf., *Matth.*, xxi. 31.

³ Another untranslatable word-play: *τελώναι* are tax-gatherers (publicans); *τὰ τέλη* are either "taxes," "initiations," "mysteries," or "ends."

⁴ Cf., *I Corinth.*, x. 11. The Authorized Version translates this, "the ends of the world!"

⁵ *τέλη*.

⁶ *συντελείται*.

⁷ Cf., *Matth.*, xiii. 3-9; *Mark*, iv. 3-9; *Luke*, viii. 5-8.

⁸ Cf., *Deuteronomy*, xxxi. 20.

⁹ *S.*, the kingship of matter. See above (Chap. 8; *LUCIFERA*, xii. 567) "the unkinged race above"; those on the fourth plane, above the three lower planes of matter.

¹⁰ Cf., *Matth.*, iii. 10; *Luke*, iii. 9.

And by living things they mean logoi and thoughts and men, the pearls of that undelineable, cast down into the plasm below. That is (he says) the meaning of:

Cast not that which is holy to the dogs, nor the pearls to the swine—¹

—saying that the work of dogs and swine² is the intercourse between man and woman.

The Phrygians also (he says) call the same [principle] Aipolos [*vulgo*, the "goat herd"], not because (he says) he feeds she-goats and he-goats, as the psychics³ interpret the name, but because (he says) he is the Aipolos, that is to say "he who is ever turning"⁴ (*ho aei polôn*), revolving, and driving round the whole Kosmos in its revolution. For the turning (*polein*) is the revolution and mutation of things. Hence (he says) they call the two centres [or goads]⁵ of the heaven, poles (*polous*). The poet also says:

Hither resorts⁶ (*phleilai*) the old man of the sea, whose words err not, the immortal Ægyptian Prôteus.⁷

He is not "for sale,"⁸ but rotates there, as it were, and revolves. The cities moreover in which we dwell are called cities (*poleis*)⁹ because we turn ourselves about and move round in them. Thus it is (he says) that the Phrygians call by the name of Ai-polos him who rotates all things always in all directions and turns them to their proper [affinities].¹⁰

The Phrygians also call it (he says) the "Fruitful," for (he says):

More are the children of the lonely woman than of her who hath a husband.¹¹

That is to say, that the regenerate immortal [children] and they that continue for ever are many, though few be generated; whereas the

¹ Cf., *Matth.*, vii. 6.

² I cannot but think that there may be a connection between this symbology and the mystic words "huc kue." The pig-washing was an important incident in the public procession of the Eleusinia, as Apuleius tells us in *The Golden Ass*. The license of mystical word-play would find no difficulty in connecting *ὅς κύε* with *ὄς* (pig) and *κύων* (dog), and the transition from *ὄς* to its synonym *χοῖρος* would be simple. Hence the dog and pig symbolize the lower animal man and woman which have to be transformed into the androgyne Inner Man, and thence into the Christos. Compare also the parable of the Prodigal Son (the Astral Man, and also the Lower Manas) who went into a foreign country (earth life) and was fain to fill his belly with the husks that the "swine" did eat. Perhaps also this may throw some light on the theological "crux" of the casting out of the devils into the herd of "swine."

³ Those of the second of the three degrees, pneumatics (spiritual), psychics (astral), hylics (material).

⁴ *αἰπόλος* = ὁ αἰεὶ πολῶν.

⁵ *κέντρον* means both a centre and a goad; *πόλος* means either a pole or the vault of the heaven. What if after all the "magnetic pole" is a circular tract above and *outside* the earth!

⁶ Lit., turns round and round, or goes and comes frequently.

⁷ Cf., *Hom.*, *Od.*, iv. 384.

⁸ The word *πωλείται* can bear the meaning of *πιπράσκειται* also; and this was probably the vulgar interpretation of the line.

⁹ *πόλεις*.

¹⁰ Aipolos is the magnetic sphere of the heavens (Hiranyagarbha) and of man; and Proteus is the Astral Light. Proteus, in the legend, always tried to escape by changing his shape; if held firmly, however, he revealed the truth. So with the Astral Light; its ever changing waves must be steadied and held firmly in the grasp of the will, before a true vision can be seen.

¹¹ Cf., *Isaiak*, lii. 1; *Gal.*, iv. 27.

fleshly (he says) all perish, though very many be generated. For this cause (he says):

Rachael was weeping for her children and would not (he says) be comforted from weeping over them.

For she knew (he says):

That they are not.¹

Jeremiah also bewails the Jerusalem below, not the city in Phœnicia, but the perishable generation below. For Jeremiah also (he says) knew the perfect man, the regenerator from water and spirit, not the fleshly. At any rate the same Jeremiah said:

He is Man and who shall know him?²

Thus (he says) the knowledge of the perfect man is very profound and difficult to comprehend. For the beginning of perfection (he says) is the knowledge³ of Man; but the knowledge of God is complete perfection.

The Phrygians also (he says) call it the "Plucked Green Wheat-ear,"⁴ and after the Phrygians the Athenians, in their Eleusinian mysteries, show those who are initiated in silence into the great and marvellous and most perfect mystery of the Epopets,⁵ a plucked wheat-ear. Now this wheat-ear is also with the Athenians the illuminator from the undelineable, perfect and great, just as the hierophant also—not emasculated as Attis, but made eunuch with hemlock juice and divorced from all fleshly generating—in the night, at Eleusis, from beneath many a cloud of fire,⁶ accomplishing the great and ineffable mysteries, shouts and cries aloud, saying:

Our lady hath borne a sacred son, Brimō [hath given birth to] Brimos—
—that is to say, the strong to the strong. Our lady (he says) is the spiritual generation, the celestial, the above; and the "strong" he who is thus born.

Now the mystery is called Eleusin and Anaktoreion—Eleusin, because (he says) we the spiritual [pneumatics] come from above, from Adamas, streaming downwards, for the Eleusin (he says) is the "coming," and the Anaktoreion is the "returning" above.⁷ This (he says) is what they who are initiated into the Eleusinian mysteries affirm. And the law is that they must be initiated into the little mysteries before they are initiated into the great. For greater "deaths"⁸ receive greater "lots."⁹ And the little mysteries (he says) are those of the

¹ Cf., *Matth.*, ii. 18; *Jerem.*, xxxi. 15.

² Cf., *Jerem.*, xvi. 9.

³ γνῶσις.

⁴ The purified "Lower Manas."

⁵ This is said to have been the third degree; the literal meaning of the word is "watchers."

⁶ Probably some psychic phenomenon.

⁷ ἑλευσθεσθαι γάρ, φησίν, ἐστὶν ἐλθεῖν, τὸ δὲ ἀνακτόρειον τὸ ἀναλθεῖν ἄνω.

⁸ μόροι; perhaps the "death unto sin" is meant.

⁹ μοῖραι—the sentence is attributed to Hērakleitos.

Persephonê below. And concerning these mysteries and the way that leads to them—a way that is broad and wide and brings them that die to Persephonê—[the Saviour speaks] and the poet also says :

But beneath it is a rugged path, hollow, and clayey, yet best to lead us to the grove delightful of far-honoured Aphroditê.¹

These (he says) are the little mysteries, those of fleshly generation, and after men have been once initiated into them, they should leave them and pass to the initiation into the great and heavenly [mysteries]. For they (he says) who die their "deaths" in them receive greater "lots."² For this (he says) is the gate of heaven, and this is the house of God, where the good God dwells alone, into which (he says) no impure man shall come, no psychic, no fleshly [man]; but it is kept under watch for the spiritual alone, where they must come, and, casting away their garments,³ all become bridegrooms robbed of their virility by the virgin spirit.⁴ For this is the virgin with child⁵ who conceives and brings forth a son, which is neither psychic, nor fleshly, but the blessed æon of æons.⁶ Concerning these things (he says), the Saviour declared explicitly that:

Narrow and strait is the way that leadeth to life, and few are they who enter into it; but wide and broad is the way which leadeth to destruction, and many are they that pass thereby.⁷

9. The Phrygians, moreover, say that the Father of the Universals is Amygdalos [*vulgo*, "an almond tree"], no [ordinary] tree (he says), but the preëxisting Amygdalos who, having in himself the perfect fruit—as it were throbbing and stirring in the depth—rent his breasts, and brought forth his invisible and unnameable and ineffable child of whom we tell.⁸

For [the verb] *amyxai* has the meaning of bursting and cutting open, just as (he says), in the case of inflamed bodies or [bodies] that are afflicted with some tumour, physicians when cutting into them speak of scarifications [*amychas*]. Thus (he says) the Phrygians give the name of Amygdalos to that from which emanated and was produced the invisible—

Through which all things came into existence and without which naught existed.⁹

The Phrygians also give the name of Suriktês [the piper]¹⁰ to that which was thence emanated, for that emanation is the spirit of harmony.

¹ The poet is unknown; some have suggested Parmenidês.

² *Sc.*, in the heavenly inheritance.

³ Lower principles.

⁴ Become absorbed in Buddhi.

⁵ *Cf.*, *Isaiah*, v. 14.

⁶ Or, blessed for ever and ever.

⁷ *Cf.*, *Matth.*, vii. 13, 14.

⁸ Amygdalos is Vishnu; the Perfect Fruit is Hiranygarbha, the Resplendent Germ or Golden Egg. The Depth is the Jagad-yoni or Womb of the Universe.

⁹ *Cf.*, *John*, i. 3.

¹⁰ Suriktês is the player on the seven-reeded Pan-pipe (*syrix*).

For the deity (he says) is spirit: wherefore (says he) the true worshippers worship neither in this mountain, nor in Jerusalem, but in spirit. For the worship of the initiated is spiritual, not carnal.¹

And the Spirit² is there where is the Father, and is also called the Son, [for the Son was] born from this Father there—[that is to say, in that spiritual state].

He [the Son] (he says) is the many-named, thousand-eyed, incomprehensible one, of whom is every nature, but one [nature] desires him in one way, another in another.

This (he says) is the Word of God, which (says he) is the word of the pronouncement³ of the great power; wherefore shall it be sealed and hidden and concealed, placed in the habitation, where the root of the universal [principles] has its foundation, down from the æons, powers, intelligences, gods, angels, delegate spirits, the beings that are and them that are not, the generable, the ingenerable, the incomprehensible, the comprehensible, years, months, days, hours, to the partless point, from which the most minute begins to increase by parts. For (says he) the point, which is nothing and consists of nothing, for it is partless [indivisible], will produce for itself an *epinoia* [intelligence or thought], a magnitude that is beyond comprehension.

This (he says) is the kingdom of the heavens, the grain of mustard seed,⁴ the indivisible point,⁵ which is the primeval spark⁶ in the body, and which no man (says he) knoweth, save only the spiritual.

This (he says) is what was spoken:

There is neither speech nor language, whereby their voices are not heard.⁷

Thus they adapt off-hand to their own view everything that has been said or done by men, pretending that all things [thus] become spiritualized. Whence also they say that not even the actors in the theatres speak or act without meaning. And so it is (he says) that, on the assembling of the audience, we have a man coming in clad in strange robes, with a harp in his hand, on which he plays, and thus sings of the great mysteries without knowing what he says:

Whether the child of Kronos, or of blessed Zeus, or of great Rhea, hail to thee, Attis, mystic mutilation⁸ of Rhea.

Thee the Assyrians call thrice-desirable Adōnis; Egypt calls thee Osiris; the Hellēnes Wisdom, the Celestial Horn of Mēn; the Samothracians, Venerable

¹ Cf. *John*, iv. 21.

² The Holy Ghost of orthodox Christian nomenclature.

³ *Apophysis*: It is curious to remark that *The Great Apophysis* was the title of the most important scripture of the Simonians, and that Simon claimed to be inspired by the Great Power of God. These are all synonyms for the Logos or Higher Self. (Cf. *Philos.*, vi. 9; and *Simon Magus*, p. 13.)

⁴ Cf. *Math.*, xiii. 31, 32; *Mark*, iv. 31, 32; *Luke*, xiii. 19.

⁵ The Purusha "of the size of a thumb" (*Angushta-mātrah*) of the Upanishads.

⁶ *ἔννεαρχουσα* gives the idea of being at the very origin, root, or "heart," of a thing.

⁷ Cf. *P.*, xix. 3. That is to say, the "voices" of the hierarchies of the powers are to be heard and interpreted by all men in all tongues.

⁸ Schneidewin translates *κατηφές ἀκρίσμα* by "debile mutilamen," Macmahon by "gloomy mutilation"; *κατηφές* not only means "gloomy" in the sense of "downcast," "mute," but also "dim," "obscure"—hence "mystic"; *ἀκρίσμα* is a rare word of which I can find no other instances, the translation "mutilation" may, therefore, be wrong.

Adanna; the Haimonioi, Korybas; and the Phrygians, sometimes Papa, anon the Dead, or God, or the Unfruitful, or Aipolos, or the Plucked Green Wheat-ear, or the Man, the Piper, whom Amygdalos, the Fruitful, bore.¹

This (he says) is the multiformed Attis, whom they sing of in the following hymn.

I will sing the praise of Attis, Rheîé's [Attis] with the booming of bells . . . the wind instruments of the Idæan Kourêtes,² but I will blend with Apollo's muse of harps [the song] "Evoi! evan! [to thee], as Pan, as Bakcheus, as shepherd of bright stars."

For these and such like reasons they [the Naaseni] assiduously attend what are called the "Mysteries of the Great Mother," from a belief that through what takes place at them they will perceive the whole mystery. For they have no other [mysteries] than what are performed there [*sc.*, in the Mysteries of the Great Mother], except that they are not emasculated; they only complete the work of the emasculated. For they most severely and vigilantly enjoin [their order] to abstain from intercourse with a woman, just as if they were [really] emasculated. And the rest of the business, as we have stated at length, they carry out just as though they were emasculated.

And they honour nothing but the Naas, being called Naasenians. Now Naas is the Serpent, from which (he says) are all those [shrines] which are under the heaven called temples (*naous*) from the word *naas*; for to that Naas alone is every shrine and every initiatory rite and every mystery dedicated, and, in general, no initiatory rite could be found under heaven, in which there is not a temple (*naos*) and the Naas in it, from which [indeed] it has come to be called Naos.

And they say that the Serpent is the Moist Essence,³ just as [did] Thalês the Milesian, and [deny] that anything at all that exists, whether immortal or mortal, whether animate or inanimate, could hold together without him [the Serpent];⁴ that all things are in subjection to him, and he is good, and has all things in himself as in the horn of the one-horned bull,⁵ so that he distributes beauty and bloom to all that are, according to their nature and appropriateness, as though permeating all things, just as [the river]:

Proceeding forth out of Eden and dividing itself into four sources.⁶

And they say that Eden is the brain, as it were bound and compressed in surrounding vestures like heavens; and they believe that Paradise is the man as far as the head only; therefore that:

This river proceeding out of Eden—
—that is, from the brain—

¹ These terms have been already explained above.

² I can make no sense of οὐδ' αὐλῶν Ἰδαίων Κουρήτων μύκτητα. Schneidewin gives "nec rursus tiliarum Idæorum, quæ acciunt Curetibus;" and Macmahon, "or of Idæan pipers, which accord with [the voices of] the Curetes."

³ *Sc.*, the Ākāsha and Astral Light.

⁴ The Pothic aspect of the Logos.

⁵ *Cf.*, *Deut.*, xxxiii. 17.

⁶ *Cf.*, *Gen.*, ii. 10.

—is divided into four sources, and the name of the first river is Pheisôn. This is that which encircles all the land of Evilat; there is gold, and the gold of that land is fair, and there is the red and the green stone.¹

This (he says) is the eye, which by its distinction² and colours bears witness to what is said.

And the name of the second river is Geôn. This is that which encircles all the land of Aithiopia.

This (he says) is the hearing, since it is labyrinth-like.

And the name of the third is Tigris. This is that which floweth over against the Assyrians.

This (he says) is smelling,³ for the current of its stream is very rapid. And it flows over against the Assyrians, because after every act of expiration, on respiration the breath drawn in from the air without enters more swiftly and with greater strength. For this is the nature of respiration.

And the fourth river is Euphrates.⁴

This, they say, is the mouth, through which is the way out of prayer and the way in of food, for it makes glad, and nourishes, and fashions the spiritual perfect man. This (he says) is—

—the water which is above the firmament—⁵

concerning which (he says) the Saviour declared:

If thou hadst known who is he that has asked [thee], thou would'st have asked from Him, and He would have given thee to drink living water bubbling forth.⁶

To this water (he says) every nature comes, each selecting its own essences, and from this water there comes to every nature that which is appropriate to it (he says), more surely than iron to the Hercules' stone,⁷ and gold to the spur of the sea falcon,⁸ and chaff to the amber.

But if anyone (he says) is blind from birth and has not seen the true light—

—which lighteth every man that cometh into the world—⁹

let him receive sight through us, and let him—as it were through a garden [Paradise] abounding in every kind of tree and in which many seeds have been planted—gaze at the water permeating all the trees and seeds, and he shall see that from one and the same water the olive selects and draws the oil, and the vine the wine; and so with the rest of the trees, each according to its kind.¹⁰

¹ The Authorized Version has "bdellium and onyx stone." The Septuagint has the same reading as the above text, "ὁ ἀνθραξ καὶ λίθος ὁ πράσινος." No one knows exactly what the *ανθραξ* was, except that the colour was red; the other words mean literally the "leek-green stone."

² That is, place of honour among the senses.

³ Or rather, the function of the nasal organ generally.

⁴ Cf., *Gen.*, ii. 11-14.

⁵ Cf., *Gen.*, i. 7.

⁶ Cf., *John*, iv. 10.

⁷ Magnet.

⁸ There is great doubt as to the meaning of this. It can be translated as "rod" or "comb" or "back-bone" or "spur," and is mentioned in three passages of our text.

⁹ Cf., *John*, i. 9; xi. 1.

¹⁰ This refers to the *Ākāsha*, the Astral Ocean, or Living Water, of Nature.

But (says he) that Man is of no honour in the world, but of great honour [in heaven, being betrayed]¹ by those who do not know him to those who do not know him, being accounted as a drop from a cask.²

But we (says he) are the spiritual [pneumatics], who choose for ourselves, from the living water of the Euphrates, which flows through the midst of Babylon, that which is suited [to our natures], passing through the gate of truth, which is Jesus, the blessed. And of all men we alone are *Christians*, celebrating the mystery at the third gate, and being anointed there by the unspeakable *Chrism* from the horn, like as [was] David, not from a vessel of clay³ (he says) as [was] Saul, who went into fellow-citizenship with an evil daimôn of carnal desire.

10. We have set forth, then, the few selections above from their numerous [writings]; for innumerable [indeed] are the silly and crazy attempts of their folly. But since we have exposed to the best of our ability their unknowable Gnosis, we deem it well to add the following to it. It is a psalm which they have strung together, in which it would appear that all the mysteries of their error are celebrated, [and runs] as follows:⁴

Mind was the first, the generative law of All;
 Second was Chaos diffused, [child] of the Firstborn;
 Thirdly, the toiling Soul received the law.
 Wherefore surrounded with . . . a form
 It weary grows, subdued by death . . .
 Now holding sway, it sees the light;
 Anon, cast into piteous plight, it weeps.
 Whiles, it weeps, it rejoices;
 Now wails and is judged;
 And now is judged and dies.
 And now it cannot pass . . .
 Into the labyrinth [of rebirth] it has wandered.
 . . . said: Father!
 A searching after evil on the earth
 Makes [man] to wander from thy breath [spirit].
 He seeks to shun the bitter Chaos,
 But knows not how to flee.
 Wherefore, send me, O Father!
 Seals in my hands, I will descend;
 Through every æon I will tread my way;
 All mysteries I'll reveal;
 And show the shapes of Gods;
 The hidden secrets of the Holy Path
 Shall take the name of Gnôsis,
 And I'll hand them on.

G. R. S. MEAD.

¹ Miller suggests these words to fill up the lacuna.

² Cf., *Isaiah*, xl. 15.

³ *I Sam.*, x. 1; xvi. 13.

⁴ The first two-thirds of the text are so corrupt that Schneidewin has abandoned it entirely. Miller has attempted some emendations, and Macmahon has ventured a version. He says: "the Abbé Cruice explains the connection of the hymn with the foregoing exposition, and considers it to have a reference to the Metempsychosis, which forms part of the system of the Naaseni."

Tibetan Buddhism.

IT is with great pleasure that we have received the second part of the *Journal and Text of the Buddhist Text Society of India*.¹ Like the previous number the new part is devoted to what may be called Tibetan Buddhism, and the work of this excellent Society will do much to supplement the endeavours of the Pâli Text Society which has started so well on the books of the so-called "Southern Church." We might as well try to understand Christianity without Roman Catholicism as endeavour to eliminate the Northern scriptures from the Buddhist canon; and yet, strangely enough, this is just what a certain group of Orientalists try to do. Of course the parallel is not entirely exact, but it may stand as a rough comparison for a better appreciation of the anomaly attempted. The number is prefaced by the interesting "Proceedings" of the Society, the account by Mr. Sharat Chandra Das, C.I.E., of some of the Libraries in Tibet, being of especial interest. The learned Tibetan explorer spoke as follows:

The language of Tibet is entirely foreign to us, it having nothing in common with Sanskrit. Its pronunciation, like the Chinese, is most difficult. The form of Buddhism which is prevalent in Tibet is little known to the learned world. The minister [of the Grand Lama of Tashi-lhunpo] possessed the largest collection of Sanskrit and Tibetan works of all kinds. His Library, though inferior to the principal University Libraries of the country, was not inferior to any that was possessed by a private gentleman in U or Tsan. . . . The State Library of Tashi-lhunpo, which was located in the Grand Lama's residence, is one of the largest Libraries of Tibet. . . .

I visited the ancient Libraries of Sakya, Sam-ye and Lhasa, which were filled with original Sanskrit works taken from India. The Library of Sakya is a lofty four-storied stone building of great size, erected about the middle of the twelfth century. It was here that the monumental work of Kshemendra, called Kalpalatâ, was translated into Tibetan verse by the order of Phags-pa, the grand hierarch who converted the Emperor Khublai to Buddhism. I visited the great monastery of Sam-ye, which was built in the beginning of the eighth century after the model Idanta Puri Vihâra of Magadha. It was here that the largest collection of Sanskrit works existed. The Library when I saw it contained comparatively few books. I was told that the largest collection of ancient Sanskrit books existed in it eighty years ago when the Library was destroyed by an accidental fire. . . . As regards the Dalai Lama's Library at Lhasa, it is considered the largest of all the Libraries of Tibet. . . .

If the ancient Sanskrit works, that are preserved in the great Libraries of Tibet can be recovered, Sanskrit literature will be considerably enriched.

¹ Published at 86 1/2 Jaun Bazar Street, Calcutta. Annual Subscription, eight shillings.

The lecturer went on to quote some passages on morality and Buddhist Tantra, among the most remarkable being:

Whatever is displeasing to yourself never do it to another.

Speaking of the characters of the Tibetan alphabet, Mr. Sharat Chandra Das said:

Nāgari has undergone considerable changes, but the Tibetan characters from the time of their introduction till now have remained in a fixed unchangeable state, owing to the use of the stereotype block in printing in Tibet from the beginning of the ninth century, A.D.

We wonder whether our learned Tibetan scholar has any other authority for the following story of the conversion of the great Khan Khublai to Buddhism than that of Marco Polo.

Emperor Khublai (miraculous) told the Missionaries sent by the Pope that if they could convince him of the superiority of the doctrine of Christ by exhibiting some kind of miracle, he would become a Christian, and if, on the other hand, the Grand Lama of Tibet worked any miracle, he would become a Buddhist. The Grand Lama caused the cup of wine, that was lying on the Emperor's table, to rise to His Majesty's lips (without any human agency) in the presence of Marco Polo and the wondering Missionaries. When the Emperor accepted Buddhism, the discomfited Missionaries remarked that the cup was lifted by the devil, under whose influence the monarch had fallen. From this date and circumstance the Grand Lamas of Tibet have become recognized as the supreme heads of the Buddhist Church of Higher Asia and China.

The concluding point of interest in this remarkable speech was the declaration that:

According to the Tibetan historians, Buddhism was destroyed in India by the Mahomedans. Their account agrees with the descriptions contained in Mahomedan histories translated by Major Raverty and others.

It would be well if some competent scholar would go exhaustively into this disputed point and clear it up once for all.

In the *Bhakti Shālokam* (One Hundred Shlokas on Reverence and Love), translated by Pandit Hara Prasād Shāstri, M.A. (of which an excellently printed text is also given), there are two interesting shlokas on the "aura" of Buddha, which run as follows:

9. Let that . . . which is blue in some places, yellow in some places, red in some places, which has the beauty of the moon in some places, which is as delightful as the Indian madder (*marjishtha*) in some places, and which is brilliant in other places, and which thus obtains by the intermixture of these colours six flames (which serve as six tufts of hair), which holds these colours above its head, let that thing be my refuge.

93. The glory, that halo of light so charming to look at, proceeding from thy person, shines brilliantly like the fresh bow belonging to the great Indra [*sc.*, the rainbow], shining on all sides of the golden mountain. If that halo come within the range of vision of any person, the mass of utter darkness belonging to that person, is forthwith dispelled from the inner world and from the outer.

"The Birth-Stories of the Grand Lama of Tibet," are interesting because of the realistic way in which the narrator works out the theory

of rebirths and also for the frequent mention of Devachan (Sukhāvati). So far we have only come across the technical term Devachan once in Emile Schlagintweit's well-known work on *Buddhism in Tibet*. Devachan seems to be a common enough technical term in Tibetan literature, and is an unanswerable evidence of the sources from which H. P. Blavatsky took the term she so boldly used. No one would have had the hardihood to take an obscure technical term *only once* used in ordinary sources of information and convert it into a commonplace, had they not had other and more reliable sources of information to draw on that had not yet become common Western property.

An Appendix on "The Bon Religion" (Dugpa) starts out with a noble enough programme. We are told:

The highest aim of a Bon devotee is to attain to the position of the Eternal called *gyun drun* (Sanātana), and at the same time to retain his personality, with a view to work for the good and welfare of all living beings of the world. Whoever endeavours to gain that supreme position must perform two kinds of good works on this earth, viz., those of ordinary usefulness, and those of supreme usefulness.

On reading further, however, we are disappointed by falling into a host of Tāntrik invocations.

The number is completed by a large lithograph of a famous stone shrine of the Buddha, containing the lotus-seated Tathāgata in the posture of Samādhi and surrounded by a number of interesting frescoes.

Esoteric Teaching.

AUTHORITY IN THEOSOPHY.

MR. SINNETT'S article in the last number of LUCIFER, entitled "Esoteric Teaching," ought not to be allowed to pass without a protest. Mr. Sinnett says, "the really important point developed by the controversy has to do with the question, What was Madame Blavatsky's position really in the Occult world, and what kind of authority should be attached to the writings she has left behind her?" Now I disagree that this is the really important point. We know so little about the Occult world, about the Masters and their methods of working, or their relations with individuals, that it would be sheer presumption on our part to endeavour to define the position of Madame Blavatsky in the Occult world. I think most of us are quite content to know, as Mrs. Besant puts it, that she was a "Chelā of one of the Masters, helped and taught by and in constant communication with Him." Mr. Sinnett apparently claims the same position, and I have no doubt that there are others among us who could claim the same. I for one do not

wish to discredit the claim; but the mere claim is not sufficient to set up an authority on any particular point in connection with Theosophical teachings. The claim must be substantiated in other ways before it can gain our recognition and respect.

The question as to what kind of authority should be attached to the writings of Madame Blavatsky, or of Mr. Sinnett respectively, and the question of authority in general, is one which I think admits of an easy answer in common-sense terms. We must recognize first of all that no standard of authority can in any way be set up which shall be equally acceptable to everyone. Mr. Sinnett or Madame Blavatsky may be an authority to me on certain points, through what I know personally as to their information on those points, or as to the authority from which they have gathered that information. But I cannot go to my friend A—and say to him, “You must accept this because Mr. Sinnett has had a letter from a Master saying that it is so.” The question of authority is not one which can be settled at all in any special sense; it is a matter for individual knowledge and judgment. The plain fact is that Theosophy is before the world on its own merits, and as such it will be judged. The Masters as “Facts and Ideals” are an essential part of Theosophy as a whole; but this does not mean that we are bound to accept all that is written or said about them, nor even that we are bound to accept quotations from letters said to come from them. To those who have had no personal acquaintance with Madame Blavatsky or Mr. Sinnett, their mere *ipse dixit* that such and such a sentence is a quotation from a letter from a Master is of no value whatever. How is Mr. Sinnett going to prove that his extracts come from a Master? And if he cannot prove it, what becomes of his authority? I do not mean to say that Mr. Sinnett is wrong in giving his quotations; I am merely pointing out that the quotations have no intrinsic authority which all can equally recognize.

The position is simply this: Madame Blavatsky gave certain teachings to the world, claiming that she derived them from certain Masters. Mr. Sinnett gives certain teachings to the world, claiming that he also derives them from the same Masters. These teachings are in the main identical, but differ in some details. I do not think this difference is anything but what might be expected. It is in itself useful in making us careful how we accept *any statements*, whether quotations from Masters or otherwise.

When, therefore, Mr. Sinnett speaks of “the disastrous mistake of stereotyping the utterances of Madame Blavatsky or of anyone else outside of the Masters,” I would ask him, why we should stereotype any utterances whatever? If we are to stereotype the quotations which he chooses to give us from letters alleged to have been received by him from Masters, we are certainly constituting exactly that “new body of dogmatic scripture” which he professes to be so anxious to avoid.

It is perhaps necessary to point out further, that the question as to the authority of any particular writing is one which is quite distinct from the value thereof. The value is something which we can settle quite apart from the authority. We do not need to know who the writing comes from in order to determine its intrinsic value. The value of *The Secret Doctrine* does not depend upon the authority of Madame Blavatsky as the mouthpiece of the Masters, it depends upon the measure of Truth which it reveals to us; and it will stand or fall thereby.

And if Mr. Sinnett wishes us to accept his own particular presentation of the Esoteric Philosophy, he must show us that it is more coherent, more in harmony with the principles of correspondence and analogy which we have learnt to recognize, than what we have received from other sources.

"Within the area of serious Theosophic study" the question of the Planetary Chain should be settled on this basis, and we should listen with the greatest respect to anything Mr. Sinnett may be able to bring forward in support of his views. But I for one cannot but express my deepest regret at the personal method which he has adopted in order to enforce his own authority as against that of Madame Blavatsky, now that she is no longer with us to answer for herself.

W. KINGSLAND.

MARS AND MERCURY.

A Possible Solution.

THE solution of the difficulty about Mars and Mercury may possibly be this. These two Planets may very well belong to our "System of Worlds" without belonging to our "Planetary Chain" as that expression is used in *The Secret Doctrine*; that is, to our Earth with its six higher companions, corresponding to the six higher principles. Our total evolution may be concerned with seven such "Planetary Chains," as *The Secret Doctrine* calls them, or "Septenary Worlds," as they would be called in *Esoteric Buddhism*; and this set of seven Planetary Chains may be "our system of worlds," in the words of the letter quoted. Of these seven Planetary Chains or Septenary Worlds, which are, as it were, seven chains of pearls hung side by side, our Earth, Mars, Mercury, and four other planets unknown to Science may be the fourth members or Planet D. So that our total evolution in this period may be carried on over seven sets of Septenary Worlds, for undoubtedly we have affinity with the whole sum of the starry children of space; otherwise they could never be related to our consciousness at all; or, to speak more simply, we could not see them.

Whether the Chain or Septenary System of Mercury is to be concerned in our evolution after we have entirely done with our present Septenary World, or whether we are to circle round a system of interwoven Chains, is a question which does not press for immediate solution. We had better agree to wait and see.

As this will give us a breathing space of from fifty to five hundred million years, during which the Planet we are aiming at will have changed as completely as our faculties of perceiving it, it does not matter much what we call it, in the meantime. We may postpone the question of names till we get there, and meanwhile discuss the problem with that "quiet, calm deliberation" which, we are assured, "will disentangle every knot."

C. J.

"WHEELS WITHIN WHEELS."

IN studying the Esoteric Philosophy, one of the first things that the learner has forced upon him is that he really knows very little of the real facts of the universe. He may be a walking encyclopædia of general information, but he finds he is a very empty vessel indeed so far as the facts of the Occult world are concerned. Nor does any real student, even when he has collected some scraps of information on the subject, imagine that he is nearing the end of his task. More and more it is forced upon him that behind every elementary fact he can grasp, there is an infinity of information he is not yet possessed of. But his elementary facts in Occultism are of a different nature to what he previously regarded as facts. They are living, not dead things; ideas which appear and reappear in many shapes. THE SECRET DOCTRINE is a living thing; the books called *The Secret Doctrine*, *Esoteric Buddhism*, etc., are in themselves dead things, masks of the real SECRET DOCTRINE, and it depends on every student individually whether he can make their words—or, more important still, the ideas buried in the words—live in his own consciousness.

Now, with regards to the Planetary Chain, it is also an idea, and has moreover a whole universe of ideas behind it. By means of analogy, the information given in *The Secret Doctrine* on the Planetary Chain supplements in a marvellous manner the information given as to the constitution of man himself and his various "principles"; but this would be impossible if the "Planetary Chain" were composed of separate physical planets, as is stated by the writer of *Esoteric Buddhism*. C. J.'s excellent remarks show us the way out of all these apparent contradictions, and fall in with what "we have heard"—to use a Buddhist expression. The Manvantara of our Chain is said to consist of seven Rounds—and then the Chain "dies." But there is a *Solar Manvantara* consisting of *forty-nine* Rounds. It is natural to suppose that Mars, Mercury, and the four invisibles have their place in the evolution of the Solar Manvantara, as may also some other Septenates, and that there may be *seven* "Sacred Planets" and seven only, no matter whether science discovers nine or ninety-nine "planets" in the Solar System. We, however, have got quite enough to do to understand the Earth's Planetary Chain at present, without speculating on "wheels within wheels," of which we have no information.

G. R. S. M.

The Law of Analogy.

Behold how like the moon reflected in the tranquil waves, Ālaya is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all.—*The Voice of the Silence.*

THE Law of Analogy, or as it is sometimes called the Law of Correspondence, is the fundamental idea in the Esoteric Philosophy, and its right application is the key-note to all Esoteric study. It is by means of this law that we can proceed from the known to the unknown, and thus widen the circle of our knowledge. The same changeless laws of evolution and involution are at work in an atom, a man, a world, a universe; and if we rightly understood the meaning of one moment of our lives, we should understand the whole. Thus the saying of Emerson, "There is no great and no small in the Soul that maketh all," may be applied both to time and space. As applied to time it suggests that all cycles—Manvantaras, Kalpas, Rounds, Races, Lives—are formed essentially on the same plan. There is a period of irresponsible innocence, a fall into matter, and a conscious rise towards spiritual things. As applied to space it tells us that atoms, men, globes, are in their inward nature essentially the same; they have their seven Principles, they have their Brahmā, Vishnu and Shiva, they have each a world of entities over which they preside. Here is indeed a clue to the meaning of Universal Brotherhood, but something more than brain intellect is needed to comprehend it, and that is why it remains for so many of us unrealized and beyond our reach.

Alas, alas, that all men should possess Ālaya, be one with the great Soul, and that possessing it Ālaya should so little avail them!

Yet the unity that underlies diversity in Nature and the common origin of all created things have been proclaimed over and over again by many of our poets and intuitional writers. Tennyson says:

Flower in the crannied wall,
I pluck you out of the crannies:—
Hold you here root and all in my hand
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

Walt Whitman writes:

A child said, What is the grass? bringing it to me in full hands,
How could I answer the child? I do not know what it is any more than he.

Wordsworth says:

To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears.

Mrs. Browning writes:

There's not a flower of spring
That dies ere June, but vaunts itself allied
By issue and symbol, by significance,
And correspondence—to that spirit world
Outside the limits of our space and time.
Whereto we are bound.

And again:

Earth's crammed with Heaven
And every single bush afire with God,
But only those who see take off their shoes,
The rest sit round it and pluck blackberries.

Keats sings:

A thing of beauty is a joy for ever,
Its loveliness increases, it will never
Pass into nothingness; but still will keep
A bower quiet for us; and a sleep
Full of sweet dreams, and health, and quiet breathing.

And so one might go on indefinitely did time and space permit, for the mission of the poet is to point out to those who see it less clearly than himself, the spiritual meaning of temporal things, the ideal which underlies what most people call the real. The poets are the interpreters of human nature and of life, so also are the best novelists from another point of view. For some minds a study of the best poets and novelists, and also of writers such as Emerson, Ruskin, Olive Schreiner, James Hinton, who perceive truth intuitively, is very helpful to the study of Theosophy. Others have little faculty for learning in this way, and they strive to reach the truths of Theosophy by the road of Natural Science. Every student has his own method of working, and it would be invidious to make comparisons, but it must not be forgotten that whatever method is taken, the key to progress is the Law of Analogy. From what is seen, we must continually infer what is unseen; this can only be done by patient thought and meditation; the real inner meaning of any fact or of any proverb is never gathered without concentrating the mind on it for a considerable time.

It goes without saying that the same method must be used in studying theosophic literature. This method may be illustrated as follows. The Stanzas of the first volume of *The Secret Doctrine* give an outline of the method of evolution, and it is stated that this formula:

May be applied to the evolution of our tiny earth, to that of the chain of planets of which our earth forms one, to the solar universe to which that chain belongs, and so on in an ascending scale till the brain reels and is exhausted in the effort.

It follows of course by the Law of Analogy that the same formula may be applied in a descending scale as well as in an ascending scale. Man, the Microcosm, follows in his evolution the same laws as the Universe, the Macrocosm, and again the entities which compose the nature of man are subject to the same laws. "As above, so below" as the Hermetic axiom says. Now Brahma has under his sway a number of human Egos which reïncarnate over and over again throughout the Manvantara, until the time comes for them one by one to cease reïncarnating and aid in rescuing their brothers from what the *Bhagavad Gîtâ* calls "this ocean of reïncarnation and death." The Egos who lead the way, say in the words of Christ: "And I when I am lifted up from the earth will draw all men unto me." Now to apply the Law of Analogy to the case in hand, put the human Ego for Brahma, a man's life for the Manvantara, the entities which compose the nature of man for the Egos, and see what you will get.

Again since the seven Principles of man correspond to the seven Globes of our Planetary Chain, and since only one of these principles is on the material plane, it follows that only one of the Globes (our Earth), is on the material plane. Thus Mars and Mercury cannot, as has sometimes been supposed, belong to our Planetary Chain, because they are on the same plane as our Earth and visible to us. And since every "body" has six other principles, the bodies Mars and Mercury have each six other principles, that is to say, each of them belongs to a Planetary Chain of seven Globes, and each of them is the only one visible to us of their respective chains.

The Proem to *The Secret Doctrine* is full of the Law of Analogy or of suggestions as to how it may be applied. Take the second of the three "fundamental propositions" given in the Proem—the universality of the Law of Ebb and Flow. It is there shown that reïncarnation is only one instance of this law, which is universal in nature, that progress is always by Flux and Reflux, the wave rising each time to a higher point, so that what seems a going back is only a preparation for a new advance. The expressions, The Great Breath, The Germ in the Root, are applications of the Law of Analogy, as are also all the symbols used in theosophic literature. Spiritual truths are of such a nature that they cannot be expressed in our language, and they can be expressed more fully by symbols than by any written words. When persons have studied the Law of Correspondence, they are able to a greater or less extent to read the meaning of symbols, and also to understand the meaning of parables and mythical writings. The ignorance of the Western nations with regard to symbolic writings has led to the general misunderstanding which has prevailed with regard to the teachings of Jesus, which are now beginning to be interpreted in their true light.

Now how are we to acquire the faculty of applying the Law of

Correspondence, or, which is the same thing, of discerning the real meaning, which lies beneath the outward form of any object, saying or symbol? In *Yoga Aphorisms* (p. 34), it is said: "By rendering the operation of fixed attention, contemplation and meditation, natural and easy, an accurate discerning power is developed"; and W. Q. Judge adds: "This discerning power is a distinct faculty which this practice alone develops, and is not possessed by ordinary persons who have not pursued concentration." Jasper Niemand says in *Letters that have Helped Me* (p. 51): "The mystic obtains knowledge about any object of which he thinks constantly in fixed contemplation." The same truth is expressed by the writers of the Advaita School of Philosophy, who say that spiritual knowledge, a true perception of what is real and what is unreal, is gained by Shravana (hearing) and Manana (meditation). It is certain that the faculty of discernment can be developed by those who will take the trouble. Like every other faculty it develops by practice. It is a question of letting the mind remain long enough fixed on one idea to reach the real knowledge which lies behind that idea. And the principle is the same whether you are pondering over some fact in your life, a theosophic symbol, or a sentence out of a book. Whatever the subject in hand may be, it is always by patient concentration that the hidden meaning may be found. The effort to seize the truth in time takes effect.

In trying to grasp truths with our intuition, we are like infants who are learning to grasp surrounding objects with their hands. They make many efforts and fail. They do not know how to use their fingers, and they have not learned to measure the distance of objects. They cannot at first even touch an object close to them which they wish to examine. But by constantly trying, they learn first to touch a given object, then to grasp it firmly, then to examine it in detail. It never occurs to them to leave off trying because they cannot at first touch the objects they see. An infant idiot would do that, but not a normal baby. The ordinary baby is determined to develop its faculties, and persistently goes on doing so at every available opportunity. How is it that a man has less concentration of mind than an average healthy baby?

The fact is clear that if we want to gain some knowledge of the Law of Correspondence on which the Esoteric Philosophy rests, it will have to be gained by patient effort. There are many directions which this effort may take. One plan is to take a short passage from some theosophic book—which is not understood—and ponder over it until the meaning becomes clear; or ponder over it for a certain time, and even if you see no light at the time, you will have set your sub-conscious mind to work, and on reading the passage later on you will find you understand it better. Writing down one's train of thought is often a help to thinking out a subject; concentration of mind, and the art of applying the Law of Analogy can thus be practised at the same time.

For example, an interesting paper might be written on the story in the *Bible* of the building of Solomon's Temple, tracing out the analogies in detail. For the Temple represents the personality of man, in which he dwells when it is made ready for him, the God living in the earthly tabernacle, which has taken long years in building, the materials for which have been brought from many distant places, and which have been put together noiselessly until the whole is completed. Or one might take the description of post mortem states in *Death—and After?* and try what could be deduced from this description as to the destiny of man as a Race. For as a man when he has done with his body throws it off at death, so will the human race of this Manvantara throw off matter when it is no longer needed.

The Science of Astrology is one vast application of the Law of Analogy. And when it is said that "our destiny is written in the stars," it is meant that there are analogies to be traced out between the position and movements of the heavenly bodies on the one hand, and the events in the life of a single man or of the race on the other.

Exactly the same is true of the Science of Alchemy. The alchemical books, when rightly understood, explain the nature and destiny of man. But they cannot be rightly understood by anyone who has not learned how to apply the Law of Correspondence. This amounts to saying that it is only by true spiritual knowledge that a man can understand Astrology or Alchemy in their right light. To try to study them without the spiritual knowledge which includes them and a great deal more, would be like trying to study the nature of man without recognizing the omnipresence of *Âtmâ*. As to how this spiritual knowledge may be acquired, *The Secret Doctrine* says (i. 167):

Lead the life necessary for the acquisition of such knowledge, and wisdom will come to you naturally. Whenever you are able to attune your consciousness to any of the seven chords of Universal Consciousness, those chords that run along the sounding board of Kosmos, vibrating from one eternity to another; when you have studied thoroughly the music of the spheres—then only will you become quite free to share your knowledge with those with whom it is safe to do so.

And again (i. 199):

These seven planes of nature correspond to the seven states of consciousness in man. It remains with him to attune the three higher states in himself to the three higher planes in Kosmos. But before he can attempt to attune, he must awaken the three "seats" to life and activity. And how many are capable of bringing themselves to even a superficial comprehension of *Âtma-Vidyâ*?

It has been explained above that persons acquire by meditation the power of discerning the inner meaning which lies beneath the outer form of any object, that is to say, the power of applying the Law of Analogy. *The Secret Doctrine* says (i. 263):

The knowledge of these primary causes and of the ultimate essence of every element, of its lives, their functions, properties and conditions of change—constitutes the basis of magic.

But one cannot study all these things at once, the only way is to begin with some single aspect of the subject, towards which one feels attracted, and work out analogies connected with that. Some point must be taken to start from, and then passages in theosophic literature can be sought for which throw light on that special point. Occult Science deals with *causes*, but one cannot study all these causes at once. Each student must select his starting point for himself, and if there is any aspect of the question with which he is, in some degree, familiar, it is of course best to begin with that. It is said by Éliphas Lévi that the Smaragdine Tablet of Hermes contains the whole of magic in a single page, and one way of beginning is to study it, and try to discover some of its seven meanings. One of these meanings is partly given in *The Secret Doctrine*. Another way is to look out passages in theosophic books, particularly *The Secret Doctrine* and *Isis Unveiled*, which bear on the potency and meaning of sound; this will lead to a study of the meaning of vibration.

The Secret Doctrine says (i. 93):

To pronounce a word is to evoke a thought and make it present; the magnetic potency of the human speech is the commencement of every manifestation in the Occult World.

The second and third objects of the Theosophical Society are both methods of applying the Law of Analogy. In the second method it is applied by comparing different religions, etc., one with another, and tracing out the fundamental truths which are common to them all. For in religions as well as in the material Universe we have always unity underlying diversity; it is only the outer form which differs, the inner meaning is always the same. Germs of essential truth are to be found in the ancient myths of every nation. This is naturally the case, because these myths are all products of the human mind, and the human mind of every nation has its origin in Cosmic Ideation, the Universal World Soul. The second object calls our attention particularly to the ancient myths of Eastern nations, but it is shown in *Isis Unveiled* and in *The Secret Doctrine* that there is the same hidden meaning to be found in all the ancient mythical writings—for example in those of Egypt, Greece and Scandinavia. The Grecian myth of Prometheus, who stole fire from Heaven, is an especially fruitful one for study, closely connected as it is with the problem of the origin of evil and the awakening to self-consciousness of the human race at the incarnation of the Mānasaputras. This is the central mystery of human evolution. Prometheus represents the Sons of Wisdom who conferred upon mankind the power of rising to the divine state, which power necessitates the presence in the world of struggle, suffering and sin.

The application of the Law of Analogy to these myths and allegories is thus a useful preparation for taking up the third object of the Society, for in pursuing that object it is absolutely necessary to have

some knowledge of the Law of Correspondence. In order to "investigate unexplained laws of nature, and the psychic powers latent in man," one must perceive how the nature of man is related by analogy to the nature of the Planetary Chain on which he evolves, and one must gain some facility in applying the Law of Analogy in matters of detail. A man cannot use his own powers or the hidden forces of Nature until he understands them, and he cannot learn to understand them without constantly applying the Law of Correspondence.

For it is this Law which underlies the whole evolutionary process, and which is to be found in every department of Nature and of Life. In fact it may be said that Nature and Life *are Analogy* and nothing else, for Analogy is the central truth on which they rest; we have only to open our eyes and see.

"Behold how like the moon reflected in the tranquil waves, *Âlaya* is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all."

SARAH CORBETT.

Notes from a Diary of Visions.

189.— *Feb. 18th.*—It was late already. The sun was pouring in its rays through the window of my sleeping room; I was still in bed, but wide awake. A strange experience of the night kept me thinking; but of no avail—nothing was to be thought out. The only wish left to me, the only thing I strongly desired, was to retain the strange, soul-pleasing vision that came so suddenly upon me during my sleep. A hoary city, ages old, broken marble columns and statues, ruined palaces of evidently magnificent architecture—all this before my wide-awake consciousness in a strangely beautiful and pleasing light. . . . Only a moment and all vanished.

I felt happy and peaceful when I awoke, there was a dim feeling of something long, long forgotten. . . .

189.— *June 23rd.*—It was about ten o'clock when I went to bed. Scarcely did I begin to forget myself when suddenly I saw something strange. Far away, down in a small open space, encircled with trees, a party of men and women of liliputian size were playing about, some swinging on cords tied to the trees, dressed in beautifully coloured dresses. . . . A moment, and all vanished. I awoke, the watch showed two minutes past ten.

189.— *Oct. 22nd.*—A memorable night to me. I was in a dreamless sleep, when suddenly my whole consciousness awoke, I felt a tender shock and out I flew into an immense ocean of light; far away into space my soul gazed, as if trying to penetrate all the secrets of Nature; then, filled with wonder, staggered and flew back.

189.— *March 2nd.*—A vision of visions. Have you read the last canto of Dante's *Divine Comedy*, have you read how he was lifted up to heaven and received the Kiss of Nature. Have you read it? Then there is nothing for me to write, for I feel powerless to reproduce what I felt and saw.

189.— *June 28th.*—Evidently my last vision. I saw a man standing before me; silently he stood, leaning with his right hand on a broken pillar; the features were regular. As I looked at him, I felt a strange yearning to hear him speak. He spoke, and every word was to me beautiful.

"Thou art satisfied now. Thou hast had proof enough to show thee the veracity of the doctrine she preaches. They were given to thee to make thy difficult way firm and more solid. O immortal, thou hast seen the city of thy former earthly life previous to the present one.

"Thou hast seen the elementals that abide in the earth's heart.

"Thou wast taken to the abode of the Gods and shown the four-dimensional space, the future abode of mankind.

"Immortal, thou wast lifted up and brought to the place of the High, where pain and pleasure are being made and given. Thou wast there in full consciousness and knowledge of thy immortal Self. Thou hast received the holy kiss and art—sent back.

"No more proofs. Know then and practise. In any point of space, at any point of time, in any condition of mood, there is—perfect harmony; for all is under law, Immortal, and no movement is without it. Therefore only perfect peace is outside law—the peace thou longest for."

M. S.

Notes and Queries.

UNDER this heading we propose to insert monthly notes and questions that may help students in their work, references to quotations bearing on Theosophical doctrines, and other matters of interest. Readers would much help us if they would send us passages they meet with in their own studies, copying the passage and giving *exact* reference—name of book, volume, page, and date of edition. All useful references will be classified, and entered up in a book under their several heads, and a mass of matter useful to students will be thus accumulated. Questions will be numbered, and the number must be given in sending an answer.

ANSWERS.

A. 1.—The "Lord's Prayer" is said to be found almost verbatim in the Jewish Kadish, and to run as follows (Gerald Massey, *The Natural Genesis*, ii. 469; Version from *A Critical Examination of the Gospel History*, p. 109; cf. Basnage, *Hist. des Juifs*, p. 374):

"Our Father, which art in heaven, be gracious to us, O Lord our

God; hallowed be Thy name; and let the remembrance of Thee be glorified in heaven above, and upon earth here below. Let Thy kingdom reign over us, now and for ever. Thy holy men of old said: 'Remit and forgive unto all men whatsoever they have done against me.' And lead us not into temptation, but deliver us from the evil thing. For Thine is the kingdom, and Thou shalt reign in glory, for ever and for ever more."

This is the only authority I have yet met with for the statement. I should be very glad if some reader would verify the references given by Gerald Massey, and more rejoiced still if an original translation were attempted by one of our members learned in Hebrew.—G. R. S. M.

A. 2.—I had an impression that this aphorism was Schiller's, but it is difficult to find a passage in so voluminous a writer. A friend to whom I mentioned it has referred me to the following: "Der Tod kann kein Uebel sein, da er etwas Allgemeines ist" (Death can be no evil, as it is something universal).

Mündliche Ausspruch aus dem Jahre, 1804. Vergl. Frau von Wollzogen, *Schiller's Leben*. Quoted in Dr. Moritz Zille's *Gedanken-Schutz aus Schiller's Werken*, Leipzig, 1869, p. 535.

It thus appears to have been a remark uttered in conversation.

W. F. K.

QUERY.

Q. 5.—What is the difference between the terms "sexless" and "a-sexual" as used in *The Secret Doctrine*?—T. P.

Correspondence.

REINCARNATION IN "ISIS UNVEILED."

DEAR SIR AND BROTHER,—In *The Theosophist* for August, 1893 ("Old Diary Leaves"), much stress is laid upon the fact that reincarnation was not taught when *Isis* was written, 1876-8. The writer says, "Why she (H. P. B.) and I were permitted to put the mis-statement in *Isis*, and, especially why it was made to me by a Mahâtma, I cannot explain." Now this so called mis-statement is, I think, no mis-statement after all, for, in *The Theosophist* for August, 1882, this very passage is very lucidly explained; and the apparent discrepancy arises from mistaking the *astral* monad for the *spiritual* monad; the statement is therein repeated that "for the *astral* monad to be born twice on the same planet is an exception." In this article it also says, "While writing *Isis*, we were not permitted to enter into details; hence the vague generalities. Now we are told to do so, and we do as we are commanded."

This passage reads very queer, *if*, at the time of writing *Isis*, H. P. B. was ignorant of the whole theory of reincarnation; it, however, explains why she did not teach the subject fully at that time.

Fraternally,
R. C., F.T.S.

DEAR EDITORS,—In connection with the discussion in the August instalment of "Old Diary Leaves," as to the teaching or otherwise of reincarnation in *Isis Unveiled*, it is possible that there may be others.

besides the author of these recollections of the early days of our Society, who have been so actively engaged in propagandist work that little or no time has been left them for reading the later writings of Theosophists—especially those of H. P. B. I shall therefore be glad if you will allow me to refer them to two of her articles, one in *The Theosophist*, vol. iii. pp. 288, 289, and the other in *The Path*, vol. i. pp. 232-245.

In these articles H. P. B. very clearly explains that reincarnation was taught in her early work, though necessarily not so fully as in her later writings, and she points out that in *Isis* a distinction was drawn between the "spiritual" and "astral monad"—the latter term being synonymous with the "personality" of later terminology. On these lines the difficulty met with can be fully cleared up, and every student would do well to carefully compare the *Path* article referred to with pp. 351 and 352 of *Isis Unveiled*.

It would seem that when this work was written, the Theosophical distinction between the "Individuality" and "Personality," now so familiar in our literature, had not been dreamed of by the Spiritualists to whom *Isis* was primarily addressed. For them the Personality was the whole man—the Individual. This is what H. P. B. in *Isis* (p. 351) calls "the individual, or rather his astral monad"; and it is true now, as then, that the same Personality does not reincarnate twice on the same planet, except under the very exceptional circumstances she mentions on the same page referred to.

It cannot fail to be a matter of the greatest interest to every student to trace the gradual unveiling of the Esoteric Philosophy in the works of H. P. B. Hints are given in her earlier writings; clearer statements later on, and many others besides myself must have wondered when re-reading passages in *Isis*, the meaning of which remained obscure during previous study, how it could then have been possible to miss the idea she so plainly pointed to. And who could say that they have yet fathomed the deeper meaning of her "clearer statements"!

Faithfully yours,
ANTEVÂSI.

"GURUS AND CHELÂS."

DEAR EDITORS,—In your last issue there is an article entitled "Gurus and Chelâs," which seems to me to put forward views on this most important question entirely opposed to the teaching of H. P. B. and the Masters she represented. I may, however, be mistaken in my interpretation of the writer's meaning, in which case I shall be glad to be corrected. Surely the writer of the article reverses the true position of the Guru and Chelâ when he suggests that the latter should set to work to criticize the actions of the former. What does he mean when he says, after his imaginary category of questions that occupy the minds of a supposed Guru and Chelâ: "The whole question then resolves itself into one of *mutual knowledge* and trust"? Does he think there is equality between them? If so, where is the necessity for the Chelâ to go to that particular Guru? In the entire paragraph, beginning with the above quotation, the Chelâ is, practically, *testing* his Guru—a most anomalous attitude for a pupil to take towards a Master. Indeed, the whole line of conduct laid down by the writer comes practically to this, that while the Guru himself does and advises the Chelâ to do what the latter approves, he is to be obeyed and trusted; but should he in his actions or orders to the Chelâ in any way go against what the latter can understand and therefore might not approve, then the Chelâ has the right not only to question and criticize, but is even justified in disobeying his Guru. Again the writer says: "It will be seen, from what has been said, that Chelâship, like every other wise

institution, must be founded upon knowledge, experience and judgment." It might be asked what possible "knowledge or experience" can an aspirant to Chelâship bring to bear on a science of which he is totally ignorant, and whence then the value of his judgment? In the third edition of the *Occult World* (p. 71) Master K. H. speaks with no uncertain sound, when in alluding to the methods of research in occult science as compared with those of its antithesis, physical science, he says:

"If the latter has its dicta, so also has the former; and he who would cross the boundary of the unseen world *can no more prescribe how he will proceed* than the traveller who tries to penetrate to the inner subterranean recesses of L'Hassa the Blessed could show the way to his guide."

Again, when discussing the relative positions of Chelâ and Guru, the Master says (p. 73):

"We invariably welcome the new comer, only instead of our going to him he has to come to us. More than that, unless he has reached that point in the path of Occultism from which return is impossible, by his having irrevocably pledged himself to our Association, we never, except in cases of utmost moment, visit him or even cross the threshold of his door in visible appearance. Is any of you so eager for knowledge and the beneficent powers it confers as to be ready to leave your world and come into ours? Then let him come, but he must not think to return until the seal of the mysteries has locked his lips, even against the chances of his own weakness or discretion. Let him come by all means *as the pupil to the Master and without conditions*, or let him wait, as so many others have, and be satisfied with such crumbs of knowledge as may fall in his way."

One more point I should like cleared up and I have done. In the opening paragraph of the article, the writer says the relationship between the teacher and disciple "will be better understood when it is explained that there is no one system or attitude maintained, and that the position varies with nearly every group of teachers and disciples." Is this correct; for it has been said that while there are many *schools* of Occultism there is only one LODGE? I should be inclined to infer from this that there is, therefore, only one true system, though details in the method of teaching might very possibly require variation in dealing with students of all nations.¹

Yours fraternally,

A STUDENT.

[*Editors' Note.*—We hope to print an article on the subject in our next issue.]

Theosophical Activities.

INDIAN SECTION.

INDIAN LETTER.

ADYAR, MADRAS,

August 9th, 1893.

After the recent rain our Adyar compound is blooming once more and is as green as the fields of England. The weather is cool and pleasant, but the nights are, well—"buggy." It is impossible to sit on

¹ The italics in all cases are mine.

the roof to read with a lantern by reason of the countless creeping, flying and crawling creatures everywhere which drive to desperation even a philosophic Theosophist. These notes are written in the recesses of my own room under an ample net where the mosquito ceases from buzzing and the black ant is at rest.

Since penning my last notes I have varied the monotony of life by a visit to Nellore, where we have a Branch of some activity. The Branch is fortunate to possess an excellent Pandit whose mind is free from the bigotry which disfigures many of his class. He gave us at the conclusion of one of my lectures an excellent address on "Post-humous Humanity" from the Hindû standpoint, which I am hoping to have translated for *The Theosophist*. The shining lights of the Branch are Brothers P. Naidu Garu, Runga Reddy and K. Hanumanta Row, and last but by no means least C. Kotayya, our Southern Indian Inspector, who is at Nellore for the time being.

Next week W. R. Old goes out on tour in the south, visiting probably Sholinghur, Chittoor, Bangalore, Trichinopoly, Ambasamudran, Madura and other places. We expect good results from his visits.

Messrs. Jagannathiah and T. Swaminatha Iyer of Bellary are working hard at the Telugu pamphlet scheme and have already collected a considerable sum. A new Branch has been chartered at Almorah, N.W.P., owing chiefly to the efforts of Bro. Sturdy. There are some fourteen members already, and the Branch seems to promise well.

Mr. Tookaram Taty has undertaken to publish Bro. P. Srinvasa Row's valuable Notes on *Light on the Path*; the first part of the book now going through the press.

S. V. E.

CEYLON LETTER.

COLOMBO,
August, 1893.

As was announced in my last budget, Mr. H. Dhammapala, our brother conducting the Buddha Gayâ Mission, arrived from Calcutta at Colombo *en route* for Chicago *via* London. His stay at Colombo did not exceed more than ten days, though during that time the energetic secretary of the Mahâ Bodhi Society had a busy time.

A general meeting was held at Colombo, under the chairmanship of Sumangala, High Priest, when Mr. Dhammapala was elected as delegate from Ceylon to the World's Fair Parliament of Religions, and gave a lengthy address to his countrymen on the work of the Buddha Gayâ Mission and the possibility of realizing the objects of the Mahâ Bodhi Society in the near future. It is said that three lakhs of rupees has been promised by a Burmese family in aid of this mission; whether or not the Mahâ Bodhi Society will secure this large sum of money remains to be seen.

Mr. Dhammapala hopes to return to his field of work in December *via* Japan, where he expects to see some of his old friends whose acquaintance he made on the occasion of the memorable visit of Col. Olcott to the "Land of the Rising Sun."

When Count Wachtmeister was in Ceylon, he made many acquaintances, so that all his friends are delighted to hear that the Countess Wachtmeister is accompanying Annie Besant to the East. Both ladies will receive a warm welcome in Ceylon.

SINHALA PUTRA.

EUROPEAN SECTION.

By a regrettable oversight no account of the Third Annual Convention appeared in our last issue, and it is now too late to repair the error, for we have to announce that the interesting *Report of Proceedings*

is already in the hands of all members, and that non-members may obtain copies from the Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C., at 1s. each.

Blavatsky Lodge.—During the last month the members have had the pleasure of becoming acquainted with Bros. Chakravarti and Dhammapala who were staying in London for a short time on their way to attend the Parliament of Religions at Chicago. On each occasion of his presence at the Lodge, Bro. Chakravarti spoke. The first time was when Bertram Keightley lectured on *India and the Theosophical Society*, and again when Dr. Archibald Keightley spoke on *Devotion as Cause and Effect*. It was with real pleasure that the members listened to their eloquent Indian brother, and it goes without saying that they will be glad to hear that there is every prospect of Bro. Chakravarti giving a lecture early in October, as he will be staying at Headquarters in the interval between his arrival from America and his departure for India. A pleasant evening was passed on August 22nd, when a good many members assembled at the Library, 17, Avenue Road, in order to avail themselves of the opportunity of making the personal acquaintance of our two Eastern visitors. On the 24th Annie Besant gave her last lecture before leaving for Chicago. The subject was *Latest Theories of Heredity*. As usual the Lodge was filled to overflowing. On the following Thursdays H. T. Edge and G. R. S. Mead lectured respectively on *Practical Occultism* and *The Necessity of Esotericism in Religion*. When this report appears there will still remain for discussion Mr. Cuffe's lecture on *Ibsen's Works in the Light of Theosophy*, on September 14th, and on the 28th Bertram Keightley's deferred lecture on *Theosophy as an Ideal*.

LAURA M. COOPER, *Hon. Sec.*

Bow Lodge.—During the last month (August) we have to report very fair progress.

Since formation in June, four new members have joined, and despite the excessive heat and the time of year the attendance has averaged quite fourteen each Sunday.

Thos. Green has given us two very good lectures entitled, *What is a Man?* and *Mesmerism*, and E. Adams has spoken on *Karma*. Other evenings, on account of so many enquirers being present, instead of a fixed paper or lecture the time has been passed most usefully in discussion arising from questions.

The Library is becoming quite the success it was intended to be, and though we can boast only some thirty-five volumes, still, as they include most of the elementary books on Theosophy, we are pretty well able to suit all comers. Since last report the Lodge has to acknowledge *The Key to Theosophy* (3rd edition) from Mrs. Malcolm; *The Key to Theosophy* and a parcel of *Theosophists*, from Alex. Cooke; and *The Key to Theosophy* (2nd edition) and a parcel of *Theosophists* from H. T. Edge.

Owing to our not possessing *The Secret Doctrine*, and to our inability to purchase it, the Lodge has had to borrow it from the T. P. S. When the new edition comes out will some kind friend already possessing the old edition and who is going to replace it with the new, present us with the older edition? There is a demand for this important work that gives us constant cause to regret our want of Library funds.

GORDON ROWE, *Hon. Sec.*

Liverpool Lodge.—The attendance at *The Secret Doctrine* class and ordinary meetings during the past month has been very satisfactory. We have recently formed a class for the study of *The Key to Theosophy* in accordance with the wishes of new members and friends: this class meets every Sunday evening at 6.30 at our rooms, Crossley Buildings, 18, South Castle Street.

The following syllabus has just been issued: Sep. 7th, *Conversazione*; 14th, *Atlantis*, R. Jevons; 21st, *The Conflict Between Thought and Religious Belief*; 28th, *Knowledge of the Power Working Behind Us*, G. Mellis; Oct. 5th, *Palmistry*, J. W. S. Callie; 12th, *Karma*, R. B. B. Nisbet; 19th, *The Ethics of Socialism*, H. M. Savage; 26th, Paper, by J. K. Gardner; Nov. 2nd, *Conversazione*; 9th, *Devachan and Nirvāna*, a Member; 16th, *Evolution of the Senses*, R. Sandham; 23rd, *Mysteries of Life and Death*, Miss Hulme; 30th, *The Ethics of Walt Whitman*, W. T. Haydon; Dec. 7th, *Reincarnation*, J. Hill; 14th, *Initiation*, the Librarian; 21st, *Conversazione*.

JOHN HILL, *Hon. Sec.*

Manchester City Lodge.—The attendance at our weekly Lodge meetings has been rather smaller during the past month, owing to the absence of members from home. It has varied from seventeen to twelve.

Five of our members attended the quarterly meeting of the Northern Federation at Leeds on Aug. 5th, and much enjoyed the opportunity of social intercourse with other members, of discussing methods of work, and of hearing the views of Bro. Mead and others on some very abstract metaphysical questions.

We have engaged a room in a central position in Manchester for fourteen meetings during the winter months. The room will seat sixty persons comfortably, and we hope to make a good syllabus with the assistance of members from neighbouring towns.

SARAH CORBETT, *Sec.*

Bournemouth Lodge.—The correspondence scheme started by us a few months ago has worked satisfactorily up to the present. We have received two papers from the Boston Lodge of America on *Cycles and The History of the Early Races*, and we have forwarded them two on *The Cross as a Symbol and Reincarnation as a Law of Nature*. Our papers are read and discussed at a Lodge meeting before being sent, and the papers we have received from Boston have been much appreciated, the first mentioned arousing so much discussion that its consideration occupied two evenings. We are also making some headway with the study of *The Secret Doctrine*, taking the *Transactions of the Blavatsky Lodge*, Parts I and II, at the same time.

H. S. GREEN, *Sec.*

Exeter Centre.—On the evening of August 30th, Mr. Kingsland gave a most able and interesting lecture on *Theosophy, its Aims and Methods*. It was held in the upper Victoria Hall, in Queen Street, and the chair was taken by W. Brown, Esq., J.P., the same gentleman who occupied that position when Mrs. Besant lectured at the Barnfield Hall last autumn. In spite of the time of year, when most people are away at the seaside, and of the fact that it was an extremely sultry evening, there was a very fair audience, who listened most attentively to the lecturer; and a lively discussion followed. A cordial vote of thanks to both lecturer and chairman terminated the proceedings, and were carried by acclamation.

The whole of the arrangements were most thoroughly and efficiently carried out by Miss Wheaton, F.T.S. and Mr. Brooks a member of the Exeter class, to whose energy in managing all the necessary details, the success of the lecture was largely due.

A. A. PASSINGHAM, *Sec.*

North of England Federation.—I have the pleasure to report the first Meeting (Quarterly) of the North of England Federation T. S., which was very successfully brought off at Leeds on Saturday, Aug. 3rd. Bro. Mead, who had lectured publicly in Leeds on the evening previous, his subject being *Reincarnation*, was voted into the chair by acclamation. There were meetings both in the afternoon and evening, the former

being opened by Bro. Mead, and occupied chiefly in discussing various ideas for Lodge work and propaganda generally. The evening meeting was of a less formal character, and was devoted to a more general discussion of Theosophic interest. The rooms, provided for the meeting by the kindness of the Leeds Lodge, were of ample size and comfort for the thirty or more people who attended.

There were present members of the Bradford, Harrogate, Leeds, Manchester City, Manchester and Salford, and Middlesbrough Lodges, and a few unattached members. Our General Secretary's presence was of great service and was greatly appreciated. The next Quarterly Meeting is to be at Bradford, on Saturday, November 4th, when it is hoped that the Leeds success will be repeated. O. FIRTH, *Sec.*

Glasgow.—Our Sunday morning meetings are still devoted to the study and discussion of the *Key to Theosophy*. The meetings are well attended by members and enquirers, and altogether we have quite a pleasant and profitable time of it. We have now fourteen members (two more having joined us since our last report), so that we are making satisfactory progress. We have to acknowledge receipt of, and express our sincere thanks to the Hon. Mrs. Malcolm for, a donation of seven valuable volumes of Theosophical literature. JAMES WILSON, *Sec.*

Sweden. Gottskär, August 14th, 1893.—Theosophy in Sweden has received new vigour since the arrival of the Countess Wachtmeister. She landed in Gothenburg on the 17th of July, accompanied by her son, and is at the time of writing enjoying a quiet and well-deserved rest among the cliffs of Gottskär, a beautiful resort on the west coast of Sweden, renowned for its glorious scenery and lovely sunsets. Here some devoted and earnest students have assembled, and every morning a few hours are devoted to Theosophy under the guidance of the Countess, who is always ready to help when help is needed. Theosophical rambles are most delightful, and theosophical thoughts spread freely in an atmosphere so intensely invigorating. Some of these thought-currents have reached our neighbours here at Gottskär, and a very marked interest in things theosophic has arisen. A public lecture was held by Mr. T. Hedlund, from the Gothenburg Lodge, on the origin of Theosophy, followed by a few remarks on the latest developments of physical forces in America by Count Wachtmeister, to an audience of forty people. This resulted in many enquiries.

Miss E. Bergman has a daily elementary class for outsiders, which is well attended. We have had visits both from Norway and Denmark from people interested in Theosophy, and we hope that we may shortly be able to create centres in these countries.

We are looking with pleasure to the Countess's visit to Stockholm, where, in spite of recent progress, so much is needed in organizing and practical work; and we feel that no one could better help us than the Countess, with her experience and energy. We hope that the bright air of Gottskär will give her both health and strength, so as to enable her to undertake the fatiguing journey to India, for which we all send her a truly theosophic "God speed." A. C.

THE ADVENTURES OF THE "VAN."

Notes from the letters of R. H., H. T. E., and J. T. C.

Alongside of Road—Pentonville, 6.30 p.m.—This far, without injury at least to the physical—the moral nature a little shattered by "winged words" addressed to the horse. On Pentonville Hill our quadruped jibbed, but with the help of half the East End pushing behind we have at last reached the other side, where we are stationed before a public-house giving the horse a feed that it doesn't deserve.¹ We have next

¹ As the sequel shows, the gipsy-dealer in horse-flesh and owner of the "wan" was one too many for the unwitting Theosophists.

to make a straight cut to London Bridge. The bridge is our only way of crossing the river. I think we shall have "the wages of going on and not to sleep" to-night, unless we can find a back yard in which to put the van. So far, so good; but are there any hills in Kent? I am face to face with the great unwashed, who are looking in at the open door and making faces, shaking the van and making remarks. However, I mustn't complain, they helped us up the hill when we called on God, and there was neither help nor comfort.

9.30.—After beating about under a heavy press of canvas for three hours, we have at last with much difficulty anchored in a back yard. The great unwashed who follow us to the bitter end have stabled and fed our horse and placed our van so that we can get out in the morning. When we asked the way to Dartford, we were answered by about a thousand men, women, and children, who seemed to take a great interest in the van. We have had supper, and now are discussing the map of Kent. We find we shall have to go over Shooter's Hill—*ora pro nobis* (including the horse)! It is now raining steadily, and to-morrow we shall slip and slide and gloom and glance on the cobbles.

12.30.—Can't get to sleep—*must* have these pictures [of late owner] down, they interfere with the solemnity of the van; this place *isn't* an academy.

Wednesday night (Bexley), 10 o'clock.—We got clear of the city with great difficulty, and are now well into the country. At every hill we have to wait until a waggoner comes along with a good horse, and we hook on behind. This is rather a tedious process and costs a shilling every time. On the road to-day we had a talk with a policeman, and we learnt that to keep the law we must always spend the night in a paddock hired for the purpose or else in a yard, and never by the roadside or on a common. It is lawful to feed and rest the horse at the roadside, but not to take him out of the shafts. On account of this we have come thirteen miles to-day, not being able to find a yard or field before arriving here, where we are fixed up in a corner of the yard of the "King's Head." To-morrow we purpose throwing out ballast in the shape of leaflets, even to the wayfaring man, though of little mind. This van excites a great deal of interest and admiration in the bucolic soul. As we come along gaily (down hill) they cry, "HERE they come!" and when we make a stand anywhere they come and feel it all round and make kind remarks at sight, until we begin to think that all who came before us were thieves and robbers, while *we* no doubt are the people.

Four miles this side of Strood, 1 p.m., Friday.—Yesterday we did nearly thirteen miles. We had to be pulled up four hills, having to wait nearly three hours at the foot of one in Dartford before we could find a waggoner who had a suitable horse. Coal carriers are our especial friends when they are going in the same direction as we, with an empty cart and two horses of the Midland Railway stamp. At such times, with such men, and with such horses, we negotiate with them for a "pull-up," whereat they attach a tug chain on to our shaft and fastening it to something solid at the back of their cart they make the dust fly. At the top of a hill in these parts there is always an inn, and these fellows are always thirsty. Last night we put up in a yard at Gravesend, and this morning we breakfasted in a coffee-palace for a change. Now we are at the foot of a hill beneath a large elm. The horse has his nosebag on, and J. T. C. is making the porridge in the van, while I am sitting on a bank writing. The horse is getting stronger, and we find that we can manage some of the smaller hills by ourselves.

Saturday, 1 o'clock.—We have just passed through the Jezreelitish camp—the Flying Roll people. They were all sitting by the roadside

waiting for Jezreel to come again. He has been seven years dead and is expected daily. We shall probably reach Sittingbourne to-night.

Whitstable-on-Sea.—The hills are getting worse and worse; the vocabulary of admonition is worn out, and our horse is showing himself not equal to the job. We have been considering, and find that in the long run a good strong draught horse that would take us up hill and down dale at the rate of thirty miles a day would be cheaper in the long run than our present animal with which we cannot do more than ten miles a day, and that at considerable expense in the way of "pulls-up." We have spoken to the farmers about on the value of horses and find that we can get a draught horse for about £25.

We arrived at Osprige on Monday night, billed the town all day on Tuesday, and on Wednesday evening wheeled the van out under a spreading chestnut tree where the four roads meet, and J. T. Campbell delivered a very good lecture on *Reincarnation and Karma* to a crowd of about 200. After the lecture we distributed leaflets and made a present to the Public Library of *What is Theosophy? and Reincarnation*. The crowd listened well, and the policeman with the shilling that Campbell had given him hot in his pocket, kept order, but when we asked for questions and discussions none were forthcoming. I think it was rather new to them. This afternoon we are preparing to bill Whitstable, so that by to-morrow, at 7.30 p.m., when J. T. Campbell "of London" delivers his second lecture, we may expect a reasonable audience including perhaps some parsons.

July 14th, 1893.—Had a most successful lecture to an audience of 150 with an extra floating margin of fifty or 100. This was a more successful attempt than the last, and the audience were far more intelligent. There were no questions, but there were many who said afterwards that they had several questions to ask, etc., etc. We are going on to Herne Bay to-morrow.

To-morrow we intend going to the office of the town board and asking permission to lecture on the esplanade, as we find it is not lawful to lecture anywhere here except right down on the gravel beach, and that is impracticable. Failing in getting permission we shall spend the day in distributing pamphlets and move on on Tuesday morning. We learn that the Bible van did not lecture here owing to the above-mentioned difficulties.

[At this time a strong draught horse was purchased—but only after much difficulty.]

Upstreet, Monday, midday.—The black, which we have had in for the first time to-day, is a capital horse—this morning he has pulled us up the steepest hill we have had for many a day. And better luck seems to come with him, for several people this morning have expressed interest in and regard for the writer of the pamphlets, which they were eager to accept.

Our lecture at Herne Bay was very successful. We had a crowd of about 300 from 8 p.m. till past 10 o'clock. The discussion after the lecture lasted for more than an hour. Two parsons, one on each side the van, bayed at each other over the heads of the audience in total defiance of the chair until the excitement was well worked up. Being exhorted by myself to put their tergiversations and "multitudinous ramifications incarnadine" in the form of a question, they brought it down between them to some badly-put queries concerning the blood of Jesus and the forgiveness of sins, on which points Campbell defeated them at length. Those parsons were very excited, and their excitement was a good advertisement for us. On the following day several people came to the van to talk over some of the points of the discussion, and a few wanted us to lecture again that night, but as it involved "squaring" the beadle again with the increased uncertainty of being allowed to stand, we decided not to do so.

Birchington, Wednesday, 26th.—We arrived here on Monday afternoon, found a yard, selected a suitable spot in which to lecture, set up rubber type, and struck off 500 bills. On the following day, yesterday, I billed the town, consisting of about 400 houses—very scattered. I met with many a rebuff from old women, male and female, who, on seeing the heading "Theosophy" drew their skirts around them and handed the bill back with appropriate Christian comminations couched in good Billingsgate enough. I note a disposition among certain people to class all van-dwellers as vagrants, and all persons who distribute bills as salvationists, atheists, or wandering commercial advertisers, and in each case the insult invariably precedes their study of the case. Last night at a quarter past seven we put the horse in the van and repaired to the square in the middle of the town and directly in front of half a dozen inns. At first the square was nearly empty, and we thought we should have to postpone, but after waiting till a quarter to eight I made a few opening remarks to about three men and a dozen children, and called on Bro. Campbell to begin. I suppose a van with a platform and 100 candle-power of lamps shining through the front windows was a novel spectacle, for very soon, people in the distance, hearing a deep bass voice being lifted up, bethought themselves of their bills and came to see what it was all about. Having come through curiosity they stayed to listen until we had a crowd of about 250. The discussion, which lasted till after 10 o'clock, was altogether along Christian lines, and as far as I can see the only way to get at these people is through their own *Bible* and such of its doctrines as we hold to be true. A Salvation Army sergeant tackled us at length, asking, "Where is the Holy Ghost? What message have you for the guilty sinner? Why not accept the pardon that Jesus offers to all lost, guilty, ruined sinners?" etc., *usque ad nauseam*. Campbell invariably divides these ranters by more than they are worth, and they regard the pitiful quotient with sorrow. Campbell is good with these simple people; he understands their ways and can draw his illustrations from the details of their daily labours. At all events his whole demeanour and what he says seems to keep the quiet attention of the crowd wonderfully. We had no parsons last night. There were two in the crowd, but they left before the discussion.

It is raining heavily now, but Campbell has gone on to Westgate to find a place to lecture in to-morrow night. From Westgate we move to Margate, where we shall give two or three lectures.

Our leaflets, etc., are going as fast as possible. We give two away with every bill and distribute pamphlets at every hamlet.

Sandwich, August 2nd, 1893.—Last night we "opened" in Broadstairs, a hundred yards from, and in full view of, the town brass band. The audience promptly deserted the band and came to hear of Karma and Reincarnation whilst the band discoursed delightful music to empty seats and the grass. The meeting was most successful, and opposition was simply wholesale.

Dover, August 11th, 1893.—I think I have told our doings as far as Margate. We had to put up there in an exceedingly dirty inn yard open to the public. The police would not allow us to stand at Margate, nor at Westgate, nor at Ramsgate, so we passed on, after distributing literature, to Broadstairs, where we secured a farmer's field and camped out as gipsies. Campbell found a good piece of private ground near the sea front and got permission to stand the van on it for a lecture, so we billed the town and lectured to an audience of over 500. This lecture was a great success. In the discussion even ladies put questions from the crowd and J. T. C. was applauded several times. I must mention that before we began a lady from the house opposite sent her servant to say that we couldn't stand there because it was right in front

of her house. The servant got cross, and finally had to be told that we were on private property and that if her mistress objected she had better take her house away. These and other fastidious points in watering communities we meet with every day. At Broadstairs, in taking the van down one of the narrowest of streets from which the town derives its name (*ut lucus a non lucendo*), I had an accident. In allowing a cabby an inch and a half on the right I struck a shop blind by half an inch on the left and brought the whole thing down. The shopman let me off with three shillings as I hadn't time to get a surveyor to prove that the blind was half an inch over the pavement.

Loosing from Broadstairs we came on to Sandwich, a very dirty little old town. We worked hard here for nearly two hours looking for a place. There is only one place containing the many conditions essential to the safe housing of the van in every town, and on arrival I have to wait about with the van, hanging on to the horse, who is very restless, while J. T. C. goes through the town on his tricycle looking for apartments. Often he comes back, having found a place, and I follow him through streets very narrow and with shop blinds, until we reach the place and find the gate too narrow to get in or the archway too low. Then we move on a mile or so until we come to a place broad enough to turn round and go back to continue the search. At last we found a meadow in Sandwich just outside the city wall where we camped in peace and dipped our water from the moat. In billing Sandwich one needs an Ariadne's thread. However, I did it as well as I could, and we lectured in the cattle market. As Campbell was not very well I held forth for half an hour and he did the rest. There was no discussion, and the people all seemed to have been born a thousand years after their time. After the lecture, in walking round the town, I encountered one or two enquirers who had been stirred up by the lecture.

From Sandwich we came to Deal, where the only yard we could find was one just big enough to hold the van and nothing more. As I was looking at it and thinking the gate was too narrow, a crowd of workmen gathered round the horse saying, "It's him," "I knew him at once," and so on and so forth. It turned out that they knew the horse, and evidently he had been a favourite with them, for very soon half-a-dozen fellows were round him patting and calling him by his name "Captain," and looking with great excitement under his saddle for a scar made by a falling brick when he was carting material for building a church in Deal five years ago. Having found the spot, with great excitement, they took the horse out, with notes of admiration at his increased proportions, and backed the van in for us and continued to talk about their friend for days after.

The authorities would not allow us to lecture from the van either in Deal or Walmer, but we hired a piece of gravel on the sea front from a boatman and lectured from a platform of rough boards to over 500 people of the sea-front description. Afterwards two clergymen mounted the platform and spoke for the opposition, but the general opinion of the meeting was in our favour. We held two meetings from this platform, and the second was a far greater success than the first.

From Deal to Dover, where we arrived yesterday afternoon after a very hilly journey.

We have been making enquiries last night and this morning as to a lecturing site, and J. T. C. is at present negotiating with the harbour master, so that by this afternoon we may be able to strike off a thousand bills and distribute them in time to lecture to-morrow night.

After each lecture we give away *What Theosophy Is* and *Why you should be a Theosophist*, etc., among the audience, and offer the other books and pamphlets for sale.

Folkestone, August 20th, 1893.—It is Sunday, in the middle of a

meadow. We have spent the morning up till now (11.30) in beating carpets, shaking blankets, cleaning boots, sorting literature, etc., and now the van is like a drawing-room for the reception of enquirers should any come.

Since our arrival in Folkestone Mr., Mrs., and Miss Fagg have been very kind indeed to us, and most energetic in helping forward our work in every way. Mrs. Wedgwood, a friend of the Faggs, has given us a tent which promises to be very useful when camping in meadows. In the way of lecturing we have been very unfortunate here. J. T. C. saw the Mayor and obtained permission to lecture from the van at 12 noon, opposite the Marine Gardens (not on the Leas), but though we have distributed three or four thousand bills, our audience has been very small. We advertised for three days, Thursday, Friday, and Saturday, but the first day we failed of an audience altogether, so that we had to rest satisfied with the fact that we had done all we could, which was not much. The second day we took the opportunity when half a dozen people were passing to make a beginning, and before the finish there were sixty or seventy listeners, but there were no questions nor discussion. On the third day we began to about thirty, and finished to a crowd of 500. On this occasion there was some vigorous discussion, and the pamphlets were eagerly accepted afterwards. This stay at Folkestone has been more or less a failure. I think the time (12 noon) was against us, yet we chose this time on the advice of the Mayor and others. We have decided that it is the last time we attempt a lecture in the daytime.

To-morrow we go to Hythe, where Mr. Fagg has interviewed Mr. White, F.T.S., with the result that he (Mr. White) will bill Hythe to-day with a thousand bills we printed yesterday and forwarded him by the last train. Mr. Fagg and J. T. C. went to Sandgate last night and found a piece of ground to lecture on, so that we shall go on to Hythe to-morrow and lecture there in the evening and the next day at Sandgate.

We have met a wise astrologer here whose ragged coat and *res angusta domi* are only to be accounted for by his love of mathematics and astrology, to which he adds, in explanation, that having Saturn in the mid-heaven, how can he ever get rich! Not being rich enough to buy an ephemeris, he compiles his own, and casts his horoscopes by the Placidian system. Seeing him so poor we gave him a job at billing, and learnt, by the way, from him a good many wrinkles in collecting an audience that we did not know before.

Yesterday afternoon the Faggs ordered the photographer at four o'clock, so I went and dressed the horse, harnessed him up and manoeuvred the van into a corner where we were taken, J. T. C. standing on the platform, and the rest of us grouped elegantly around. I will send you a specimen when they are ready.

H. T. E. slept with us in the van last night.

Folkestone.—On arriving at Folkestone on Aug. 17th for a week's holiday, I had the good fortune to chance upon the van which is touring in the south-east of England. I met a "sandwich" boy announcing a lecture by J. T. Campbell, from the platform of the van on the sea front at noon, and as it was then after eleven, I awaited the event. The day was broiling hot, and considering this fact, it is creditable that any audience at all could be got to stand the risk of sun-stroke for an hour or so. About fifty people, however, collected and listened attentively, but no discussion followed. Next day being cooler, five hundred people accumulated, and we were in continual dread of being prosecuted for obstruction. A somewhat heated opponent enlightened the proceedings very much on this occasion. The usual method of our procedure in attacking a town is for one to go in advance

and to secure ground both for encamping and for lecturing. Then the van is taken and encamped, and two of us proceed with bills and leaflets to "bill the town." It takes a little nerve at first to thrust papers under every door and into every shop, but one soon becomes callous. In the evening the chair is taken, and the chairman opens with a few introductory words, after which one may hear an expectant whisper in the audience of "Now the little man's going to begin!" J. T. Campbell's powerful voice then resounds for fully an hour, and after this questions are put, followed by adverse speeches, if any are forthcoming. The meeting concludes with a distribution of pamphlets and a sale of books.

Hythe.—Arrived here Aug. 21st. Encamped outside an inn and billed the town; lectured in the evening to a large audience. Considering the smallness of the place the interest aroused was very creditable.

Sandgate.—A very curious day's work was done here on the 22nd. The horse labouring under a temporary illness, we had to make arrangements for speaking from the box of a carriage. The "pitch" assigned us was a small unbuil patch in a street of shops, and, as fate would have it, next to a J. B. Gough Temperance Hotel. The Evangelical Revivalists, whose Headquarters were here, appeared to have been preparing for us all day. Our notice-boards were stolen and a prayer-meeting with hymns indulged in all through the lecture. In the discussion a body of the half-frenzied worshippers took part, and over-riding the chair, and losing their tempers, caused much amusement to the audience. After the meeting they gathered together the remnants of our audience and strained themselves to administer the antidote of what they consider the Gospel on the spot. J. T. C. in debate is well worth hearing, and his constant appeals to the *Bible* for corroboration are most disabling to his opponents.

We have had much help from Mr., Mrs., and Miss Fagg, of Folkestone, who have attended lectures, entertained the van staff, etc., and from other persons interested in Theosophy. The domestic life is certainly conducive to health and hardiness to anyone with a sound constitution. I strongly recommend a renewal of this form of propaganda next year, when the experience gained from this trial trip will be most valuable: and would ask those who have subscribed to remember that, now the ice has been broken, their money will go much further in future.

New Romney.—The van arrived here on Aug. 24th, and found it a sleepy little village. The audience was small and apathetic, and no questions were asked.

Lydd.—Arrived at this town on Aug. 25th, and found it much more lively than the last. The audience began to collect three-quarters of an hour before time, and finally numbered several hundreds. As the total population is not much over two thousand, the whole place may practically be said to have turned out; some very intelligent questions were asked, much literature distributed, and a few books sold.

Rye.—Reached this town on Aug. 26th. It is much larger than the two former, stands on a hill, and has Norman fortifications. We had a small audience, but a select one, since our "pitch" was in a somewhat retired spot. Questions were asked and eight shillings' worth of pamphlets sold. Another lecture is to be given here on Monday.

East Cross, Tenterden, Wednesday, August 30th, 1893.—At Rye we had a good meeting of about 400 people, and much interest the day H. T. E. left.

Yesterday came here. Horse behaved well, ate well, and drew well until he was just entering this town, when he refused to go any further. I told R. H. to stable him quickly and get a "vet" to examine him.

The surgeon pronounced him to be acutely attacked by inflammation of the bladder. He suffered terribly, fell down in the stable and *died* at 10.58 p.m. last night.

AMERICAN SECTION.

PACIFIC COAST HEADQUARTERS,
1504, MARKET STREET, SAN FRANCISCO, CAL.,

August 15th, 1893.

With many thanks for the long and heavy labours of past secretaries, we must chronicle the advent of a new one, Mrs. Vera S. Beane.

Many additions have been made to Headquarters, among them a piano, the use of which is kindly donated by Mrs. E. S. Wadham. Visitors speak of the rooms as having a very homelike and attractive appearance.

The Pacific Coast lecturer is making a thorough tour through the Willamett Valley, the most populous district of the State of Oregon.

A nucleus of devoted workers is gathering in Los Angeles and making itself felt. They have secured a commodious room, centrally located, named it "H. P. B. Hall," and fitted it up as a Headquarters.

The Seattle and Tacoma members are busy pushing a local "Lecture Bureau," which works up meetings and sends its readers and speakers into all the small towns and villages in that vicinity. Few Branches have an idea of how much could be accomplished in this way. Generally the smaller the town the larger the proportionate size of the audience.

Recent lectures here have been: *Truths common to all Religions*, Dr. J. A. Anderson; *The Jewish Conception of the Hereafter*, Dr. G. A. Danziger; *Wise Men of the East*, Abbott Clark; *Chelās, Yogis and Adepts*, Miss Jennie Tuttle; *Yoga; the Science of the Soul*, Julius Oettl; *From Man to God; from the Animal to the Divine*, Mrs. M. Shoultez.

The last three are from Oakland—the Brooklyn of San Francisco. Six months ago Oakland was largely dependent on San Francisco for speakers. Realizing the importance of self-dependence as well as devotion, they began to train their members by preparing Branch papers suitable for public lectures, thus not only increasing the Branch attendance but supplying their own speakers, and finally assisting other towns.

The latest addition to our work has been the *Pacific Theosophist*, kindly handed over to the Committee by Bro. Blodgett. It is now enlarged to a sixteen-page magazine, and is meant to bring all members and enquirers on the coast into closer relations, making more real and vivid the ties that bind us in the bond of brotherhood.

Several members of Coast Branches are spending their summer vacation in San Francisco in order to avail themselves of the advantages of Headquarters.

SHAKTI.

AUSTRALASIA.

NEW ZEALAND.

Mrs. Cooper-Oakley's Tour.

Bro. Wills will have given details of what was done in Auckland, so I will begin with my departure from that city. On June 8th I left in the ss. *Manapouri*, and arrived at Wellington on Sunday evening, June 11th—alas! eleven hours late, and missing the lecture I was advertised to give owing to a heavy gale we ran into on leaving Napier on Saturday. I was most kindly received by Mrs. Gibson, the wife of the manager of the Australasian Bank. The inevitable reporter arrived at 9 p.m. On Monday I had a drawing-room meeting of members and others interested in Theosophy, but the actual Lodge was not in a satis-

factory working condition. On Tuesday, June 13th, I left for Woodville and found a kind welcome awaiting me from Mr. Stone Florance and others at 1 p.m. In Woodville there were many who had been reading Theosophy for long, having been interested in it by E. T. Sturdy. The next three days were spent in talking with enquirers, and at the meeting on Thursday it was decided to form a "Woodville Lodge" and apply for a charter. I left on Friday, returning to Wellington, where I was again kindly taken in charge by Mr. and Mrs. Gibson. The next day was spent in seeing people, with a good drawing-room meeting from 4 to 6 p.m. At 9.30 I started for my steamer on my road to Dunedin.

ISABEL COOPER-OAKLEY.

Dunedin Lodge.—Mrs. Cooper-Oakley arrived here on the evening of Monday, June 19th, and was met by the secretary and two other members of the Lodge. Notwithstanding her long and fatiguing journey by boat and train from Wellington, this indefatigable lady insisted upon seeing members after tea, answering questions, solving problems, and giving instruction and advice until nearly eleven o'clock. On Tuesday evening a lecture was delivered by her in the Choral Hall, about 300 attending, and her discourse being listened to with marked attention. Efforts to obtain one of our local M. H. R's. as chairman having failed, the secretary presided. Wednesday morning and afternoon were occupied in paying visits and receiving visitors, and in the evening a Lodge meeting was held at the Grand Hotel until eight o'clock when questioners (spiritualists and others) began to arrive. On Thursday the second (and last) lecture was delivered, and this time the hall was crowded with a sympathetic audience. Many questions were asked and answered at the close, and a keen interest evinced in Theosophy. Mr. A. H. Burton, in a highly eulogistic speech, moving a vote of thanks to the lecturer. On Friday afternoon Mrs. Cooper-Oakley left by the *Tarawera*. Her stay with us, although short, cannot fail to be productive of much good. It has set people thinking, thought will lead to comparison, and comparative theology is the high road to Theosophy.

We have, however, an uphill battle to fight here, not only against downright ignorance, but against slander and misrepresentation as well. All the old lies, refuted a hundred times elsewhere, are raked up again here, and prejudice the minds of people who know nothing about the Theosophical Society, its founders, or its aims. Our numbers are few (just how many members we have I will not say; the Blavatsky Lodge might laugh); but we are going to "leaven the whole lump." Hitherto we have been indebted to the kindness of Mr. T. Ross for a temporary shelter, he having provided us with premises, gas, and other necessary adjuncts to a meeting, free of charge; but we intend, when circumstances warrant the outlay, to rent a suitable building as library, meeting hall, etc. Literature is what is specially needed,

A. W. MAURIS, Sec.

AUSTRALIA.

Melbourne, July 25th, 1893.—We have had our first *Conversazione*, and it has proved a great success. It was held on the evening of July 5th, and fully 150 members and their friends were present to welcome Mrs. Cooper-Oakley on her return to us from New Zealand. The large League room was prettily decorated, refreshments were laid out in another room, and music and conversation occupied and amused every one for three hours. Towards the middle of the evening Mr. Hunt, in a few well-chosen words, welcomed Mrs. Cooper-Oakley back to Melbourne, and spoke of the great impetus given to Theosophy by her presence and work amongst us, and of the assistance given to the

members in their studies. Mr. Pickett then followed with a few words on behalf of the Maybank Branch. Mrs. Cooper-Oakley expressed her thanks for the warm welcome given to her, and urged on members the necessity of continuing the work when she was no longer here to direct and help.

So many strangers were anxious to see her and to speak to her that a special League meeting, open to visitors, was called for the following evening. There was a good gathering, and much business was transacted. The Committee was increased, Mr. Pickett was appointed Vice-President, three sub-committees—Books and Finance, Lectures and Press—were formed, and Mrs. Cooper-Oakley was appointed Corresponding Secretary to the League. The League is now occupied in collecting from all the other Branches throughout Australasia authority to send Mrs. Cooper-Oakley as delegate to Chicago to the Congress of the World's Religions.

On the following Sunday, July 9th, Mr. Hunt gave an address on *Karma*, and after the lecture Mrs. Cooper-Oakley answered a great number of questions. These have since been published in the *Australasian*, the principal weekly paper in this part of the world. On Monday, the 10th, Mrs. Cooper-Oakley finally left us, going first to Sydney for a fortnight and then on to Chicago. A large number of Theosophists collected on the platform to bid farewell to her, amongst them being the little grand-daughter of Annie Besant. A large group photograph taken the previous Saturday to be sent to Chicago also included this little accession to our ranks, of whom I may, perhaps, be pardoned for adding, Mrs. Cooper-Oakley prophesies that she is to be "one of the Theosophical pillars of the twentieth century!"

The amount of good done to the Theosophical cause in Melbourne by Mrs. Cooper-Oakley's presence amongst us can scarcely be over-estimated. Previous to her coming, the two Branches were studying quietly amongst themselves, doing good work, no doubt, but doing it so quietly that the outside world scarcely knew there was a Theosophical body at work in its midst. Mrs. Cooper-Oakley woke everyone up, started and organized a League of Workers, arranged classes, gave lectures, and, most tiring task of all, was constantly in attendance at a room rented for the purpose in the heart of the city, to answer all enquirers who might be interested in Theosophy. There can be no doubt that we shall miss her a good deal, but we are all resolved that the work she has so thoroughly started shall be carried on with more and more vigour and earnestness, as week by week our ranks grow stronger and Theosophy with its reality of a Universal Brotherhood takes hold of the people of Melbourne and raises them out of the materialistic stupor into which they have degenerated.

We hear from Sydney that good work is being done by Mrs. Cooper-Oakley there. The following cutting is from the Melbourne *Punch* and speaks for itself.

There is an interesting personality with us in Sydney at present, I mean Mrs. Cooper-Oakley, who has come from afar to lift us from the gross materialism in which we are sunk to the spiritual realms of Theosophy. I attended the preliminary lecture of explanation the other night, and though I cannot say any very novel or startling truth was presented for acceptance, yet seldom has a speaker impressed me more. It is her voice that fascinates; specially, it reminded me strongly of Bernhardt's in the deliberation, richness and clearness of its tones. Mrs. Cooper-Oakley must have been gratified at the packed audience that greeted her on the occasion.

On July 9th an interesting lecture was given in the Rotunda by the Rev. George Walters (Unitarian minister) on behalf of the Victorian Association of Spiritualists. The title of his lecture was: *Annie Besant; her Progress from Ritualistic Orthodoxy, through Atheism and Materialism to Theosophy*. It was a sympathetic lecture, thoroughly

fair, though the lecturer disagrees with the views held by Mrs. Besant. A sketch of her life was given, showing how each phase of thought was progressive, and followed in natural logical sequence.

Out of this lecture by Mr. Walters arose some discussion in the *Herald*. The *Argus* last Saturday had an article on Ibsen, into which Theosophy was dragged; a new word coined for the occasion—Anniebesantism—is used thus: "The *personnel* of Ibsenism is largely composed of those ill-ballasted minds which run after Shakespearian cyphers, *phalanstères*, or those vagaries which may be summed up as Anniebesantism." What on earth Theosophy or Annie Besant has in common with Ibsen we are all puzzled to understand.

The Sunday evening meetings are carried on as usual, and at the last meeting there were a particularly large number of intelligent questions.

The Maybank Branch has been in recess most of the time, and only one meeting has been held. The Melbourne Branch is also going into Pralaya for three weeks, but though there will be no Branch meetings the League will continue work.

The debates are carried on with a good deal of spirit; one of the most interesting being that opened by Mr. Hunt on the possibility of demonstrating the existence of the Higher Ego. I may mention that I opened a debate on *Karma in its relation to Universal Brotherhood*. Last night's debate on *The Dogmatism of Science*, opened by Mr. Besant-Scott, was extremely interesting. The attendance was the largest we have had, and speakers were limited to five instead of the usual ten minutes.

These details of Branch work and other activities show that the Theosophical body in Melbourne though small is by no means insignificant; the work started here three years and more ago, and much accelerated by Mrs. Cooper-Oakley's influence and presence, is now fairly grounded, and members are thoroughly realizing the importance of Theosophy and Theosophical teachings. Let us once feel that the Masters are working with us and for us, and there will be no fear that the Melbourne, or rather the Australasian, part of the T. S. will ever fail in doing its fair share of the splendid work.

MABEL BESANT-SCOTT.

Sydney, July 24th, 1893.—On Tuesday the 11th inst. Mrs. Cooper-Oakley arrived in Sydney by rail from Melbourne. We heard some few days prior to her arrival that, owing to letters received, her stay in Australia would be limited to about a month. This was sad news for us, for we had looked forward to at least two months of Theosophical instruction and special propaganda; however, Karma adjusted our expectations to a limit of four short weeks. Quarters were secured for our visitor at the Hotel Metropole, one of the best and most central hotels in Sydney. The general interest created in Theosophy by Mrs. Cooper-Oakley's arrival here, well warranted her stay in the city. The hours arranged for receiving visitors (from 2 to 6 p.m. every day but Wednesdays and Sundays) are well occupied, the visitors representing all classes of society, both intellectual and social. Among the many well-known people who have called, were Lady Darley, wife of the Lieutenant-Governor and Chief Justice of the Colony, Lady Salamons, wife of Sir Julian Salamons, one of the leaders of the Bar, while the Government Palæontologist (Mr. Etheridge), and Mr. Hamlet, the Government Analyst, have both made appointments to call this week, also Mr. Knibbes, President of the Surveyors' Institute, and Lecturer at the Sydney University.

Mrs. Wolstenholme, Vice-President of the Woman's Literary Association and President of the Home Reading Union, gave an "At Home" at the Women's Literary Association Rooms, to which the

intellectual people of note were invited, including all the University Professors and their wives, Sir William Wyndeer, one of the Supreme Court Judges, Miss Scott, one of the leaders of the Woman's Suffrage League, Miss Levvy, President of the Society for Prevention of Cruelty to Animals, Mrs. Curnow, wife of the Editor of the *S. M. Herald*, and many well-known barristers, lawyers and medical men and members of the Legislative Assembly. This "At Home" was quite a "crush"; although the room holds about a hundred people several were unable to get even standing room inside, and had to hear what they could from the lobby. Mrs. Cooper-Oakley gave a most interesting address and many good questions were asked.

Last Saturday Mrs. Cooper-Oakley drove out to Mrs. Haeg's to lunch. Lady Wyndeer, Mrs. Macmillan, wife of the late Colonial Treasurer, Mrs. Curnow and Mrs. Merriman were invited to meet her. Mrs. Weiss gave her studio for a drawing-room lecture which was well attended by her friends, and those present were very much interested in what Mrs. Cooper-Oakley had to say on Theosophy. Mrs. Weiss is one of our members.

Mrs. Wolstenholme, who is also one of our members, has been specially active in introducing Mrs. Cooper-Oakley to the scientific and intellectual world of Sydney, and Mrs. Curnow has been untiring in her energy among society people, all of whom she thinks ought to hear something of Theosophy. On Sunday night last Mrs. Cooper-Oakley lectured, by special request, to the Socialists at Leigh House, on *Theosophy in its Relation to Social Questions*. There was a large attendance. Next Sunday Mrs. Cooper-Oakley lectures on the *Religious Aspects of Theosophy*, at the Unitarian Church, by special request. The Woman's Suffrage League has also requested a special lecture.

The first public lecture on *Theosophy* was given at the School of Arts Hall on the 12th inst., the day after her arrival from Melbourne. Dr. Creed, M.L.C., presided. There was a large and appreciative audience, numbering between six and seven hundred people. The next lecture had to be given in a larger hall, and was delivered at the Oddfellows Temple, Elizabeth Street, where a still larger audience came to hear Mrs. Cooper-Oakley, numbering about 800. The subject, *Life in Man* (Seven Principles, Karma and Reincarnation), was listened to with great interest and attention.

Mrs. Merriman gave an "At Home" at her house last Friday evening, at which many prominent people were present. This alone is a busy record for scarcely two weeks, but including all this we have two *Secret Doctrine* classes a week, Branch meetings, a question and answer meeting for members and their friends, inaugural meeting to establish a League at which the following officers were elected: T. H. Martyn, President; T. W. Willans, Secretary; and Mrs. Cooper-Oakley, Corresponding Secretary. Committee: Mrs. Minchen, Mrs. Wolstenholme, Mrs. Willans, Mrs. Merriman, Miss Atkinson, Mr. Geo. Peell, Mr. Carver, and Mr. Chappell. How Mrs. Cooper-Oakley has been able to get through all this almost without a rest, except her first Sunday, and one afternoon, perhaps you know better than we do; however, I hope some of her will be left by the time she reaches London. We are sending you slips of newspaper reporters' work, the leading papers devoting plenty of space to Theosophy. Her photograph has been requested for illustration in the *Illustrated Sydney News*, and a small army of press people have been introduced, so that Sydney certainly seems to be having a decided Theosophical boom, and the man who has not heard something of Theosophy during Mrs. Cooper-Oakley's four short weeks will be hard to find, and if found, will probably have been in a Rip van Winkle condition.

T. W. WILLANS.

Theosophical AND Mystic Publications.

THE THEOSOPHIST (*Madras*).

Vol. XIV, No. 11:—Colonel Olcott's seventeenth "Old Diary Leaf" enters into a digression on the "evolution" of the reincarnation theory in H. P. B.'s writings. The distinction between the Individuality and Personality fully explains this "evolution"; in *Isis*, the Personality alone was treated of in connection with reincarnation. More instances in support of the theory of *Āvesha*, or occupancy by one living person of another living person's body, are given, and some of the opinions on the first edition of *Isis* quoted. The "*Ātma-vidyāvilāsa*" is concluded. A. Banon in his "*Olla Podrida*," gives some notes on polygamy. W. R. Old writes on "*The Predicative Art in India*," and gives an interesting interview with a Swāmi, who predicted many things: Mr. Edge gives a list of "*Oriental Contributions*" to *The Theosophist*, and Mr. Thurstan completes his article on "*Divination and Augury in a Modern Light*."

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

Vol. VIII, No. 5:—William Q. Judge writes a most useful paper, full of quotations from Master K. H.'s letters on the position of Occult and Modern Science. The text is philanthropy, of which Modern Science is almost entirely devoid. Marian B. Lull adds one more piece of testimony to the extraordinary influence of the person "known superficially as H. P. Blavatsky." Dr. J. A. Anderson tries to sort out the "*Astral Bodies*," but the task is no easy one. This is followed by two most fantastic and contradictory derivations of "*America*" from Sanskrit words by Brāhman contributors. The spectacled visage of our colleague, Bertram Keightley, pleasantly greets us in "*Faces of Friends*." W. H. Cragin writes on esoteric Christianity under the heading "*Some Lost Chords*." The number concludes with one interesting and one quaint and beautiful story by our Korean brother, Pom K. Soh.

THEOSOPHICAL SIFTINGS (*London*).

Vol. VI, No. 8:—Three articles from *The Theosophist* are reprinted in this number which should be read by all students of Yoga. They will be already known to those who look out for hints along these lines: "*Occult Physiology*," March, 1891, "*Notes on Hatha Yoga*," December, 1886 (wherein the "*Solar Sphinx*" holds forth), and a translation of the "*Brahmopanishad of the Yajur Veda*," February, 1891. We fear they will create wonder in the minds of the majority—perhaps much misconception, but students will profit.

LOTUS BLÜTHEN (*Leipzig*).

Vol. I, No. 11:—This magazine does honour to the Theosophical movement in Germany. Our "old familiar friend," C. J., commences to translate the *Katha Upanishad*; the "*Stanzas of the Book of Dzyan*" are also given with comments, and Annie Besant's "*Seven Principles of Man*," and an article by the editor on "*Philosophy and Theosophy*" constitute between them much good reading.

THE PRASNOTTARA (*Madras*).

Vol. III, No. 31:—Not a very instructive number. More is said about Mars, astronomically and astrologically; an enquiry as to a prophecy concerning the approaching incarnation of a great spiritual Teacher is replied to, but not answered; Black Magicians, Obsession, Idiocy, Phrenology are discussed, and some bewildering views put forward as to the "*loss of the soul*"—one writer announcing that he does not believe in it.

THE THEOSOPHICAL FORUM

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

No. 50:—We have seen more interesting numbers of the *Forum*, still all the answers are clear and to the point. The attitude of Theosophy towards the Christian Church is discussed, and orthodox Churchmen would not be pleased with the editor's proposed scheme for its re-

organization. Much evidence is brought forward for the existence of Masters, and Prof. Huxley is credited with a belief that is *not* to be found in *Essays on some Controverted Questions*—he may come to it in time though. K. E. Turnbull starts in to teach Adepts their duties, but we have not yet heard of a change in their policy in consequence. The writer's key-note is "this enlightened age"—but the key is a very minor one.

LE LOTUS BLEU (*Paris*).

Vol. IV, No. 6.—The translation of G. R. S. Mead's "Notes on Nirvāna" is continued; next comes a further instalment of the ever-welcome "Letters that have Helped Me" (*Traduit de l'américain par le Dr. Pascal, we are told!*); E. J. Coulomb's excellent series on "Les Cycles" follows, and "La Conscience" by "Guymiot," "La Création est-elle Possible?" by Dr. Pascal with the translations of "Comments on *Light on the Path*" and the first part of the "Visishthādvaiva Catechism" make up a well-balanced and attractive issue.

JOURNAL OF THE MAHĀ BODHI SOCIETY (*Calcutta*).

Vol. II, No. 3:—There has been a regrettable absence of original matter in this magazine for some time past, and the number before us is no exception to the rule. It consists of reprints, but for "The Progress of the Mahā Bodhi Movement" by the editor. We would point out in reference to Buddha Ghosha's Gāthā on the Bodhi Tree, that for the mystic at any rate every Buddha has attained enlightenment under this "Tree"—which is *not* of the earth, earthy. If it were, how could it be true that "He who shows respect to the Bodhi Tree and worships it . . . worships Buddha himself, and thereby gets rid of all sorrow?" "The Ashoka Edicts" are continued, and from the eighth we take the following: "The progress of religion among men is secured in two ways—by positive rules, and by religious sentiments which one can inspire in them. Of these two methods, that of positive rules is of poor value, it is the inspiration of the heart which best prevails . . . it is solely by a change in the sentiments of the heart that religion makes a real advance in inspiring a respect for life and in the

anxiety not to kill living beings." We notice that one of the names of Buddha was "Niravadya, Immaculate" [Blameless?—in spite of his many "wives."]

PAUSES (*Bombay*).

Vol. II, No. 12:—This number ends the second year's issue, and the title is henceforth to be changed to that of *The Theosophic Gleaner*. We wish our fellow-worker increased and lasting success under its new name! "Z" opens with some words on "The Mission of Theosophy," and is plain-spoken on the subject of Brāhmanic exclusiveness. The other articles are apparently reprints, including "Self-Evident Truths and Logical Deductions" from LUCIFER, "Epidemics from the Theosophical Standpoint," "Theosophical Ethics," "Why we ought to be Brothers," etc.—a good *finale* to the second volume.

SOPHIA (*Madrid*).

Vol. I, No. 8:—The excellent standard of this review is fully maintained in the number to hand; the translation of Mrs. Besant's "Reincarnation"; and the series on "Science: Oriental and Occidental" are continued, and Dr. G. López of New Orleans gives an interesting account of "The Seven Principles." H. P. B.'s "Thoughts on the Elementals" are translated for the benefit of Spanish-reading Spiritualists.

THE IRISH THEOSOPHIST (*Dublin*).

Vol. I, No. 11:—This magazine is now quite the best of its kind produced in the Theosophical cause. Every member should read and *act on* what is said in H. C.'s "The Remaining Five Years"; this especially should be remembered, that H. P. B.'s work "need not fail, few as we are; for throughout these next years of the dying century there is not an effort on our plane of action that any one of us makes that is not known to and greatly reinforced by the great Lodge of Masters; and there is nothing else needed for our personal acceptance by that Lodge into its membership than the pure-hearted maintenance of such efforts." "Theosophy in Plain Language," "Proteus," "The Basis of Brotherhood" and "The Element Language" are as good as ever, and consequently well worth reading.

THEOSOPHIA (*Amsterdam*).

Vol. II, No. 16:—The original series by H. de N. on "Vibration from the Occult Standpoint" contain much of great interest. Other original work is "How to Comfort" by Afra, "Is Reincarnation Mere Hypothesis?" and "Thea." The translation of *Death—and After?* is commenced, and the other translations are continued as before noticed. We are glad to see the increase of original matter.

THE PACIFIC THEOSOPHIST (*San Francisco, U.S.A.*).

Vol. IV, No. 1:—*The Pacific Theosophist*, in its pretty new cover and generally neat get-up, is as good to read as it is to look at. This is practically an addition to our list of publications, owing to the many alterations made in its management, etc.; but it is fortunate in reincarnating with all the good Karma behind it of its previous Upādhi. A right hearty welcome may it get from all sides! Dr. J. A. Anderson edits and commences the first number with a subject he has made his own—"Reincarnation." A letter from Jasper Niemand needs no recommendation from us. This we may take from it: "It is not *money* the T. S. needs. If that were all! Don't you see that what we need is *devotion*, true and earnest devotion, union, harmony, a sense of absolute identity with all and with the Cause? . . . When we offer all, it seems hard not to be accepted, or to be put under service. Well, *we are*." Some interesting records of "Experiments in Telepathy" and well-chosen reprints are also given.

THE THEOSOPHICAL THINKER (*Bellary, Madras*).

Vol. I, Nos. 20-23:—Amongst the many good editorial articles that have appeared in this review since its commencement, that on "Fact or Fiction" is perhaps the best. It deals with "the first of the four qualifications of a disciple"—the knowledge of Sat and Asat. "Death in Kāshi" continues to be of no small interest, and the following extract from it should be remembered: "Great stress is laid by all ancient philosophers on initial starts. The Hindū codes call on men to start all cycles with the doing of

good. As soon as one rises from bed, it is a good thing, as the Hindū traditions point out, to think a good thought, to speak a good word, to see a good object, and do a good karma. The initial impulse of a cycle rules the whole cycle, and the *Gītā* evidently points to dying thoughts as the initial impulse of a post-mortem life." Much else of interest in these numbers we are unable to notice for want of space.

THE BUDDHIST (*Colombo*).

Vol. V, Nos. 25-28:—We are glad to notice that an effort is to be made to publish the text of the *Tripitaka* in either Sinhalese or Devanāgarī characters—we hope in the latter. This work will probably fall on the Colombo Theosophists, and, if accomplished, will be a boon to every lover of Buddhism, whether directly or indirectly. It is satisfactory to be able to give further publicity to the following remark of the Government Agent—Mr. P. A. Templer—in the "Administration Report of the Central Province": "The Theosophical Society is to be congratulated on, and should be encouraged in, its efforts to provide really good native schools for native and Buddhist boys and girls." A long-delayed recognition, but nevertheless satisfactory. These numbers are mostly reprints: "A Glimpse of the Higher Realms of Hygiene," by Dr. English, being a welcome exception.

THE LIGHT OF THE EAST (*Calcutta*).

Vol. I, No. 11:—Quite up to the good standard of this magazine. "Shankara's Advice to the Mumukshu," and the conclusion of the too short account of the great teacher's life are especially interesting. "Gravitation" proves that the "Law of Gravity" was known in the East ages before the time of Sir Isaac Newton—and we should say, ages before the time of Bhāskarāchārya himself, whom the editor regards as its "discoverer." The editor still sticks doggedly to his opinion that Sat, Chit and Ānandam are attributes of Parabrahman! If so, Parabrahman is not That which transcends all attributes, and is consequently reduced to the status of the Logos. We are interested in ideas, not words.

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

Vol. III. No. 2:—The editor deals in her "Keynotes" with Conscience; a lady contributor raves bathetically about a "Thee" (*N.B.*, this reviewer is not a poet); a lucid article follows on "Evolution and Involution as Synthesized in Man," by W. Main; "There was a man who lived in a great city," etc., comes next—a rather more possible man than frequently met with; "Getting and Giving," "Intuition and Instinct," "The Source of Individual Consciousness" are all of them readable articles.

LA HAUTE SCIENCE (*Paris*).

Vol. I, No. 8:—The translation of the *Mash'afa T'omar*, one of the later apocalyptic Christian books, is commenced, and "le Seigneur qui ai donné aux enfants d'Israël ma loi et mes commandements sur le mont Sinai" indulges in some shocking bad language anent the breaking of the Sabbath day. Other papers already mentioned are continued.

SPHINX (*Berlin*).

In the September *Sphinx* Hübbschleiden writes on the Religious Congress at Chicago, giving the programme. He thinks that, without Theosophy, the congress could only result in either tedious academical disputes, or advertisements of the World's Fair; and that

Theosophy, the common basis of all religions, alone gives the congress a meaning and an object. Dr. Du Prel continues his paper on the influence of psychic factors in occultism. A paper on "Spiritualism and Theosophy," read before the Blavatsky Lodge, by Emily Kislingbury, is translated.

TRANSACTIONS OF THE LONDON LODGE, T. S.

No. 18:—Consists of a very interesting paper on "The Human Aura," by Mr. A. P. Sinnett. Based on many carefully carried out experiments with sensitives, it is useful to compare the results obtained with the teaching of the Shâstras on the subject. We look forward to further records of like experiments.

We have also received Nos. 26-30 of the *Sanmârgra Bodhint* (Telugu), containing many articles of evident interest; some numbers of *The Kalpa* (Bengali) which should be doing excellent work, and certainly does credit to the Bengal Theosophical Society; No. 10 of the *Gul Afshân* (Anglo-Gujerâti) in which articles in the vernacular as usual far excel those in the English language, and the American Section's *Department of Branch Work*, Paper No. 34, consisting of some of the best papers we have seen from the able pen of Bro. A. Fullerton—the subject being "Concentration."

Our Budget.

H. P. B. HOME AND CLARE CRËCHE.

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Mrs. Crossley	-	-	5 0 0
Proceeds of sale	-	-	3 1 3
J. G. W.	-	-	5 0 0
	£13	3	9

BOW CLUB.

	£	s.	d.
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Odds and Ends	-	-	0 5 3
O.	-	-	5 0 0
	£16	7	9