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Diagnoses and Palliatives.

“That the world is in such bad condition morally, is conclusive evidence that none of its religions and philosophies, those of the civilized races less than any other, have ever possessed the truth. The right and logical explanation of the subject, of the problems of the great dual principles—right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism—are as impossible to them now as they were 1881 years ago: they are as far from the solution as they ever were. . . .”
(From an *Unpublished Letter*, well known to Theosophists.)

ONE need not belong to the Theosophical Society to be forcibly struck with the correctness of the above remarks. The accepted creeds of the civilized nations have lost their restraining influence on almost every class of society; nor have they ever had any other restraint save that of physical fear: the dread of theocratic thumb-screws, and hell-tortures. The noble love of virtue, for virtue's own sake, of which some ancient Pagan nations were such prominent exemplars has never blossomed in the Christian heart at large, nor have any of the numerous post-Christian philosophies answered the needs of humanity, except in isolated instances. Hence, the moral condition of the civilized portions of mankind has never been *worse* than it is now—not even, we believe, during the period of Roman decadence. Indeed, if our greatest masters in human nature and the best writers of Europe, such acute psychologists—true vivisectors of moral man—as Count Tolstoi in Russia, Zola in France, and as Thackeray and Dickens in England before them, have not exaggerated facts—and against such an optimistic view we have the records of the criminal and divorce courts in addition to Mrs. Grundy's private Sessions “with closed doors”—then the inner rottenness of our Western morality surpasses anything the old Pagans have ever been accused of. Search carefully, search far and wide throughout the ancient classics, and even in the writings of the Church Fathers breathing such hatred to Pagans—and every vice and crime fathered upon the latter will find its modern imitator in the archives of the

European tribunals. Yea, "gentle reader", we Europeans have servilely imitated every iniquity of the Pagan world, while stubbornly refusing to accept and follow any one of its grand virtues.

Withal, we moderns have undeniably surpassed the ancients in one thing—namely, in the art of whitewashing our moral sepulchres; of strewing with fresh and blooming roses the outside walls of our dwellings, to hide the better the contents thereof, the dead men's bones and all uncleanness, and making them, "indeed, appear beautiful without". What matters it that the "cup and platter" of our heart remain unclean if they "outwardly appear righteous unto men"? To achieve this object, we have become past-masters in the art of blowing trumpets before us, that we "may have glory of men". The fact, in truth, that we deceive thereby neither neighbor nor kinsman, is a matter of small concern to our present generations of hypocrites, who live and breathe on mere appearances, caring only for outward propriety and prestige. These will moralize to their neighbors, but have not themselves even the moral courage of that cynical but frank preacher who kept saying to his congregation: "Do as I bid you, but do not do *as I do*".

Cant, cant, and always cant; in politics and religion, in Society, commerce, and even literature. A tree is known by its fruits; an Age has to be judged by its most prominent authors. The intrinsic moral value of every particular period of history has generally to be inferred from what its best and most observant writers had to say of the habits, customs, and ethics of their contemporaries and the classes of Society they have observed or been living in. And what now do these writers say of our Age, and how are they themselves treated?

Zola's works are finally exiled in their English translations; and though we have not much to say against the ostracism to which his *Nana* and *La Terre* have been subjected, his last—*La Bête Humaine*—might have been read in English with some profit. With "Jack the Ripper" in the near past, and the hypnotic rage in the present, this fine psychological study of the modern male neurotic and "hysteric", might have done good work by way of suggestion. It appears, however, that prudish England is determined to ignore the truth and will never allow a diagnosis of the true state of its diseased morals to be made—not by a foreign writer at all events. First, then, have departed Zola's works, forcibly exiled. At this many applauded, as such fictions, though vividly pointing out some of the most hidden ulcers in social life, were told really too cynically and too indecently to do much good. But now comes the turn of Count Lev Tolstoi. His last work, if not yet exiled from the bookstalls, is being rabidly denounced by the English and American press. In the words of "Kate Field's Washington" why? Does "The Kreutzer Sonata" defy Christianity? No. Does it advocate lax morals? No. Does it make the reader in love with that "intelligent beast" Pozdnisheff? On the contrary Why then

is the *Kreutzer Sonata* so abused? The answer comes: "because Tolstoi has told the truth", not as averred "very brutally", but very frankly, and "about a very brutal condition of things" certainly; and we, of the 19th century, have always preferred to keep our social skeletons securely locked in our closets and hidden far away from sight. We dare not deny the terribly realistic truths vomited upon the immorality of the day and modern society by Pozdnisheff; but—we may call the creator of Pozdnisheff names. Did he not indeed dare to present a mirror to modern Society in which it sees its own ugly face? Withal, he offers no possible cure for our social sores. Hence, with eyes lifted heavenward and foaming mouths, his critics maintain that, all its characteristic realism notwithstanding, the "*Kreutzer Sonata* is a prurient book, like to effect more harm than good, *portraying vividly the great immorality of life*, and offering no possible remedy for it" (*Vanity Fair*). Worse still. "It is simply *repulsive*. It is daring beyond measure and without excuse; . . . the work of a mind . . . not only morbid, but . . . far gone in disease through unwholesome reflection" (*New York Herald*).

Thus the author of "Anna Karenina" and of the "Death of Ivan Ilyitch", the greatest psychologist of this century, stands accused of *ignoring* "human nature" by one critic, of being "the most conspicuous case out of Bedlam", and by another (*Scot's Observer*) called "the *ex-great* artist". "He tilts", we are told, "against the strongest human instincts" because forsooth, the author—an orthodox Russian born—tells us that far better no marriage at all than such a desecration of what his church regards as one of the holy Sacraments. But in the opinion of the Protestant *Vanity Fair*, Tolstoi is "an extremist", because "with all its evils, the present marriage system, *taken even as the vile thing for which he gives it us* (italics are ours) is a surely less evil than the monasticism—with its effects—which he preaches". This shows the ideas of the reviewer on *morality*!

Tolstoi, however, "preaches" nothing of the sort; nor does his Pozdnisheff say so, though the critics misunderstand him from A to Z, as they do also the wise statement that "not that which goeth into the mouth defileth a man; but that which cometh out of the mouth" or a vile man's heart and imagination. It is not "monasticism" but *the law of continence* as taught by Jesus (and Occultism) in its esoteric meaning—which most Christians are unable to perceive—that he preaches. Nothing can be more moral or more conducive to human happiness and perfectibility than the application of this law. It is one ordained by Nature herself. Animals follow it instinctively, as do also the savage tribes. Once pregnant, to the last day of the nursing of her babe, *i.e.*, for eighteen or twenty months, the savage squaw is *sacred to her husband*; the civilised and semi-civilized man alone breaking this beneficent law. Therefore, speaking of the *immorality* of marriage relations as at present practised, and of unions performed on commercial bases, or, what is worse, on mere sensual love,

Pozdnisheff elaborates the idea by uttering the greatest and the holiest truths, namely, that :

“For morality to exist between men and women in their daily life, *they must make perfect chastity their law.** In progressing towards this end, man subdues himself. When he has arrived at the last degree of subjection we shall have moral marriages. But if a man as in our Society advances only towards physical love, even though he surrounds it with deception and with the shallow formality of marriage, *he obtains nothing but licensed vice.*”

A good proof that it is not “monasticism” and *utter celibacy* which are preached, but only *continence*, is found on page 84 where the fellow-traveller of Pozdnisheff is made to remark that the result of the theory of the latter would be “that a man would have to keep away from his wife except once every year or two”. Then again there is this sentence :—

“I did not at that time understand that the words of the Gospel as to looking upon a woman with the eyes of desire did not refer only to the wives of others, but especially and above all to one’s own wife.”

“Monastics” have no wives, nor do they get married if they would remain chaste on the physical plane. Tolstoi, however, seems to have answered in anticipation of British criticism and objections on these lines, by making the hero of his “grimy and revolting book” (*Scot’s Observer*) say :—

“Think what a perversity of ideas there must be, when the happiest, the freest condition of the human being, that of (*mental*) chastity, is looked upon as something miserable and ridiculous. The highest ideal, the most perfect condition to be attained by woman, that of a pure being, a vestal, a virgin, provokes, in our society, fear and laughter.”

Tolstoi might have added—and when moral continence and chastity, mistaken for “monasticism”, are pronounced far more evil than “the marriage system *taken even* as the vile thing for which he (Tolstoi) gives it up”. Has the virtuous critic of *Vanity Fair* or the *Scot’s Observer* never met with a woman who, although the mother of a numerous family, had withal remained all her life mentally and morally a pure virgin, or with a *vestal* (in vulgar talk, a *spinster*) who although physically undefiled, yet surpassed in *mental*, unnatural depravity the lowest of the fallen women? If he has not—we have.

We maintain that to call “Kreutzer Sonata” *pointless*, and “a vain book”, is to miss most egregiously the noblest as well as the most important points in it. It is nothing less than wilful blindness, or what is still worse—that moral cowardice which will sanction every growing immorality rather than allow its mention, let alone its discussion, in public. It is on such fruitful soil that our moral leprosy thrives and prospers instead of being checked by timely palliatives. It is blindness to one of her greatest

* All the italics throughout the article are ours.

social evils of this kind that led France to issue her unrighteous law, prohibiting the so-called "search of paternity". And is it not again the ferocious selfishness of the male, in which species legislators are of course included, which is responsible for the many iniquitous laws with which the country of old disgraced itself? *e.g.*, the right of every brute of a husband to sell his wife in a market-place with a rope around her neck; the right of every beggar-husband over his rich wife's fortune, rights now happily abrogated. But does not law protect man to this day, granting him means for legal impunity in almost all his dealings with woman?

Has it never occurred to any grave judge or critic either—any more than to Pozdnisheff—"that *immorality does not consist in physical acts alone but on the contrary, in liberating one's self from all moral obligations, which such acts impose*"? (*Kreutzer Sonata*, p. 32.) And as a direct result of such legal "liberation from any moral obligations", we have the present marriage system in every civilized nation, viz., men "steeped in corruption" seeking "at the same time for a virgin whose purity might be worthy" of them (p. 39); men, out of a thousand of whom "hardly one could be found who has not been married before at least a dozen times" (p. 41)!

Aye, gentlemen of the press, and humble slaves to public opinion, too many terrible, vital truths, to be sure, are uttered by Pozdnisheff to make the "Kreutzer Sonata" ever palatable to you. The male portion of mankind—book reviewers as others—does not like to have a too faithful mirror presented to it. It does not like to see itself *as it is*, but only as it would like to make itself *appear*. Had the book been directed against your slave and creature—woman, Tolstoi's popularity would have, no doubt, increased proportionately. But for almost the first time in literature, a work shows *male kind* collectively in all the artificial ugliness of the final fruits of civilisation, which make every vicious man believe himself, like Pozdnisheff, "a thoroughly moral man". And it points out as plainly that female dissimulation, worldliness and vice, are but the handiwork of generations of men, whose brutal sensuality and selfishness have led woman to seek reprisals. Hear the fine and truthful description of most Society men:—

"Women know well enough that the most noble, the most poetic love is inspired, not by moral qualities, but by physical intimacy Ask an experienced coquette which she would prefer, to be convicted in the presence of the man she wishes to subjugate, of falsehood, perversity, and cruelty, or to appear before him in a dress ill-made She would choose the first alternative. She knows very well that we only lie when we speak of our lofty sentiments; that what we are seeking is the woman herself, and that for that we are ready to forgive all her ignominies, while we would not forgive her a costume badly cut Hence those abominable jerseys, those artificial protrusions behind, those naked arms, shoulders and bosoms."

Create no demand and there will be no supply. But such demand being established by men, it

"Explains this extraordinary phenomenon: that on the one hand woman

is reduced to the lowest degree of humiliation, while on the other she reigns above everything 'Ah, you wish us to be merely objects of pleasure? Very well, by that very means we will bend you beneath our yoke', say the women" who "like absolute queens, keep as prisoners of war and at hard labor nine-tenths of the human race; and all because they have been humiliated, because they have been deprived of the rights enjoyed by man. They avenge themselves on our voluptuousness, they catch us in their nets" Why? Because "the great majority look upon the journey to the church as a necessary condition for the possession of a certain woman. So you may say what you will, we live in such an abyss of falsehood, that unless some event comes down upon our head we cannot wake up to the truth"

The most terrible accusation, however, is an implied parallel between two classes of women. Pozdnisheff denies that the ladies in good society live with any other aims than those of fallen women, and reasons in this wise:

"If human beings differ from one another by their internal life, that ought to show itself externally; and externally, also, they will be different. Now compare women of the most unhappy, the most despised class, with women of the highest society; you see the same dresses, the same manners, the same perfumes, the same passion for jewellery, for brilliant and costly objects; the same amusements, the same dances, music, and songs. The former attract by all possible means; the latter do the same. There is no difference, none whatever."

And would you know why? It is an old truism, a fact pointed out by Ouida, as by twenty other novelists. Because the husbands of the "ladies in good Society"—we speak only of the fashionable majority, of course—would most likely gradually desert their legitimate wives were these to offer them too strong a contrast with the *demi-mondaines* whom they all adore. For certain men who for long years have constantly enjoyed the intoxicating atmosphere of certain places of amusement, the late suppers in *cabinets particuliers* in the company of enamelled females artificial from top to foot, the correct demeanor of a *lady*, presiding over their dinner table, with her cheeks paintless, her hair, complexion and eyes as nature made them—becomes very soon a *bore*. A legitimate wife who imitates in dress, and mimicks the *desinvolture* of her husband's mistresses has perhaps been driven at the beginning to effect such a change out of sheer despair, as the only means of preserving some of her husband's affection, once she is unable to have it undivided. Here, again, the abnormal fact of enamelled, straw-haired, painted and almost undressed wives and girls in good Society, are the handiwork of men—of fathers, husbands, brothers. Had the *animal* demands of the latter never created that class which Baudelaire calls so poetically *les fleurs du mal*, and who end by destroying every household and family whose male members have once fallen a victim to their hypnotism—no wife and mother, still less a daughter or a sister, would have ever thought of emulating the modern *hetaira*. But now they have. The act of despair of the first wife abandoned for a *demi-mondaine* has borne its fruit. Other

wives have followed suit, then the transformation has gradually become a fashion, a necessity. How true then these remarks :

“ The absence of women’s rights does not consist in being deprived of the right of voting, or of administering law ; but in the fact that with regard to matters of affection she is not the equal of man, that *she has not the right to choose instead of being chosen*. That would be quite abnormal, you think. Then let men also be without their rights. . . . At bottom her slavery lies in the fact of her being regarded as a source of enjoyment. You excite her, you give her all kinds of rights equal to those of man : * but she is still looked upon as an instrument of pleasure, and she is brought up in that character from her childhood. . . . She is always the slave, humiliated and corrupted, and man remains still her pleasure-seeking master. Yes, to abolish slavery, it is first of all necessary that public opinion should admit that it is shameful to profit by the labor of one’s neighbor ; and to emancipate woman it is necessary that public opinion should admit that it is shameful to regard her as an instrument of pleasure.”

Such is *man*, who is shewn in all the hideous nakedness of his selfish nature, almost beneath the “ animals ” which “ would seem to know that their descendants continue the species, and they accordingly follow a certain law ”. But “ *man* alone does not, and will not, know. . . . The lord of creation—man ; who, in the name of his love, kills one half of the human race ! Of woman, who ought to be his helpmate in the movement of Humanity towards freedom, he makes, for the sake of his pleasures, not a helpmate but an enemy.” . . .

And now it is made abundantly clear, why the author of the *Kreutzer Sonata* has suddenly become in the eyes of all *men*—“ the most conspicuous case out of Bedlam ”. Count Tolstoi who alone has dared to speak the truth in proclaiming the whole relation of the sexes to each other *as at present*, “ a gross and vile abomination ”, and who thus interferes with “ man’s pleasures ”—must, of course, expect to be proclaimed a madman. He preaches “ Christian virtue ”, and what men want now is *vice*, such as the old Romans themselves have never dreamed of. “ Stone him to death ”—gentlemen of the press. What you would like, no doubt, to see practically elaborated and preached from every house-top, is such articles as Mr. Grant Allen’s “ The Girl of the Future ”. Fortunately, for that author’s admirers, the editor of the *Universal Review* has laid for once aside “ that exquisite tact and that rare refinement of feeling which distinguish him from all his fellows ” (if we have to believe the editor of the *Scot’s Observer*). Otherwise he would have never published such an uncalled-for insult to every woman, whether wife or mother. Having done with Tolstoi’s diagnosis we may now turn to Grant Allen’s *palliative*.

But even Mr. Quilter hastens while publishing this *scientific* effusion, to avoid identifying himself with the opinions expressed in it. So much more

* This, only in “ semi ” civilised Russia, if you please. In England she has not even the privilege of voting yet.

the pity, that it has seen the light of publicity at all. Such as it is, however, it is an essay on the "problem of Paternity and Maternity" rather than that of sex; a highly philanthropic paper which substitutes "the vastly more important and essential point of view of the soundness and efficiency of the children to be begotten" to that "of the personal convenience of two adults involved" in the question of marriage. To call this problem of the age the "Sex Problem" is one error; the "Marriage Problem", another, though "most people call it so with illogical glibness". Therefore to avoid the latter Mr. Grant Allen. . . . "would call it rather the Child Problem, or if we want to be very Greek, out of respect to Girton, the Problem of Pædopoietics".

After this fling at Girton, he has one at Lord Campbell's Act, prohibiting certain too *décolleté* questions from being discussed in public: after which the author has a third one, at women in general. In fact his opinion of the weaker sex is far worse than that of Pozdnisheff in the *Kreutzer Sonata*, as he denies them even the average intellect of man. For what he wants is "the opinions of men who have thought much upon these subjects and the *opinions of women (if any) who have thought a little*". The author's chief concern being "the moulding of the future British nationality", and his chief quarrel with the higher education of women, "the broken-down product of the Oxford local examination system", he has a fourth and a fifth fling, as vicious as the rest, at "Mr. Podsnap and Mrs. Grundy" for their *pruderie*, and at the "university" ladies. What, then, he queries:

. . . . "Rather than run the risk of suffusing for one moment the sensitive cheek of the young person, we must allow the process of peopling the world hap-hazard with hereditary idiots, hereditary drunkards, hereditary consumptives, hereditary madmen, hereditary weaklings, hereditary paupers to go on unchecked, in its existing casual and uncriticized fashion, for ever and ever. Let cancer beget cancer, and crime beget crime: but never for one moment suggest to the pure mind of our blushing English maiden that she has any duty at all to perform in life in her capacity as a woman, save that of gratifying a romantic and sentimental attachment to the first black moustache or the first Vandyke beard she may happen to fall in with." . . .

Such weakness for *one* "black moustache" will never do. The author has a "nobler," a "higher" calling for the "blushing English maiden", to wit, to keep herself in readiness to become a happy and proud mother *for the good of the State*, by *several* "black" and fair moustaches, in sequence, as we shall see, if only handsome and healthy. Thence his quarrel with the "higher education" which debilitates woman. For—

. . . . "the question is, will our existing system provide us with mothers capable of producing sound and healthy children, in mind and body, or will it not? If it doesn't, then inevitably and infallibly it will go to the wall. Not all the Mona Cairds and Olive Schreiners that ever lisped Greek can fight against the force of natural selection. Survival of the fittest is stronger than Miss Buss, and Miss Pipe, and Miss Helen Gladstone, and the staff of the Girls' Public Day School Company, Limited, all put together. The race that lets its women fail in their maternal functions will sink to the

nethermost abyss of limbo, though all its girls rejoice in logarithms, smoke Russian cigarettes, and act Æschylean tragedies in most æsthetic and archaic chitons. The race that keeps up the efficiency of its nursing mothers will win in the long run, though none of its girls can read a line of Lucian or boast anything better than equally-developed and well-balanced minds and bodies."

Having done with his *entrée en matière*, he shows us forthwith whither he is driving, though he pretends to be able to say very little in that article; only "to approach by a lateral avenue one of the minor outworks of the fortress to be stormed". What this "fortress" is, we will now see and by the "lateral" small "avenue" judge of the magnitude of the whole. Mr. G. Allen, having diagnosed that which for him is the greatest evil of the day, now answers his own question. This is what he proposes for producing sound children out of sound—because *unmarried*—mothers, whom he urges to select for every new babe a fresh and well-chosen father. It is, you see—

... "what Mr. Galton aptly terms 'eugenics'—that is to say a systematic endeavor towards the betterment of the race by the deliberate selection of the best possible sires, and their union for reproductive purposes with the best possible mothers." The other "leaves the breeding of the human race entirely to chance, and it results too often in the perpetuation of disease, insanity, hysteria, folly, and every other conceivable form of weakness or vice in mind and body. Indeed, to see how foolish is our practice in the reproduction of the human race, we have only to contrast it with the method we pursue in the reproduction of those other animals, whose purity of blood, strength, and excellence has become of importance to us."

"We have a fine sire of its kind, be it stallion, bull, or bloodhound, and we wish to perpetuate his best and most useful qualities in appropriate offspring. What do we do with him? Do we tie him up for life with a single dam, and rest content with such foals, or calves, or puppies as chance may send us? Not a bit of it. We are not so silly. We try him freely all round a whole large field of choice, and endeavor by crossing his own good qualities with the good qualities of various accredited mares or heifers to produce strains of diverse and well-mixed value, some of which will prove in the end more important than others. In this way we get the advantage of different mixtures of blood, and don't throw away all the fine characteristics of our sire upon a single set of characteristics in a single dam, which may or may not prove in the end the best and fullest complement of his particular nature."

Is the learned theorist talking here of men and women, or discussing the brute creation, or are the human and animal kinds so inseparably linked in his scientific imagination as to disable him from drawing a line of demarcation between the two? It would seem so, from the cool and easy way in which he mixes up the animal sires and dams with men and women, places them on the same level, and suggests "different mixtures of blood". We abandon him willingly his "sires", as, in anticipation of this scientific offer, men have already made animals of themselves ever since the dawn of civilization. They have even succeeded, while tying up their "dam" to a

single "sire" under the threat of law and social ostracism, to secure for themselves full privileges from that law and Mrs. Grundy and have as great a choice of "dams" for each single "sire", as their means would permit them. But we protest against the same offer to women to become *nolens volens* "accredited mares and heifers". Nor are we prepared to say that even our modern loose morals would publicly approve of or grant Mr. Allen the "freedom" he longs for, "for such variety of experimentation", without which, he says it is quite "impossible to turn out the best results in the end for humanity". *Animal* humanity would be more correct, though he explains that it is "not merely a question of prize sheep and fat oxen, but a question of begetting the highest, finest, purest, strongest, sanest, healthiest, handsomest, and *morally noblest citizens*". We wonder the author does not add to these laudatory epithets, two more, viz., "the most respectful sons", and men "proudest of their virtuous mothers". The latter are not qualified by Mr. Grant Allen, because, perchance, he was anticipated on this point by the "Lord God" of Hosea (i. 2) who specializes the class from which the prophet is commanded to take a wife unto himself.

In a magazine whose editor has just been upholding the sacredness of marriage before the face of the author of the *Kreutzer Sonata*, by preceding the "Confession" of Count Tolstoi with an eulogy on Miss Tennant, "the Bride of the Season"—the insertion of "The Girl of the Future" is a direct slap in the face of that marriage. Moreover, Mr. G. Allen's idea is not new. It is as old as Plato, and as modern as Auguste Comte and the "Oneida Community" in the United States of America. And, as neither the Greek philosopher nor the French Positivist have approached the author in his unblushing and cynical *naturalism*—neither in the Vth Book of the *Republic*, nor "the Woman of the Future" in the *Catechism of the Religion of Positivism*—we come to the following conclusion. As the name of Comte's "Woman of the Future" is the prototype of Mr. G. Allen's "Girl of the Future", so the daily rites of "mystic coupling" performed in the *Oneida*, must have been copied by our author and published, with only an additional peppering of still crasser materialism and naturalism. Plato suggests no more than a method for improving the human race by *the careful elimination of unhealthy and deformed children*, and by coupling the better specimens of both sexes; he contents himself with the "fine characteristics" of a "single sire" and "a single dam", and would have turned away in horror at the idea of "the advantage of different mixtures of blood". On the other hand the high-priest of Positivism, suggesting that the woman of the future "should cease to be the *female* of the man", and "submitting to artificial fecundation", thus become "the *Virgin Mother without a husband*", preaches only a kind of insane mysticism. Not so with Mr. Grant Allen. His noble ideal for woman is to make of her a regular *brood-mare*. He prompts her to follow out

. . . . "the *divine impulse of the moment, which is the voice of Nature within us,*

prompting us there and then (but not for a lifetime) to union with a predestined and appropriate complement of our being", and adds: "If there is anything sacred and divine in man surely it is the internal impetus which tells him at once, among a thousand of his kind, that this particular woman, and no other, is now and here the one best fitted to become with him the parent of a suitable offspring. If sexual selection among us (*men only, if you please*), is more discriminative, more specialized, more capricious, and more dainty than in any other species, is not that the very mark of our higher development, and does it not suggest to us that Nature herself, on these special occasions, is choosing for us anatomically the help most meet for us in our reproductive functions?"

But why "divine"? And if so, why only *in man* when the stallion, the hog and the dog all share this "divine impulse" with him? In the author's view "such an occasional variation modifying and *heightening the general moral standard*" is ennobling; in our theosophical opinion, such casual union on momentary impulse is *essentially bestial*. It is no longer love but *lust*, leaving out of account every higher feeling and quality. By the way, how would Mr. Grant Allen like such a "divine impulse" in his mother, wife, sister or daughter? Finally, his arguments about "sexual selection" being "more capricious and dainty in man than in any other species of animal", are pitiable. Instead of proving this "selection" "sacred and divine" he simply shows that *civilized man has descended lower than any brute* after all these long generations of unbridled immorality. The next thing we may be told is, that epicureanism and gluttony are "divine impulses", and we shall be invited to see in Messalina the highest exemplar of a virtuous Roman matron.

This new "Catechism of Sexual Ethics"—shall we call it?—ends with the following eloquent appeal to the "Girls of the Future" to become the brood mares of cultured society stallions:—

"This ideal of motherhood, I believe, under such conditions would soon crystallize into a religious duty. The free and educated woman, herself most often sound, sane, and handsome, would feel it incumbent upon her, if she brought forth children for the State at all, to bring them forth in her own image, and by union with a sympathetic and appropriate father. *Instead of yielding up her freedom irrevocably to any one man, she would jealously guard it as in trust for the community, and would use her maternity as a precious gift to be sparingly employed for public purposes, though always in accordance with instinctive promptings, to the best advantage of the future offspring. . . .* If conscious of possessing valuable and desirable maternal qualities, she would employ them to the best advantage for the State and for her own offspring, *by freely commingling them in various directions with the noblest paternal qualities of the men who most attracted her higher nature.* And surely a woman who had reached *such an elevated ideal of the duties of sex as that* would feel she was acting far more right in becoming the mother of a child by this splendid athlete, by that profound thinker, by that nobly-moulded Adonis, by that high-souled poet, than in tying herself down for life to this rich old dotard, to that feeble young lord, to this gouty invalid, to that wretched drunkard, to become the mother of a long family of scrofulous idiots."

And now gentlemen of the Press, severe critics of Tolstoi's "immoral"

Sonata, stern moralists who shudder at Zola's "filthy realism", what say you to this production of one of your own national prophets, who has evidently found honor in his own country? Such naturalistic articles as "The Girls of the Future", published in the hugest and reddest *Review* on the globe, are, methinks, more dangerous for the public morals than all the Tolstoi-Zola *fictions* put together. In it we see the outcome of materialistic science, which looking on man only as a more highly developed animal, treats therefore its female portion on its own animalistic principles. Steeped over the ears in dense matter and in the full conviction that mankind, along with its first cousins the monkeys, is directly descended of an ape father, and a baboon mother of a now extinct species, Mr. Grant Allen must, of course, fail to see the fallacy of his own reasoning. *E.g.*, if it is an "honor for any woman to have been loved by Shelley. . . . and to have brought into the world a son by a Newton", and another "by a Goethe", why should not the young ladies who resort to Regent Street at the small hours of night and who are soaked through and through with such "honors", why should not they, we ask, receive public recognition and a vote of thanks from the Nation? City squares ought to be adorned with their statues, and Phryne set up hereafter as an illustrious example to Hypatia.

No more cutting insult could be offered to the decent women and respectable girls of England. We wonder how the ladies interested in the Social problems of the day will like Mr. Grant Allen's article!

H. P. B.



WILL-POWER.

NOTHING can resist the will of man, when he knows what is true and wills what is good.

To will evil is to will death. A perverse will is the beginning of suicide.

We can and should accept evil as the means to good, but we must never will it or practise it, otherwise we should demolish with one hand what we erect with the other. A good intention never justifies bad means. When it submits to them it corrects them, and condemns them while it makes use of them.

To earn the right to possess permanently, we must will long and patiently.

The more numerous the obstacles which are surmounted by the will, the stronger the will becomes. It is for this reason that Christ has exalted poverty and suffering.

To affirm and will what ought to be is to create; to affirm and will what should not be is to destroy.

To do nothing is as fatal as to commit evil, and it is more cowardly.

Sloth is the most unpardonable of the deadly sins.

To suffer is to labor. A great misfortune properly endured is a progress accomplished. Those who suffer much live more truly than those who undergo no trials.

ELIPHAS LÉVI.

Can the Church be Reformed?

WHERE is evidently a great deal to hope for in connexion with religious reform in England when the Church is leavened by such thinking as that expressed by the Rev. H. R. Haweis in the course of an article entitled "The Broad Church; or What's Coming?" in the June number of the *Contemporary Review*. This is a bold and unequivocal demand for an intellectual reform in the creeds and doctrines of the Church that may bring its formularies into harmony with "nineteenth century thought and feeling". Mr. Haweis begins by facing two facts. "Intelligent men refuse to take orders. Intelligent men refuse to attend Church." These two facts, he says, dovetail into one another. Intelligent men will not sit in the pew because intelligent men will not stand in the pulpit. The utterances heard in church are obsolete, trivial, senseless. "The greatest proof of the essential truth of Christianity is that in spite of the twaddle talked every Sunday throughout England in the name of Christ, Christianity is still alive." We need not follow Mr. Haweis through his analysis of the Broad Church. He argues that over every creed and formulary is written this motto: "It was true; it is true; it is true no longer"; the meaning of his paradox being, that any given dogma may once upon a time have been the best attainable expression for certain truths, that its essential idea may actually be true, while "it is true no longer" in the form of words formerly used, because the essential idea may now be apprehended better. The Broad Church policy is to embrace the old dogma in a discerning charitable spirit, quietly paring away its clumsy external expression, and bringing to light in new and more intelligent language whatever inner beauty and truth may reside in its interior meaning. With part of his essay in which he discusses whether the policy of the Broad Church is "honest", we need not be much concerned. It must be difficult, one would think, for an intelligent man to profess, even under the shelter of equivocal phrases, belief in the dismal caricatures of religious truth embodied in some of the stock declarations of the Church. But Mr. Haweis recognises that this is the case when he acknowledges that intelligent men are, if not in all cases at all events in many, debarred from entering the Church. As for those whose interior development has taken place since they entered, there is certainly much to be said for the theory that their highest duty is to struggle for the reform of the national institution, in the midst of which they find themselves, rather than to retire from it in fastidious disgust. Again, even for them the barest external conformity with creeds and declarations, which in their literal signification are little better than blasphemies in the sight of spiritual philosophy, must

be difficult, but there is great force in the reflection that a clergyman who becomes truly enlightened forfeits a great deal of his capacity for usefulness if he throws up his recognised position. And how is the Church to be transformed into a truly beneficent agency for the spiritualisation of the people, and to recover touch with the grand theosophic ideas which underlie its teaching, if all the best men as they rise above the level of the time-serving or unintelligent herd of mere professional clergymen should cut themselves adrift from the organisation? The question whether the Broad Church method, as now defined by Mr. Haweis, is honest or not, must remain, in fact, a problem for individual consciences in all cases. No one can safely be the judge of another's action in such a matter.

Meanwhile, we may accept Mr. Haweis' own attitude as establishing the fact that good, earnest, and intellectual men may remain clergymen of the Church even with the official declarations of belief and the forms of the prayer-book as they now stand. And, this being the case, it depends upon the energy and the determination with which they are supported by intelligent public opinion, whether they will be enabled in the long run to bring popular religion into something like harmony with esoteric truth. The problem is full of interest for all theosophical thinkers, who may be eager to forecast the progress of events towards that ultimate acceptance of theosophic ideas by the cultivated western world to which we may all look forward. That result seems now to be reasonably assured. The thinking of the age has been colored by these ideas during the last six or seven years to an extent which makes it highly improbable that they will again be altogether lost by the world at large. They do not always present themselves in the costume of phrases with which profound Theosophists are familiar, but the essence of theosophic truth is penetrating literature to a very remarkable degree. Novelists and essayists, even newspaper writers sometimes, in these days, echo expanded and reasonable views of nature, the source of which they would be surprised to trace if they were enabled to do so. Theosophical writers worthy of the name will be equally glad to observe this, whether they get credit for having launched these ideas or not. It is relatively of little consequence whether the theosophical language of the future links the progress of mankind with the theosophic efforts of our own time. The all-important thing is that the spirituality of the race should be developed in harmony with a more correct view than popular theology has hitherto afforded of the laws which preside over its evolution.

Now, it is conceivable that this might come to pass in either of two ways. The Church—the exoteric religion of the age—may remain what it is now, a corrupt mass of erroneous misrepresentation as far as the people are concerned, an association of pecuniary interests from the point of view of its priests, in which case it will fall more and more deeply into contempt with the wisest and best elements of the future generation, and be eventually broken up with violence when its incompatibility with the advance of spiritual science has become too glaring to be tolerated any longer; or it

will ally itself in time with healthy currents of spiritual enlightenment, enter on a path of real internal reform, under the influence of which it will keep abreast of the great esoteric movement, and thus finally metamorphose itself into something like the pure theocratic system which has sometimes prevailed in former ages of the world, when the priests have represented the most advanced spiritual knowledge of the period, and have commanded the real and sincere reverence of all other classes, by standing before the people as the visible embodiment of all that was noblest and best in humanity. Perhaps to recover touch in the past with a state of things like that, we should have to go back to a very early period of Egyptian civilisation. In none that can be called historic times has the priesthood represented more than a false pretence of playing this part. However, there is nothing inherently inconceivable in the idea. Theosophic convictions and enlightenment, adequately possessing the hearts and minds of some people among ourselves, are enough to put back all mere personal and worldly motives of action into a subordinate place. If we can indulge in so wild a dream as to imagine the majority of the clergy at some future time coming to think the pecuniary interests of the Church, the social prestige of belonging to it, the rank and worldly honors to which it may lead up for men who are skilful in courting fashionable caprices, considerations of secondary importance compared to spiritual progress and interests lying outside this present incarnate life, then it is perfectly possible that the Church might become the great theosophical organisation of the future.

And this could of course be brought about without any surrender of its designation as the Church of Christianity. It is a common place of theosophic doctrine that in their essentials all the great religions of the world spring from the grand fountain of truth. Pure Buddhism is one presentation of that truth, pure Christianity another. The disgusting materialism of modern church creeds as taught by the explicit language of the dogmas and accepted by the vast majority, is not Christianity at all. That is the very revolting garment into which the principles of Christianity have been thrust. It has disguised the true principles so terribly, and to that extent has invested the phrase "Christianity" with so many disagreeable annotations, that the form of religion is sometimes spoken of by theosophic writers with a bitterness appropriate only to the corruptions of the modern church. But there is no reason why Christianity should not remain *ad infinitum* the title of religion in the western world. By the time the unity of truth shall have been appreciated by its representatives, it will no longer be looked upon as the trade mark of an exclusive monopoly. With the Christianity of the West all the ideas that have been dropped out of the modern church creeds by the clumsiness or wilfulness of authorities who have constructed them to suit the interests of their own trades union—could readily be imported from the East. There is no necessity whatever to accomplish the restoration of all important ideas that have thus been lost sight of by European nations for a while, at the expense of any

iconoclastic revolution that should involve the loss of that traditional sentiment of devotion which clings round the nomenclature of Christianity, for so many thousands or perhaps millions of good people in Europe and America.

And that last thought seems to show that without any room for hesitation we must unmeasurably prefer to see theosophic progress accomplished through the agency of the Church if that be possible, rather than by means of a religious revolution. The interest to be safeguarded is that of the necessarily ignorant masses of the people. As far as persons of advanced culture are concerned, the Church counts as a rule for simply nothing. They may be spiritualised to that extent that all the pleasures, attractions, occupations, even what some people would think the necessities of physical existence, are of no importance whatever compared with interior development, and yet may be attracted by no fibre of religious sentiment to any denominational church or sect. For them it would matter as little whether the Church was abolished as whether the last mirage seen in the desert was still visible. But if the Church clings to its evil ways till at last there is no reformation possible for it, then when the crash comes and it is forcibly put out of existence, an immense number of people will suffer a great shock, and be of opinion that somehow or other religion has been repudiated. Besides, all the while that we might imagine that crash approaching and growing inevitable, the influence of the Church on the hearts and minds of the people it still enslaved would be getting worse and worse. Whereas, if it entered on a real career of interior development and thoroughgoing reform it would by that hypothesis be carrying on the growth of its loyal subjects *pari passu* with its own. There is no question about it; if the Church can be taught religion and rescued from its worldly debasements that is a result incomparatively more to be desired than its overthrow.

Certainly its reformation would be a very great undertaking—but so is the self-conquest which each man has to perform in his own person before he can realise the potentialities of his nature. Not on that account do theosophic teachers argue—it is not worth while to attack so gigantic a task. There is more required undoubtedly than even that intellectual reform, the need of which is so sadly obvious to Mr. Haweis. A moral reform will have to be accomplished side by side with the other. The brains of the Church have been paralysed all these centuries *because* its conscience has been stifled. It has been primarily bent as an organisation on securing revenues and possessions, social influence and rank. It has handled doctrine merely because that was the lever with which it worked in the attainment of its worldly ends. No doubt good men may have belonged to it in all centuries and have labored for others with self-sacrifice and devotion; but the individual merit of good priests is their affair—their Karma—the Church as a whole whether Roman Catholic or Protestant has labored for itself, and with very great success, having done extremely well from a business point of view. We need not go into details at this

moment, but the intellectual reform of the Church will only have proceeded a very little way before its reformers will begin to perceive the necessity of reviewing its budget on principles in harmony with the moral dignity of an institution chiefly designed to teach mankind the vanity of mundane pursuits, and the foolishness of the self-indulgence that would fetter them to perishable ideals. Then, of course, the intellectual reform of the Church will never be a matter of recasting dogmas. The existing dogmas could not be replaced by any other set without paving the way for new complications in the future. A real Church—a vortex of spiritual knowledge and influence—can no more sum up its acquirements of knowledge in a cut-and-dried form of words than the Royal Society could do the same thing in regard to the truths of Nature on the physical plane. The Church must provide by its constitution for its own continuous growth, and guard itself from ever being fettered by forms of words, even though forms of words may be inevitably required in its dealings with the people. One of the most wrong-headed absurdities of the Church organization as it stands, is that the clergy are requested to “subscribe” to more elaborate and fossilized professions of faith than those supplied for the use of the public. The men whose task it ought to be to develop and advance the knowledge of the Church towards the infinity of the Unknowable, are made to hamper themselves at the outset by a hard and fast profession of belief which they are thus held evermore forbidden to cross beyond! In doing this they are forced to subscribe not to the knowledge but to the ignorance of their predecessors.

However, without following the ramifications of the subject any further, we leave it for the present at the threshold where Mr. Haweis stands, demanding in very eloquent and forcible language that the Church shall enter on the great work of its own salvation. There can be no doubt from any point of view that he has sounded the right note as regards the manner in which that salvation must be commenced. It is difficult to understand how the large numbers of cultivated men who somehow or other—in spite of Mr. Haweis’ first fact, that “intelligent men refuse to take orders”—get themselves within the pale of the wonderful institution we are talking about, can bear the shame of being identified with declarations which insult intelligence so deeply as many of those which are set forth in the Prayer Book. Question them, and they answer: “No one takes the words in that literal way”. But myriads do, fully understanding that the Church requires them to. And if *they*, the intellectual clergy, do not, so much the worse for them if they share in the wickedness of leaving them in that deceptive and misleading form. The intellectual reform of the Church is thus not only possible now that the intelligence of the cultivated class stands ready to support it: it is supremely urgent, whether it is or is not capable of saving the institution alive for the service of still more enlightened generations in the future.

A. P. SINNETT, F.T.S.

The Origin of Man.

MODERN anthropology in England dates from the 6th January, 1863, the foundation of the Anthropological Society of London.

It had for its objects aims which were on all-fours with theosophical investigation. Let me briefly glance over what had been done before its time. We had a classification by Cuvier that divided man into three types, white, red, and black, which the popular compilers, and they were as frequent then as now, identified with the progeny of the three sons of Noah. Sem, Cham, and Japheth played their parts in the Cuvierian system. Though by the researches of Blumenbach, we had a Mongolian, a Malay, and an American race shoved in somehow or other to complete our science, and to try to fit into some pigeon hole or other which should be discovered at some future time, the ternary classification of Cuvier, and the quinary classification of Blumenbach, were, on the whole, popular. In France the ternary was supreme. Even in the time of my old master, Milne Edwards, the "official science" made the acceptance of a ternary classification of man a compulsory article of belief for anyone who proposed to take a degree.

Broc, an obscure man far in advance of his generation, had prepared a binary classification. Virey had given the ground, whereon such a classification might rest.

In England, Dr. R. G. Latham, whose chief fault was no doubt that he rested his argument on the evidence of language alone, preferred what on the whole has been found to be a useful classification, making each race of man stand on its own bottom, and separate from other races. It was not exhaustive, but it taught men to think.

When I look back at the history of the old Anthropological Society, founded by James Hunt, I can but look with feelings of pride on old victories. True, we lost our Founder, who, true to every manly instinct, died twenty years ago, fighting against materialism. True, we see that the workers of twenty-seven years ago, whom contemporary agnosticism damned with faint praise, accepted, adopted, and allowed to become extinct, are now a scanty number of veterans. Still, a good work was done, which has revolutionized European science, and taught people that the origin of man is a subject on which, some at least, dare to think. Then we had for a few years after the death of our Founder, a stagnation which was the precursor of the *εἰθάρσια* which appears to overshadow the Anthropological Institute. Still, those who love to record the deeds of their contemporaries, have a prolific task in modern Anthropology. The upward path of our science has been marked by gravestones. *Hic cecidisse legatos; illic raptas aquilas.* To those who waited with patience for an angel to move the sluggish waters of the pool, where those who were beneath its surface were drowned, and those who were

above it, were asphyxiated, 1888 gave a relief. For we had in the *Secret Doctrine*, a ternary classification of man proposed which made idle all the speculations of the dreamers of the past generation, and placed our science on an accurate and solid basis. Let me briefly recall your attention to what that classification was. The annexed diagram wherein I have endeavored to draw the wood, not the trees, may enable my readers to understand the subject. It is however, practically impossible to estimate exactly the time at which the three races of man had their genesis. The Azoic rocks may unfold mysteries, like that which the Purbeck revealed in 1858. We have not yet pierced into what Bacon calls "the dead beginnings of things", and our science shows a vague past, an uncertain present, and an improbable future.

		LEMURIAN	ATLANTEAN	FIFTH RACE
CAINOZOIC	Recent	⋮	⋮	△
	Pleistocene	⋮	⋮	△
	Pleiocene			
	Oligocene			
	Eocene			
MESOZOIC	Cretaceous	△	△	
	Jurassic			
	Poikilitic			
PALÆOZOIC	Carboniferous	△	△	
	Devonian and Old Red	△	△	
	Silurian			
	Cambrian			
	Archaean			

We have first of all to consider the Lemurian species.
 What was it like ?

Where did it live ?

Where is it now to be found ?

Where did it occur ?

We shall now see how the *Secret Doctrine* has shown us exactly the reverse of the Herbert Spencer and modern school of anthropology and psychology. The moderns have endeavored to illustrate the development of the case of what Hobbes has called the "nasty, brutish, savage" into all the beauties of art, the consolations of religion, and the resources of civilization. The *Secret Doctrine* on the other hand, has shown us what every man was like, not developed from an anthropoid ape, but springing directly from a higher source of glorified humanity. "There are, or rather still were, a few years ago, descendants of these half animal tribes or races, both of remote Lemurian and Lemuro-Atlantean origin. The world knows them as Tasmanians (now extinct) Australians, Andaman Islanders, &c." (*Secret Doctrine*, vol. ii, 195).

Early Lemurian man was androgynous. He possessed both qualities of sex. And it was so with the Lemurian, during the myriads of ages that they inhabited earth. And if we glance over the records of palæontology, we see that the beings that were produced "from the drops of sweat ; from the residue of the substance: matter from dead bodies and men and animals of the wheel before, and from cast off dust" (*Secret Doctrine*, vol. ii, 19), do not show any trace of division into sex. The existing Amphibia or Batrachia have marks which enable us to discriminate easily between the male and female. But if we look at the enormous series of individuals, reference to the specimens found in our national collection will show that we are unable to put our finger on any individual specimen, and say that "this is a male, or that a female". It is the same with the gigantic *Ichthyosauri* or *Plesiosauri* (I forget the new ugly name by which Mr. Lydekker has labelled this old and well-known genus); alike in the flying serpent of the Lias or chalk, as with the early Eocene mammalia. I am aware that some of the fossils from the latest tertiary may be cited against me. *Optat ephippia bos*, and *Bos trochoceros* and *longifrons* will need a large horse shoe to cast a glamor over the rest of palæontological science. Besides, coming as they do, nearly in our day, they throw no light whatever on the fauna contemporary with the Lemurians who had passed away before their time. We may say that there is no proof whatever of separation into sex in palæozoic or in mesozoic time. Thus, the characters of the old Lemurians are clearly impressed on their descendants. Palæontology thus applies a test whereby we may quickly infer the Lemurian origin of any individual. A careful examination of the Secondary animals will show how they repeat the characters of Lemurian man. The manner in which some of the features of lower animals must have been preserved in the old type lent a peculiar aspect to the lineaments of Lemurian man. He was circular and diaphanous. He possessed, like the *Truncatella*, or "looping worm", the power of locomotion from any point,

at any point, to any point. Otherwise their form must have resembled in great manner the first figure in Owen's Archetype and Homologies of the Vertebral Skeleton, on which I have commented in *Lucifer* (July, 1889). This plan contained within itself not merely the character of the existing Lemurians, but also those of the mesozoic Reptilia which pullulated throughout æons of time, when man was unlike existing man of the present day, but still the precursor of the ancestors of now existing races. Such primitive pattern was no mere archetypal abstraction, such as William of Champeaux might have had after a supper of underdone pork. Lemurian man must have had a membranous skeleton somewhat resembling that of *Chimæra monstrosa* (Huxley, "Anatomy of Vertebrates, 8vo., Lond., 1864, p. 195). The hump of the dorsal region, the parial or imparial horns of the frontal, were integral parts of the Lemurian economy. And it may be said to those who accuse us of drawing an imaginary picture, that at the least we have anatomy on our side. The ideal archetype in a certain manner expressed the thoughts of the force that regulated the cosmic sequence of species. This force was a thinking, geometrising entity. The concept of a being including all attributes, such as the Lemurian, could always have occurred only to a Lord of Wisdom, which created "Sons of Will and Yoga". Of the races which were engendered by the Third Race from inferior animals, the progeny of the mindless and sexualised man, that are described in the Book of Dzyan, as certainly resembling the anthropoid apes, we have no information. The early records do not give us knowledge what sort of beings the huge she-animals were; but we may conceive that they were the types of animals that had been derived from the Lemurians themselves. The "astral form" of the early man had produced the whole series of animal creation. It is not necessary in the present place to revert to the speculations of geologists, who have advanced theories which are at variance with the dogmas of the *Secret Doctrine*, as the hypothesis of evolution, like that of Darwinism, is beginning to play itself out in England, as it has long done in Germany and America. In France, thanks to the opposition of Broca on the one hand, and Quatrefages on the other, it never took deep root. There is certainly a Darwinian spirit in existence. The authorised organs lead the way. They mount up into a sort of Olympus of their own creation, and these summon the whole universe of truth before them. It matters not what the subject may be. Anthropology, Biology, the *Secret Doctrine*, on each and all they have their say, and pronounce judgment. Nothing is safe, however profound, however sacred. Like the harpies in Virgil, they pounce down upon the spoils, and defile the feast. A truly Satanic self-sufficiency is the appanage of the modern Darwinite. The tempter has once more coiled up under the tree of knowledge of good and evil, and offers of its fruits to the passers-by, saying, "Eat, ye shall be as Gods". And they do eat, and they really think they are as Gods. Dressed up in the conceit of Darwinism, they look upon themselves as the prophets of a new era. They regard Linnæus, Cuvier, and Owen, the great men of

the past, as mere children; while they themselves have risen as giants for the service of a younger day. They are preachers of a new science, masters of a new philosophy, teachers of a new scheme of education, poets of a new Iliad. They never deem it possible that they may be mistaken. They issue their own decrees and rules; and enshrine mediocrities on the present high altar of their deformed Pantheon. Tell such as these of an occult science, they laugh you to scorn. Tell them of the Book of Dzyan, they will tell you Darwin was a great man, and that their grandchildren will be greater still. Talk to them of the next world, they will talk to you of this; and extolling the age and glorifying the *Zeitgeist*, they extol themselves. A severe spirit of criticism will think that the doctrines of Occultism are, on the whole, just as probable as the doctrines of Darwinism. The theory which assumes the finality of purely Darwinian speculation is directly at variance with the theory that gives us the origin of the Lemurian race of man. To reject the theory of ascensive development, while affirming the opposing theory of degradation, was the object of the *Secret Doctrine*, that used the word evolution in a sense entirely at variance with that of modern "biologists".

One of the popular terms of the day is "evolution", used in the same sense that the phrase "transmutation hypothesis" was employed in the earlier editions of Lyell's principles of Geology. What advantage was gained by using the word "evolution" in a sense exactly opposite to that of writers in the middle of the last century, and reversing the language that Haller on the one hand, and Buffon on the other hand employed, is uncertain. But the minds of people being once confused, a popular theory might be slipped in unawares. Owen, always endeavoring *stare super antiquas vias*, has tried to put the matter clearly.

In the middle of the last century physiologists were divided as to the methods governing the plan of development. Haller, who was the leader of the evolutionists, contended that the new being pre-existed in a complete state of formation, needing only to be vivified by impregnation in order to commence the series of expansions and disencasings, culminating in the independent individuals. On the other hand, Buffon, the coryphæus of the epigenesists, held that both the germ and its subsequent organs were built up of juxtaposed molecules, according to the operation of a developmental force or *nisus formativus*. Hunter, who thought he could see both principles at work together with a third may, for other reasons, be classed with the advocates of epigenesis. Owen, who in 1866 was in the middle of the whirlpool of discussions on the theory of evolution, says: "At the present day the question may seem hardly worth the paper on which it is referred to. Nevertheless, pre-existence of germs and evolutions are logically inseparable from the idea of the origin of species by primary miraculously created individuals."

Now, after this very clear statement, it can be scarcely imagined that a generation of writers should have arisen who put the words "evolution"

and "miracle" as flags of opposite camps. Others there be who sometimes employ the word evolution as equivalent to derivation, sometimes as equivalent to the, or a, transmutation hypothesis, and sometimes as the equivalent of the Darwinian hypothesis of natural selection. We have a right, therefore, to ask every person who insists on the use of the word "evolution" to define his meaning.

Probably, many persons who are directly opposed to the Darwinian theories are still evolutionists in one sense of the word, and nevertheless may be firmly opposed to the theory of miraculously-originated life. A belief in the invariable sequence of law, that the world shows no trace of a beginning, no prospect of an end, that the Deity should be excluded from the creation, and the vision of Jean Paul Richter fulfilled, may be perfectly consonant with the opposition that was shown to the theory of Buffon and the French encyclopædists. Faith in the principle of evolution may be concomitant with the belief in the mechanical school of theology that was in vogue at the time of the Bridgewater treatises. I hope that enough has been said by Owen to induce every person who has ever used the word "evolution" to reconsider his mode of expression. The old master never employs vague words such as "biology" to darken counsel by words without knowledge. As Baden Powell well pointed out, the word *βίος* is never used to apply to an abstract conception of life in general, but merely to a concrete idea, governed by periodicity and other conditions of time, of the life-history of the individual. The word "biography" is found on a sound model; "biology" is not. This error permeates much of our popular teaching; and in the common sense of 1890 the words "biology" and "evolution" may both go to what Owen calls the "limbo of all hasty blunders".

I cannot give the history of a race which was the first known man on this planet. Cosmogonies of various dates and qualities have given various theories by which the *αιτιοχθονες* of any given country are easily converted into the Sons of God. The Cynetæ who lived before the Celtæ in Western Europe have been identified with a "Turanian" or "Allophylian" people, but are more probably Atlanteans. The early surface of history is too much rubbed away to permit us to speculate whether they may not have contained Lemurian elements. The descendants of the Lemurian race are now only found in Australia, and only in the flat-headed "tapeinocephalic"* races of Australia. The Hottentots of South Africa, probably of Lemuro-Atlantean descent, are widely separated from the surrounding Negroes and Kaffirs. They must have broken off from the Lemurian stock at a very early period of the earth's history. But it is to the north that we have an indication: Scandinavia had formed part of ancient Lemuria, whose extent had stretched from the Indian Ocean to Australia. The mountain tops are

* I think this word was coined by my late friend, Professor Busk. I use it as one may smell at a rose, without diminishing its owner's glory.

now buried beneath the Pacific. Mr. Wallace extends the Australia of tertiary periods to New Guinea and the Solomon Islands, and perhaps to Figi, and from its Marsupial types he infers a connexion with the Northern Continent during the Secondary period. In *Lucifer* (June, 1889), I have speculated on the possibility that the earlier known race of man, the Canstadt race, may have been a Lemurian, but *quien sabe?* The "river-bed skulls" also showed a certain resemblance to the flat-headed races of Australia, and indicated that a Lemurian population existed in England at a period of time contemporary with early man. But the Lemurian race has now almost passed away. 700,000 years before the commencement of the Tertiary period, Lemuria, as a Continent, had been destroyed. A few hybrid races existed in the Tertiary, fewer still in the present age. Still, the few which still survive are so widely separated from each other that the old Lemurian type is only now preserved to us in species of men that are now rapidly passing away. A little more missionary enterprise, rum, and disease will send the last Lemurian where the last of the Tasmanian has gone to fulfil the Karma of past ages. "*Gigantes autem super terram in diebus illis*" (Genes. vi, 4).

C. CARTER BLAKE, DOCT. SCI., F.T.S.

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Musings.

WHO knows what a day may bring forth? Last night the rush of the tempest, to-day the sun with warm kiss swells the sleeping buds. The morrow may again bring the eternal bow shining in the Heavens. We sow our life in the spring. Now is the harvest. Let us haste to gather in; "the time is short", but "in due season we shall reap if we faint not". "Arise! this is not your rest", let Psyche stretch forth her wings and rise above transitory things. Let us sow beside waters where the dew of the spirit may fall; "be strong and of good courage". Do we not "desire a better country, that is a Heavenly"? the fatherland. Last night the wind was awake on the hills; a fitful, sighing wind, that rose and fell, and was hushed to sleep again with a weird melancholy, born of its own stillness, like a plaintive note struck on a long closed spinet. The sun went down like a low fire, burning at the verge of the world. Inside, the shutters rattled and shook, and down the wide chimney moaned the hollow voices of wandering spirits entreating to enter, some sobbing, some singing. "Whew-w-w!" whistled the wind through the empty keyholes, gradually louder and louder, till it died off in a soft chromatic cadence through the gloom of the passages. A handful of rain was flung against the window. The cloud, hurried by the wind, had no more rain in it. In the dead of

night, in the midst of sleep, a voice whispered softly in the ear, "Listen!" Again the spirit of air playing on the great Æolian harp. The low plaint moaned in little gasps that ran round the room. Light footfalls passed and repressed. A hand seemed to be moving everything. All the orchestra again at work, with lips to the keyhole in a quick succession of airy touches. The sighing calmed the mind, and lulled to sleep again. Towards dawn, awake again, the eerie voices hushed to whispers. A shaft of light through the closed blind threw a spray of ivy in a delicate grey shadow upon the pale green walls. The sky, still charged with wind, and the silvery light of a planet lingering towards its setting. A thousand miles of cloudland, coming up from the horizon and passing overhead without a sound. The wind works with such powerful ease, laying on her colors broadly with such a ready brush. Masses of sunlit vapor bearing down the alchemy of the skies to the very breast of earth.

All things in nature bear a beautiful analogy to the powers deep-rooted in Humanity. Lie and listen to the whispering wind. What would one not give to have freedom such as that? Why may we not? Only perfect purity of life can attain to perfect freedom. "When the former things are passed away, and all things have become new." When sin shall be no more, "At evening time it shall be light". Then "give to the wind thy fears. Hope and be undismayed." A time will come when the shadows fall apart, and the sweet west wind will play through the windows of the heart, which are opened to the day. "For the night is far spent, and the day is at hand." Then shall we find the philosopher's stone, the elixir of life which is within. It shall disclose to us the crystal well of purity, the only water worth drawing from. Humanity, like a tired child, will creep back to lie down by the quiet waters of the crystal stream of life. Then only will humanity turn towards Divinity. Can good be, yet no giver? The stream may flow on, yet whence its source? surely from that deep well of hidden force, flows the diviner stream in man.

"Peace! let me sleep in thy shadow; be still." The din of sleepless Babylon moans on. The restless waves thunder without ceasing on the surf-beaten shore. Humanity's frail bark is ever dashed upon the shores of time, but deep down in the glassy depths no motion thrills through the ocean's bosom. To be still, to have that mental calm which is the ideal symbol of nature, which will help us to take cheerfully the tempest with the sunbeam. How shall we get it? We must look within. It is the vestal fire burning ever on the altar of the soul. We must learn to walk through the world, living the internal mental life. To be calm like nature, without fear. To watch with equanimity the shadow creep over the sundial of life, this is reality, all the rest is but illusion. The life of the world is a stormy unrest, mental life is true happiness, the only thing that is so—all the rest is old and grey and a weariness.

The great mountains rear their crests into the filmy sky. Lying in solitary grandeur under the solemn hush of evening, one lonely peak

towers far up until it seems to touch the starry vault. "We may not travel upwards side by side." The higher the mental scale, the deeper, the more profound the loneliness. It is like the solitude of death, which we must face alone. To be brave, above all things to be true, is isolation, for it fixes an impassable gulf betwixt the world and the heart, which must from thenceforth furnish its own guests. To dare to be single-hearted, to have one aim in living, and that purity of heart and brotherhood of spirit. To maintain virtue of mind as well as of body. To live on patiently, knowing that one day our "eyes shall behold the King in his beauty". To "pray without ceasing" in the inner sense, having the mind's high aspirations attuned to the spiritual life, soaring, reaching ever upwards. As the towering mountain peak is capped with snow so shall we be crowned with the radiant coronal of life. "Take ye heed, watch and pray, for ye know not when the time is." When the long bright day dies slowly over the sea, watch by the light of the first lone star. Pray by the upward aspirations it draws into itself. Listen: when amongst the throng of hurrying footsteps in the din of a great city there may come the velvet footfall of peace! Let the door of the heart be ever on the latch, in the morning as in the evening.

The giant oak stretches forth his branches to the tireless voice of the storm. A tree is such a perfect thing, so complete its shape, its structure, its living breathing life, the birds that shelter in its branches. If we would be strong and lasting as the oak we must be patient and endure. Hold firm alike through the storm as through the sunshine, through adversity as through prosperity. Fix our heart roots deep down into these things which will endure. Which are not of this world, and therefore not *ephemeral*.

The lotus lolls upon the heaving bosom of the stream. Emblem of spiritual and physical nature, containing in its closed cup the perfect flowers, which when evolved they one day will become. Her long, lithe stalk reaches down through the water and embraces old mother earth. "I am the rose of Sharon and the lily of the valley," symbols of perfect purity. So sings Solomon to his higher self. Purer yet, and purer let us strive to grow in heart, until we too can sing "Lo! the winter is past, the rain is over and gone, the flowers appear upon the earth and the voice of the dove is heard in our land". Let us not tear the close-shut petals open, but trust to time to reveal the perfect calyces of gold. Strive to attain the higher self "until the dawn break and the shadows flee away". Then only can we sing with Solomon, "My beloved is mine and I am his; he feedeth among the lilies".

The light of the bright world dies with the setting sun. The lustrous rays from the young moon's golden shell pour upon the dark world beneath. "Reflect the sunshine and thou shalt be bright." The night hath a thousand eyes, and the day has but one. Learn of the gentle Queen of Night; she sways the tides and the heart of thee, the mystic sad capricious moon; her radiance is reflected from the King of day, the fire of life, the life-giving

principle, the generator of vitality. "Truly the light is sweet and a pleasant thing it is for the eyes to behold the sun."

"He giveth his beloved sleep." Wearied eyelids droop o'er heavy eyes. Bruised feet, with sandals loosed, may rest at last. The wandering wind ceases his even-song, and folds close his filmy wings. All things are hushed. Lo, health, new powers to the sick and the weary, Rest! "He giveth his beloved sleep!" oft-times or "ever the silver cord be loosed or the golden bowl be broken". Borne into dreamland "o'er moor and fen, o'er crag and torrent, till the night is gone; and with the morn those angel voices smile, which I have loved long since, and lost awhile".

VIOLET CHAMBERS, F.T.S.



Modern Apostles and Pseudo-Messiahs.

WHERE has probably never been a period within our recollection more given to the production of "great missions" and missionaries than the present. The movement began, apparently, about a hundred years ago. Before that, it would have been unsafe to make such claims as are common in the present day. But the revelators of that earlier time were few and far between compared to those who are to be found now, for they are legion. The influence of one or two was powerful; of others, whose beliefs were dangerously akin to a common form of lunacy—next to nothing. All will recognize a wide difference between Anne Lee, whose followers flourish at the present time, and Joanna Southcote, whose hallucination long ago, and in her own day, excited smiles from rational people. The venerable Shaker lady, the "Woman" of Revelation XII, taught some truths amid confused ideas as to their practical working. At least, in a rather loose age, she held up an ideal of pure living which must always appeal to the spiritual nature and aspirations of man.

Then followed a period of moral decadence in the messianic perceptions and works. The polygamy taught and practised by Joseph Smith and Brigham Young has been one of the strangest features of any modern revelation or so-called religion. Zeal and martyrdom were both illustrated in these leaders of the blind—the one without knowledge, and the other worse than useless. It was a prophecy of more lawless prophets, and more disastrous followings.

With the spread of the spiritualistic cult, the Messiah craze has vastly increased, and men and women alike have been involved in its whirlpools. Given, a strong desire to reform somehow the religious or social aspect of the world, a personal hatred of certain of its aspects, and a belief in visions and messages, and the result was sure; the "Messiah" arose with a universal panacea for the ills of mankind. If he (very often she) did not

make the claim, it was made for him. Carried away by the magnetic force, the eloquence, the courage, the single idea of the apostle *pro tem*, numbers, for very varied reasons, accepted him or her as the revelator of the hour and of all time.

With burning indignation at the enthralment of womanhood in marriage, Victoria Woodhull arose to proclaim freedom. The concentrated forces within and around her withstood insult, calumny, and threats. What her exact utterances were, or what she meant herself, it is not easy now to discover. If she indeed preached free love, she only preached woman's damnation. If she merely tore down social veils, and rifled whited sepulchres, she did the human race a service. Man has fallen to so material a level that it is impossible to suppress sexual passion—but its exaltation is manifestly his ruin. Some saw in her teachings a way of liberty dear to their own sympathies and desires, and their weaknesses and follies have for ever dealt a death-blow to any real or imagined doctrine of free love, upheld no matter by whom. Victoria Woodhull grew silent, and the latest interpretations of the Garden of Eden and the fall of man, with which she has broken the silence, do not approach anywhere near in truth and lucidity to Laurence Oliphant's inspirational catches at the meaning of some of those ancient allegories in the book of Genesis. Blind as he was to the key of human life in the philosophy of reincarnation, with its impregnable logic, he gave some vivid side-glimpses of truth in his *Scientific Religion*.

Yet Victoria Woodhull should have her due. She was a power in the land, and after her appearance, which stirred up thought in the sluggish, it became more possible to speak and write on the social question, and its vast issues. So much plain-spoken and acted folly created a hearing for a little wisdom.

After this, in the spiritualistic field, many lesser lights stood forth. Some openly advocated sexual freedom, and were surrounded by influences of the most dangerous order. The peace and happiness of many a home have been wrecked by these teachings, never more to return. They wrecked the weak and unwary, who reaped hours of agony, and whom the world falsely regarded as wicked. The crusade at last against these more open dangers of spiritualism became fierce, but although publicly denounced—an Oneida Creek never could become popular!—the disguised poison creeps about in underhand channels, and is one of the first snares the mediumistic inquirer into Spiritualism has to beware of. "Affinities" were to redeem the world; meanwhile they have become a bye-word. There is an unwritten history in Spiritualism which none of its clever advocates will ever record. Some of its latest Messiahs and their claims are ignored, and their names hardly mentioned, but we hear nothing of the hot-house process by which their abnormal condition was produced. Certain of these have been, verily, the victims of their belief—persons whose courage and faith in a more righteous cause would have won them lasting victory. And

certain of these are mad vortices in which the inexperienced are at last engulfed. The apotheosis of passion, from the bitter fruit of which man has everlasting need to be redeemed, is the surest sign of moral degradation. Liberty to love according to the impulse of the senses, is the most profound slavery. From the beginning nature has hedged that pathway with disease and death. Wretched as are countless marriages, vile as are the man-made laws which place marriage on the lowest plane, the salvation of free-love is the whisper of the snake anew in the ear of the modern Eve.

No one denies that there are aspects of Spiritualism which have been useful in some ways. With this, however, we have nothing to do. We are pointing now to the way in which it has accentuated a common illusion.

The claims to final appropriation of the prophesied year 1881, the two witnesses, and the woman clothed with the sun, are so varied and diverse that there is safety in numbers. A true understanding of Kabbalistic allegory, and the symbolic galleries and chambers of the Great Pyramid, would at once disperse these ideas, and enlighten these illuminations. To distinguish the white rays of truth from influx from the astral sphere, requires a training which ordinary sensitives, whether avowed spiritualists or not, do not possess. Ignorance emboldens, and the weak will always worship the bold.

Some of these apostles denounce alike Spiritualism and Theosophy; some accept the latter, but weave it anew into a version of their own; and some have apparently arisen, independently of any other cult, through the force of their own or somebody else's conviction.

No one can doubt the poetical nature of the inspiration of Thomas Lake Harris. He had an intellectual head and a heart for poetry. Had he kept clear of great claims, he would have ranked at least as a man of literary ability, and a reformer with whom other reformers would wish to shake hands. His poem on *Womanhood* must echo in every thoughtful heart. But the assumption of personal privilege and authority over others, and "affinity" theories, have stranded him on a barren shore.

There is an avowed re-incarnation of Buddha in the United States, and an avowed re-incarnation of Christ. Both have followers; both have been interviewed and said their best. They and others like unto them have had signs, illuminations, knowledge not common to men, and events pointing in a marked way to this their final destiny. There has even been a whisper here and there of supernatural births. But they lacked the clear-seeing eye which could reduce these facts to their right order, and interpret them aright. Kings and potentates appear, and dreamers of dreams, but there is never a prophet or Daniel in their midst. And the result is sorry to behold, for each seems to be putting the crown upon his own head.

If Theosophy had done nothing else, it would have made a demand on human gratitude in placing the truth and falsehood of these psychic experiences, unfoldments, or delusions as the case might be, plainly before

the people, and explaining their *rationale*. It showed a plane of manhood, and proved it unassailably to a number of persons, which transcends any powers or capacities of the inspirational psychic who may imagine himself or herself to be a messenger to the world at large. It placed personal purity on a level which barred out nine-tenths of these claimants from all thought of their presumed inheritance, and showed that such a condition of purity, far transcending any popular ideal of such virtue, was the absolute and all-essential basis of spiritual insight and attainment. It swept the ground from under the feet of those poor men and women who had been listening to the so-called messages from the angels, that they were the chosen of heaven, and were to accomplish world-wide missions. The Joan of Arcs, the Christs, the Buddhas, the Michaels, were fain to see truths they had not dreamed of, and gifts they had never possessed, exercised in silence and with potent force by men whose names were unknown even to history, and recognised only by hidden disciples, or their peers. Something higher was placed before the sight of these eager reformers than fame: it was truth. Something higher than the most purified union between even one man and one woman in the most spiritual of sympathies, was shown; it was the immortal union of the soul of man with God. Wherever Theosophy spreads, there it is impossible for the deluded to mislead, or the deluded to follow. It opens a new path, a forgotten philosophy which has lived through the ages, a knowledge of the psychic nature of man, which reveals alike the true status of the Catholic saint, and the spiritualistic medium the Church condemns. It gathers reformers together, throws light on their way, and teaches them how to work towards a desirable end with most effect, but forbids any to assume a crown or sceptre, and no less delivers from a futile crown of thorns. Mesmerisms and astral influences fall back, and the sky grows clear enough for higher light. It hushes the "Lo here! and lo there!" and declares the Christ, like the kingdom of heaven, to be within. It guards and applies every aspiration and capacity to serve humanity in any man, and shows him how. It overthrows the giddy pedestal, and safely cares for the human being on solid ground. Hence, in this way, and in all other ways, it is the truest deliverer and saviour of our time.

To enumerate the various "Messiahs" and their beliefs and works would fill volumes. It is needless. When claims conflict, all, on the face of it, cannot be true. Some have taugt less error than others. It is almost the only distinction. And some have had fine powers imperilled and paralysed by leadings they did not understand.

Of one thing, rationally-minded people, apart from Theosophists, may be sure. And that is, service for humanity is its all-sufficient reward; and that empty jars are the most resonant of sound. To know a very little of the philosophy of life, of man's power to redeem wrongs and to teach others, to perceive how to thread the tangled maze of existence on this globe, and to accomplish aught of lasting and *spiritual* benefit, is to anni-

hilate all desire or thought of posing as a heaven-sent saviour of the people. For a very little self-knowledge is a leveller indeed, and more democratic than the most ultra-radical can desire. The best practical reformers of the outside abuses we have known, such as slavery, deprivation of the rights of woman, legal tyrannies, oppressions of the poor, have never dreamed of posing as Messiahs. Honor, worthless as it is, followed them unsought, for a tree is known by its fruits, and to this day "their works do follow them". To the soul spending itself for others those grand words of the poet may be addressed evermore:—

" Take comfort—thou hast left behind
Powers that will work for thee ; air, earth, and skies ;
There's not a breathing of the common wind
That will forget thee—thou hast great allies ;
Thy friends are exultations, agonies,
And love, and man's unconquerable mind !"

With the advent of Theosophy, the Messiah-craze surely has had its day, and sees its doom. For if it teaches, or has taught, one thing more plainly than another, it is that the "first shall be last, and the last first". And in the face of genuine spiritual growth, and true illumination, the Theosophist grows in power to most truly befriend and help his fellows, while he becomes the most humble, the most silent, the most guarded of men.

Saviours to their race, in a sense, have lived and will live. Rarely has one been known. Rare has been the occasion when thus to be known has been either expedient or possible. Therefore, fools alone will rush in "where angels fear to tread".

SPECTATOR.



The Grand Paradox.

THE very interesting article entitled "the Ego and the Unmanifested Being" in the February number of *Lucifer* has led me to venture to place before the readers of this magazine certain considerations on the subject of the One Essence, which are not quite in accordance with the views expressed by the author of the above article, but which seem to me nevertheless worthy of consideration.

The conception of the One Essence, which the mind endeavors to bring into a more or less definite compass, is in its very nature quite beyond our comprehension ; still we must explain to ourselves in some way or other what we mean by the "Unknowable" in order that we may start fairly on the development of that which lies in the "Knowable". Therefore I will endeavor to explain what seems to me to be meant by the idea expressed as the One Essence, the One Reality, the Truth, which,

as the Divine Unmanifested One, lies at the back of all manifestation as its root and afterwards its Cause; trusting that should my argument be deemed insufficient others will correct me.

In the first place, whence comes the idea of this unmanifested subsistence? Do we not obtain it as a reflexion cast from the idea which our Reason gives to us of a Finite One embracing the Universe as a whole? I use the word Finite instead of the more general term Infinite, because, though we may call the Supreme Idea the Infinite One as having neither beginning nor end, yet if we call it ONE we distinctly realise the Universe as a definite and comprehensive unity whether manifest or otherwise. So that in explaining this idea we admit that our first conception of the existence of a basis of universal Truth for the visible universe, is due to an opposing conception called up out of Space by the force of the ideal conception of a Finite Universal Unity. I see in fact that that which is universal can be finite as One, and yet universal; because the One is all-embracing. I acknowledge the existence of a fundamental opposition of ideas as a logical fact. The Universe exists as One, but there must necessarily have been first a something which in itself was all-pervading and attributeless, because infinite, and which *acquired* the quality of *existence as one*.

The mind having furnished me with a reflexion of itself in the infinite space, as shown by the conception of an infinite essence, a One Reality, or an unmanifested unity of latent Power, recognizes in this picture of the "Unthinkable" the mystery of its birth, and starts on its development of the Causes and Effects of positive existence from the shadow cast by the impenetrable veil of non-manifestation. "There is One unmanifested Essence which is the source of manifestation and the complete Truth"—thus conceiving, the Mind begins to develop positive consequences. The next question is the relation which exists between that which manifests and the manifestation, or the Essence and its appearance.

That this Essence is homogeneous and universal is a logical necessity to the finite comprehension of this relationship. But while I admit this to be the case, I do not forget that this description of an Essence carries no comprehensible meaning which the mind may attach to the Essence itself, but only refers to its relation to that which the mind may grasp, namely the manifestation. Thus when talking of the Essence, I am really referring to the position, in my idea of the Universe, which the First Cause occupies to Infinity.

To proceed then, we say that a homogeneous and universal Essence manifests; and it is evident that, because of these two qualities, which are indeed the negation of finalities, manifestation can only be movement (change) in the unmanifest from negative rest to positive Life. Thus the unmanifested one manifests as motion.

Since the homogeneous moves it must do so as a whole; and therefore since the One Truth manifests, or moves, it discloses itself in all its Unity.

The first effect then which the mind appreciates is the reflexion of its negative ideal in space as positive power, which, being movement, is definite; and which, being the manifestation of Truth, may be called complete self-consciousness. From this I draw the definition of that underlying and connecting force by which finalities exist as a universe, and I call it universal Self-Consciousness, or Truth in motion.

Thus the unmanifested manifests as motion which, because it is the essence of Truth, is Truth's self in motion; and because it is active Essence or Truth producing an effect, is consciousness.

This self-conscious unity, this perfection of homogeneous power active, is the First Cause of positive Life, and itself is the effect of a yet anterior Cause, or the mystery of non-being.

The next question which the mind tries to resolve is: "Why does Truth manifest itself? Can Perfection be perfected?" In order to answer this question we must inquire into the real meaning to be attached to this kind of Perfection. Is not this First Perfection the perfect consciousness of the Unity of Truth, and the infinite power of this Unity? No effects are as yet produced by this power, or at least the Mind—for it is with mental conceptions which we have to deal—can appreciate none until it changes from the contemplation of Unity to that of its details. Perfect in its infinite power, is it necessarily conscious of its finite perfections? But let us seek the solution of this point by defining the difference between Consciousness and Knowledge. I hold that the first is *indefinite Knowledge*, and that this is a fit definition of universal unity, to which it corresponds as a definition containing a paradox. For a unit which is universal is similar to Knowledge which is indefinite. Have we not daily examples of what we call indefinable conceptions, or inexplicable certainties, of which we are conscious but which, because we cannot explain them, we must admit that we do not know? On the other hand what is Knowledge? I define it as Definite consciousness. Thus while the perfection of the Unmanifested consists for us in the Manifestation of an indefinite consciousness or Power of Truth, and while the Perfection of the Manifested One, the First Cause, consists in the True and perfect consciousness of Self as One Infinite homogeneous Power, the perfection of self-knowledge on the other hand is absolutely wanting, as absolutely indeed as the completeness of its Perfection, and it is this perfection and its attainment which I conclude to be the object of evolution. I am, therefore, unable to agree with the author of the article in question that "Absolute is *not* 'essentially result'", for I most decidedly think that it is.

Now I will enter into another, and I think necessary, consideration, namely, the relation of the Essence to its movement, and eventually to the phenomenal world.

It has been said that there is a gulf fixed between the Essence and its Manifestation. I think this way of looking at it is misleading. Let me

explain by an example the relation which I consider lies between the essence and its motion, and therefore between the unmanifested reality, and every finite manifestation of itself, from the mighty universe to the atom of chemistry.

Let Matter and Motion exemplify my meaning. Matter I define as concentrated energy. Motion is free Energy, or Matter in its subjective condition. In order to explain the relationship between subject and object, essence and the phenomenal world, let this way of looking at Matter be conceded as correct. Then it is evident that Matter and Energy are one ; and yet that Energy is not Matter, though Matter is Energy. Thus Energy is the cause of Matter, and Matter the effect of Energy ; and the cause is not the same as the effect, though the effect *is* the cause, when in a condition of non-manifestation. Thus the Essence of the One Reality is the cause of every and all manifestation. It is the cause only as a reflexion of itself, just as we have seen the finite mind calling out of space the infinite ideal of unmanifested subsistence. Therefore it manifests itself to the extent of its finite reflexion, cast into space by the activities of Formal Life.

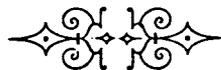
Its effect either as absolute motion which is the Manifested One, or as the finite activities of the phenomenal world, is not the thing in itself, any more than the effect of an action is the original action, or One is the same as part of one. But the cause is the effect in active and positive manifestation.

Thus the Universe, and its contents from first to last, consists of degrees of consciousness. As a whole it represents the conscious Life of Truth ; the units composing this whole representing merely partial and finite consciousness. And the microcosm, the reflexion, and consequently the inverted image of this Mighty Unit of Self-Consciousness, is also a reflecting and conscious Ego.

There is therefore no gulf between essence and phenomena in my opinion ; for though I admit that the latter is not the former, yet the former *is* the latter ; the phenomena being the positive expression of a latent effect hid within the homogeneous unity of the First Cause.

Thus to sum up the results of our arguments, we have the Grand Paradox : The Perfect perfectible and the Unmanifest manifesting as phenomena without being itself manifested. We have these phenomena formed of the very essence of Truth itself, and yet not one of them represents that to which its existence is due. Truly has it been said that existence is an illusion.

THOS. WILLIAMS, F. T. S.



Astrology as a Science.

(A PAPER READ BEFORE THE BLAVATSKY LODGE
DEBATING SOCIETY).

IN submitting the proposition that Astrology is entitled to a position among the sciences, I am conscious that in the mind of many the subject is associated with many forms of Divination and other unscientific methods of prognostication, and one half of my object will be attained when it is shown that Astrology is in no way dependent for its present comparative perfection on the *entourage* of old women's tales and impossible associations with which, in the half-informed mind, it is usually connected. And yet in presence of such widespread bigotry and prejudice as is often shown towards Astrology, the work of discrimination is no mean task; for as Max Müller, the learned Orientalist, has said, "So great is the ignorance which confounds a science requiring the highest education, with that of the ordinary gipsy fortune-teller".

Therefore, in proposing that Astrology is entitled to a position among the sciences, I shall submit in the first place that it has a mathematical basis; and secondly, that the conditions of a science have been followed in its development.

Astrology was received into Europe through Claudius Ptolemy, the learned geographer and mathematician, who wrote in the early part of second century his immortal *Tetrabiblos*. Since then the subject has been considerably amplified and illustrated by other writers down to our own day. And even Ptolemy complained that in his days, "the incompetency of unqualified persons who pretend to exercise it", had brought Astrology into disrepute.

But centuries before Ptolemy saw the light of day, Astrology in the East had reached a degree of perfection which, if we may trust the records within our reach, is certainly not yet attainable in the Western world.

Now it is not to be supposed that a superstructure, such as Astrology imports to be, can have been building through the centuries upon the basis of a mere conceit of the imagination, or such like insecure foundation, which would not stand the test of the plumb-line and level of science. On the contrary, I affirm that the celestial science is set firmly in the secure foundations of nature, and that the whole plan is but a presentation or model of certain well defined laws operating in and from the archetypal world; and just as all the handiwork of man is but a modification of natural products according to the laws of art, so Astrology as a science is but an extension in a specific mode of certain knowledge appertaining to the general laws of life, *i.e.*, of generation, development, decline and death, and of the more cataclysmic effects resulting from the collision of contrary forces in nature. Pythagoras held it as a truth that all things were made after a type existing in the kosmic mind, and that all forms were but the expression of certain *numbers* existing in the soul of things. It is in the imperishable rock of *numbers* that the fadeless footprint of astral science was first set, like the mighty seal of an eternal compact made between Urania and *the Law*.

It will be quite out of place, in this necessarily short paper, to detail the methods of prediction which the practice of Astrology entails; suffice it to say that the initial conception of the mathematical basis of the science is in the rule, that changes of the electric and magnetic interaction

of planetary bodies are due to certain angular distances formed between them in respect of a common centre. These angles, commonly known as *aspects*, are found to be "all the angles or complementary angles of any regular polygon that may be inscribed in a circle; the major aspects being those at which the superior metals crystallize".

Now it is submitted that if there were no special influence in these several angles or astrological aspects, then the calculations upon which predictions are made would be useless. But that there is a special magnetic and electric action set up between planetary bodies at these precise angles is beyond dispute, as I shall presently show. The question may be a difficult one so far as *causation* is concerned, but most of the sciences of which we are so proud are nothing more than "facts made evident to the senses, though inexplicable to us by reason". Indeed, the familiar names under which we classify natural phenomena are nothing less than veils to hide our ignorance of causes.

If any one should object that the distance of the planetary bodies of our solar system is too great and the bodies themselves comparatively too small to exercise any interaction, I would remind them that the centripetal and centrifugal forces, known as attraction and repulsion, are not too weak to bind them like the atoms of one solid body to a common centre, which carries them through space continuously at the rate of about 846,888,000 miles per year.

Now we know that the chemic action of light differs according to the angle at which it may be transmitted to certain bodies. Different angles produce different rates of atomic vibration, and these effects are registered by the eye as different colors. As Plato says "God geometrizes," and it is a fact that nature in all her departments is most successfully studied upon the principles of Geometry.

Newton informs us in his Principia, that every atom exerts a direct influence on every other atom in the system to which it belongs, and what may be said of an atom as an integral part of a composite body, applies also to every such body or system on a larger scale. It does not appear that there is anything unscientific in this idea of a physical constitution; and if we regard man as a composite being, subject to limitations in time and space, is it not reasonable to suppose that the great theosophic fact of Human Inter-dependence is shadowed forth in the inter-atomic action of even the least of the material bodies to which man is related?

Astrology recognizes that man is a composite Being consisting of body, soul, mind, and spirit; two of which (the body and soul) are formative, and two formless; the relationship existing between these instituting a *septenate*. But it was never taught, nor within my knowledge intended, that man was *altogether* under planetary influence, but only so much of man as is by nature beneath the stars, *i.e.*, the forces which control and move them. The limitations set upon human existence in this world are those of time and space, imposed by the physical body through and in which he functions. It is this body with its informing principle, the animal soul, that brings man within the radius of planetary influences; and though the mind of man is not impelled, it is nevertheless *conditioned* by these limitations towards definite modes of expression, as the same force expresses itself variously when moving in different strings of a musical instrument, producing various sounds. If there were no inter-dependence between force and form, and no interaction between the mind of man and his body, then indeed it could be said that the planets do not exert a reflex action on the mind, disposing, though not impelling, towards a certain disposition; but while the fact remains that the mere quarter from which the wind may blow makes man, in harmony with his physical environment, to be either glad or gloomy, buoyant or depressed, the fact will remain that the mind of man is controlled by planetary influence in just such degree as his sense of happiness

is dependent on the health of his physical body and its environment ; or in other words, in so far as he is the slave of his lower nature.

And then is it not more reasonable to suppose that the exigencies of human life are controlled by regular laws rather than by the intervention of a capricious power so-called Divine ?

Requiting for knee-worship, prayer, and praise,
And toil, and hecatombs of broken hearts,
But fear, and self-contempt, and barren hope.

And this leads me to the consideration of the question of Free Will, so often raised against Astrology, and, indeed, against any philosophy which imposes the necessity of an inviolable law as the moving power in life, in which "Free Will in man" becomes almost "necessity in play".

It is argued that as man is a responsible agent, endowed with *free will*, his course in life can in no sense be prefigured or predicted. But such a bald statement as this, in which the wish is *more* than "father to the thought", shows but a very imperfect conception of the nature of man, and of his limitations, his relationship to others, his necessities, his possibilities, and above all, of the true nature of *free will*.

'Tis the nature of birds to fly
And winnow the morning breeze ;
Of the mountain winds to sigh
Mid the pinewood trees ;
Of the trees to fan their plumes
In the noonday sun ;
And of all to sink to rest
When the day is done.

And is it not in the nature of man to live under the necessity of his own finiteness ; of humanity to be human ? Where then comes in free will ? I call that *free will in man* which determines his course of action under given conditions, and be it remembered that free will is not conceivable apart from conditions which admit of a choice of action. Now let it be supposed that much wealth be determined by the horoscope, or the disposition of the planets at the hour of birth, to a certain individual—and with wealth what things of sense are not our own ?—then let it be supposed that such a person is brought once in his lifetime face to face with the misery and awfulness of *want* in the lives of some fellow-creatures. Here then comes free will like a monitor of Life and Death, and with it comes the opportunity and the power to choose between the life of *self* and that of *sacrifice*. And all unconscious of the fierce struggle in that human heart the stars move on in silence—scenes change, unhelped, unhindered—and the free will of one man may become the necessity of a thousand.

"Eighty years hence it will not matter whether we have lived a peasant or a prince ; but it will matter much if we have done *our duty* in one state or the other." These words of the Unitarian thinker, Stopford Brooke, put before us in one view the limitations of time, and the free will of man which is superior to all such limitations.

I shall now call your attention to some proofs of the possibility of prediction, but first, though briefly, it will be necessary to set down the rules of Astrology with regard to the angles formed between planetary bodies, under which human affairs are brought to a crisis. The angles, 45°, 90°, 135° and 180°, together with the conjunction of the extremely magnetic Saturn or the electric Mars, are held to be inimical both to health and fortunes. The angles 60°, 72°, 120°, and 144° with the conjunction of the temperate planets Jupiter and Venus, are shown to be good in all affairs of life.

It is further to be noticed that an accidental evil cannot overcome a radical good, nor *vice versa* ; so that it is from the Radix or Nativity that

we predict the course of life whether even or rugged; and temporary modifications are shown by the successive formation of the above-named angles by a mathematical process termed "Directing".

Regarding the uniformity of cause and effect as shown by the celestial chart, the following instance will bear repeating as an authentic and striking example:—

In the newspapers of February 1820, the death of a Mr. Samuel Hemmings was noticed. He was born 4th June 1738 at the same time, and in the same place as King George III. He went into business in October 1760, when George III came to the throne; he married on 8th September 1761, the same day as the king; and finally, after other events in his life had resembled those of the royal personage, he died on Saturday January 29th, 1820, on the same day as his Majesty. "Coincidence", I fancy one to say. Yes! coincidence of *cause and effect* truly!

Guido Bonatus, the Italian Astrologer, predicted that the Earl of Montserrat would gain a victory on the field on a certain day and hour, but that the nobleman would receive a wound in the knee. The event came off, and Guido, who trusted his science, carried the bandages to dress the knee that was to be wounded. The victory was won as predicted, and the bandages were brought from the field on the Earl's wounded knee!

Valentine Naibod of Padua predicted he would die at a certain time through violence; to avoid which, during the period of the evil "directions", he shut himself up with sufficient food, and barricaded the gates, doors, and windows, of his house, and resolved to continue thus till the evil time had passed. Some passing thieves, seeing the house so securely barred, imagined that some great treasure was there, and resolved to break in, which they did, and meeting Naibod, they barbarously murdered him. Thus his fears were realized even against his precautions.

Michael Scott, who was patronized by the Emperor Frederic II, predicted that his patron would die at Florence, which afterwards happened. He also said that he himself would die by the fall of a stone, which accordingly happened, for, being one day at his devotions in the church, a stone fell from the roof, which gave him a mortal wound.

Antiochus Tibertus delivered at the same time three singular predictions concerning himself, his patron Pandolfo Malatesta of Remini, and his friend Guido de Bogni. The latter was predicted to die by the hand of one of his best friends on an ill-founded suspicion; Pandolfo, after suffering great want, was to die in the common hospital at Bologna; while the fate the astrologer pronounced for himself was to lose his head on the scaffold! Guido was commander-in-chief of the army of the Italian Prince Pandolfo. Count de Beulivoglio, father-in-law of the Prince, warned Pandolfo in a letter that Guido was in league with the Pope. On learning this the Prince gave a great entertainment, to which Guido was invited, and, in the midst of the supper, was *stabbed!* Tibertus, who was present, being in great intimacy with the ill-fated man, was thrown into a dungeon and loaded with irons. From this confinement he effected his escape by the aid of the gaoler's daughter; and just as he was making off, orders came for his release, the Prince having found that the information concerning Guido was false. The attempted escape of Tibertus again renewed the suspicions from which he had already suffered, and when recaptured, the Prince gave orders for his execution before the prison gate the next morning. This was duly carried out upon the hapless astrologer.

At a later date when the Duc de Valentinöis captured the city of Remini, Pandolfo made his escape and fled from place to place. Abandoned by friends and relatives, he was at last overtaken by a lingering disease at Bologna, and, as no one cared to take him in, he was carried to the hospital, where he dragged out his days in penury and pain, till he died there as the astrologer had foretold.

On the famous predictions of Lilly, the astrologer, which he made in 1651 concerning the plague and the fire of London in 1665-6, I need not stay. They are recorded in his own edition, and may be read at the British Museum.

Lady Davys predicted the death of William, Earl of Pembroke, on his birthday in the year 1630. Feeling so well on the evening of his birthday he said "for Lady Davys' sake I will never trust a female prophet again". He was found dead in his bed the next morning!*

The predictions of the poet Dryden are yet another proof of the *possibility of prediction*. He predicted that at the ages of eight and twenty-three his son Charles would be in danger of death, and would die in his thirty-fourth year. At eight he was buried under a fallen wall; at twenty-three he fell from an old tower in the Vatican; and at thirty-three died by drowning at Windsor.

As an illustration of the law of angles I have already referred to as forming the basis of astrological prediction, I may call the attention of the student to the nativity of Queen Victoria. Her uncle, King William IV, died in June, 1837. The Sun was then opposition to Uranus by direction. The Queen married on the 10th of February, 1840, when the Sun was in conjunction with Venus by direction. The Duchess of Kent died in March 1861 when the mid-heaven of the Queen's nativity was directed to a conjunction of Uranus.

The death of the Prince Consort took place in December 1861. At this time the directions were: Sun conjunction Saturn; Moon semi-square Sun; Ascendant semi-square Venus and Ascendant semi-square Sun.

If the reader will refer to the rules already given regarding the nature of the angles, it will be seen that the semi-square angle of 45° is evil—that the conjunction of Saturn is evil; that the opposition of any planet is evil; and that the conjunction of Venus is good. Applied to the above facts, they are found to correspond to the events in *time and nature*.

If the reader should require further evidence as to the agreement of events in life with the *arcs of Direction* formed in a nativity, I can only refer him to the standard works on the subject of Astrology in general circulation.

It may not be out of place here to give the evidence of one or two more such cases as our unscientific opponents prefer to call "coincidences"; and from which we scientifically determine the existence of an astral law.

In the Annual Register of 1776, p. 127, the case of twins is recorded. They were of opposite sex, and were born at the same time. They married on the same day, died together, and were buried in one grave.

Two children were born on April 15th, 1879, the first at 5-10 p.m., and the second at 5-22 p.m. The former died on July 9th, 1881, and the latter three days afterwards.

Here the twelve minutes difference in time of birth corresponds exactly to three days, at the rate of one day for a year of life, two hours for a month, or four minutes for a day, which is the measure of time used in both scriptural and modern Astrology. Thus Daniel's 70 weeks = 490 years. It is at all times easier to dispute than to disprove; and this no doubt accounts for the great deal that is said, and the little that is shown, against Astrology. There are thousands of persons in this country, who can attest the truth of Astrologic predictions from their own experiences, and yet all the science and learning of the world has not availed to produce a single case of a person gaining credit or fortune, or anything but trouble, sorrow, or ill-health, under the angles which astrologers have proved to be *bad aspects*; nor has it been shown that any person has ever died or had misfortune under "directions" or aspects which are *good*. Until a few authentic

* Manual of Astrology. Raphael. Foulsham and Co.

cases of this nature are put on record against the thousands which any experienced astrologer can show to the contrary, persons who are in ignorance of the real facts of Astrology will do well to keep silence. Instances might be multiplied without end, but only to show that possibility of prediction is a *scientific fact* ! And, if it is remembered that a competent knowledge of astronomy and mathematics is alone necessary for making the calculations on which the science of prediction rests, it will be a cause of as much wonder at regret that more public attention has not been given to the development of the subject among those who have both the time and ability for the purpose.

In conclusion, I would point out that in all ages and nations great minds have thought it not beneath their intelligence to examine this science ; and only those who have never examined have thought it a great thing to take up pen against Astrology.

The list of great names, among the votaries of this science, which I could bring before you would only add the weight of opinion, not proof, in favor of my proposition. I shall therefore content myself with a quotation from Du Bartas.

I'll not believe that the Arch-architect
 With all these fires the heavenly arches decked
 Only for show ; and with these glittering shields
 To amaze poor shepherds watching in the fields.
 I'll not believe that the least flower which pranks
 Our garden borders, or our common banks,
 And the least stone that in her warming lap
 Our mother earth doth covetously wrap,
 Hath some peculiar virtue of its own,
 And that the stars of heaven have none !

SEPHARIAL.



Pistis-Sophia.

(Translated and annotated by G. R. S. M., with additional notes by H. P. B.)

(Continued.)

“ IT came to pass, therefore, when I saw the Mystery of all these Words in my Vesture, that, in that very hour, I clothed myself therewith. And I became the brightest possible Light, and soared towards the Height, and came to the Gate of the Firmament. And all the Gates of the Firmament were shaken, one above the other, in turn, and all were thrown open together. And all the Rulers, Authorities, and Angels therein were disturbed together, on account of my great Light. And gazing on the Vesture of Light, with which I was clothed, they saw the Mystery, above which were their names, and feared exceedingly ; [21] and all their Chains, with which they were bound, were loosed ; and each one ceased in his Order ; and all, bowing themselves before me, worshipped me, saying : ‘ How has the Lord of the Universe changed us without our knowing ’ ? And they all sang Hymns together in the Interior of Interiors. Yet they did not see myself, but only saw the Light.

“ And having left that Region, I ascended into the First Sphere, shining

with the greatest possible Light, *forty and nine** times exceeding the splendour, with which I shone in the Firmament.

“ And when I had come to the Gate of the First Sphere, its Gates were shaken and opened together of their own accord. So I entered into the Houses of the Sphere, and all its Rulers and all that turn therein, saw the great Light. And gazing on my Vesture, they saw the Mystery of their own Name therein, and were the more confused—[and did even as they of the Firmament].†

“ [22] And having left that Region, I came to the Gate of the Second Sphere, which is the Fate.‡ [And its Gates were opened, and its Rulers and they which turn therein, did even as they before them, my Light being *forty and nine* times greater than in the Sphere.]

“ [23] Thence, ascending to the great Æons of the Rulers, I came to their Veils and Gates, clad in the most resplendent Light. These also were thrown into confusion, one above the other, in turn. And I entered to the Æons, clad in the greatest possible Light, *forty and nine* times greater than that, with which I shone in the House of the Fate. And all their Angels, Æons, Archangels, Rulers, Gods, Lords, Authorities, Tyrants, Powers, Sparks, Light-givers, Unpaired, Invisibles, Forefathers, and Triple Powers,§ saw me, being the most radiant, limitless Light. And they were thrown into confusion, one above the other, in turn. And great fear fell upon them, when they saw my great Light. [24] And their great confusion and fear reached to the Region of the Great, Invisible Forefather (1) also, and of the three great Triple-Powers. And because of the great fear of their confusion, the Great Forefather himself, and the three Triple-Powers, ceased not to run hither and thither, in their Regions, because of the great fear in which they were, and, at the same time, they threw into confusion all their Æons, and all their Spheres and Orderings, fearing and being greatly troubled, because of my great Light, far different from the Light I had when living (*lit.* turning) on the Earth of Men, when the shining Vesture came upon me. For (the Earth) could not bear the Light, such as it is in its reality, else would the World be resolved and all, who dwell therein, together. But, in the Twelve Æons, my Light was greater than in the World among you, eight thousand and seven hundred times (2).

“ It came to pass, when all who turn in the Twelve Æons, saw the great Light, that they were confused, one above the other, in turn, and ran hither and thither in the Æons; and all the Æons, and Heavens, and their whole Ordering, were shaken, because of the great fear, which was in them [25] *because they knew not the mystery, which was done* (3).

* Typical of the “ forty-nine fires ” in the Occult doctrines. See the figures in *Lucifer*, No. 33, for May.

† The passages in square brackets are the summarizing of long repetitions.

‡ See Table I. in *Lucifer*, No. 34, for June.

§ Compare *Lucifer*, No. 32, p. 109.

“ And Adamas, the Great Tyrant (4), and all the Tyrants, which are in all the Æons, began to fight vainly against the Light. And they knew not, with what they fought, because they saw no one but only the most exceeding Light. But when they began to fight against the Light, they all lost courage, one with the other, in turn, and falling down in the Æons, became dead like the dwellers in the Earth, who are bereft of all breath. And I took a *third part* from the Power of all of them, lest they should prevail in their evil doings; and lest—if perchance the men who are in the World, should invoke them in their Mysteries, which the transgressing angels brought down from above, for these magical rites are from those angels—(such evil practices) should be accomplished. And I changed both the Fate and Sphere, which are their Lords, and made them turned for six months towards the left, and for six months aspecting the right, accomplishing their influences [26] for, by the command of the First Precept and of the First Mystery (5), IEU (6), the Watcher (or Overseer) of the Light, had placed them, facing the left, for all time, accomplishing their Influences and Actions.”

And when he had said these things to his disciples, he added: “ He that has ears to hear let him hear ”.

Now when Mary (7) had heard these words, which the Saviour said, having gazed into the sky with amazement,* for the space of one hour, she said: “ Master, give commandment to me to speak openly ”. And Jesus answered with compassion, and said to her: “ Speak openly, Mary, thou blessed one, whom I will perfect in all Mysteries, which pertain to the Height, thou, whose Heart is set on the Kingdom of the Heavens, more than the Hearts of all thy Brethren ”.

Then said Mary to the Saviour: [27] “ Thou sayest the words, ‘ He that has ears to hear, let him hear ’, in order that we may understand thy conversation. Hear, therefore, my Master, I will speak the words openly, which thou saidest, to wit: ‘ I have taken away a *third part* in the Power of the Rulers of all the Æons, and have changed the Fate and Sphere, for thou didst deprive them of their power, and of their Ordainers of the Hour,† and Diviners, and those who show the men of the World all future things, so that they should not be able from this hour to foretell what should come to pass’. Concerning these words, my Master, the Power, which was in Esaias, the Prophet, spake as follows, and set it forth in a spiritual Parable, at the time, when he spake concerning the vision of Egypt: [28] ‘ Where, then, O Egypt, where are thy Diviners and Ordainers of the Hour; where those whom they summon from the earth, and *those whom they call from themselves*? Let them, then, show thee the deeds, which the Lord Sabaoth will accomplish!’ Thus, then, before

* Or into the *Air (Aëra)* with inspiration. See Commentary (4) on Adamas, “the Middle Region of the *Air* ”.

† Horary Astrologers.

thou camest, was the Power of the Prophet Esaias prophesying for thee, that thou shouldest take away the Power of the Rulers of the Æons, and shouldest change their Sphere and Fate, that they should not know anything thenceforth, from that hour. Of this very thing he said: 'Ye shall not, therefore, know what the Lord Sabaoth shall do': that is, no Ruler shall know the things, which thou wilt do henceforth, from this hour; which Rulers indeed are Egypt, (8) since they are the ineffectual Hyle, of which (the Power) in Esaias at that time prophesied, saying: 'Ye shall not, therefore, know henceforth, from this hour, what the Lord Sabaoth will do', (to wit) concerning the power of Light, which thou didst take from Sabaoth, the Good, who is in the Region of the Right, which (Power) is in thy hylic body to-day.* For this cause, therefore, O Jesus, my Master, thou didst say to us: 'He that has ears to hear, let him hear!' For thou wouldest know whose Heart is earnestly set on the Kingdom of the Heavens."

And when Mary had ceased he said: "Well done, Mary, since thou art blessed before all women [29] who are on the Earth, for thou shalt be the Completion (Pleroma) of all Completions, and Limit of all Limits."

Now when Mary heard the Saviour say these words, she rejoiced greatly, and came to Jesus, and bowed herself before him, and adored his feet, saying: "Master, hear me, and I will ask thee this word, for thou hast not yet spoken with us concerning the Regions into which thou didst go."

And Jesus answered and said unto Mary: "Speak openly, and fear not; all things, which thou seekest, I will reveal to thee". And she said: "Master, will all those, who know the Mystery of the Magic of the Rulers of all the Æons, and of those of the Fate and of the Sphere, as the Transgressing Angels taught them (if they invoke them in their Mysteries, which are evil Magic Rites for the hindering of good deeds), will they accomplish their ends now at the present time, or not?"

And Jesus answered, and said to Mary: "They will not accomplish them, like as they accomplished them from the beginning, because I have taken the third part of their Power. But they will be in error (9) in the eyes of those, who know the Mysteries of the Magic of the Thirteenth Æon. (For the latter) will accomplish them finely, and exactly, [30] because I have not taken away their Power in that Region, according to the command of the First Mystery."

And Mary said: "Master, surely the Ordainers of the Hour, and Diviners, will not show to men what will come to pass, henceforth, from this time?" And Jesus answered, and said unto her: "If the Ordainers of the Hour chance upon the Fate, and the Sphere, turned towards the left, according to their first emanation, their words come to pass, and they will say what ought to be done; but if they meet with the Fate, or Sphere, turned towards the right, they will not obtain any truth, since I

* See *Lucifer*, No. 34, p. 316. pag. 14.

have changed their Influences, their Four and Three Angles, and their Eight Configurations (10); for these had remained turned to the left from the beginning. But now I have turned them six months to the left and six months to the right. Whosoever, therefore, shall chance upon their Number, since the time when I changed them, so that for six months they aspect their left hand Parts, and for six their right hand Paths, [31]—whosoever shall observe them in this way, he shall know their Influences exactly, and shall announce all things, which they shall do. Likewise, also, the Diviners, if they invoke the Name of the Rulers, so that they light upon them when looking towards the left. All things, concerning which they shall ask their Decans, shall be told them exactly. But if the Diviners invoke their Names, looking towards the right, they will not hear them, as aspecting a different Configuration from their first position, in which IÆU placed them, for some of their Names are turned to the left, and some to the right. If, then, they thus invoke them, they will receive no truth, but they (the Decans) will throw them into confusion, and threaten them with threatening, because they know not that they are turned to the right.”

[32] Now when Jesus had finished speaking, Philip sat and wrote all the words, which he had said (11).

And Philip having asked, and received, permission to speak, said unto Jesus: “Master, on account of what Mystery, has thou changed them, and didst thou this unto them for the Salvation of the World, or not?”

And Jesus answered: [33] “I have changed their Path for the Salvation of all souls. AMÊN, AMÊN, I say unto you, had I not changed their Path, they would have destroyed the host of Souls; the Rulers also of the Æons, and of the Fate, and Sphere, and all their Regions, and Heavens, and Æons, would have spent much time, without being resolved (or set free); moreover also, the Souls would have continued a long time without this Region (the Kosmos), and the Number of perfected Souls, which will be recorded in the Inheritance of the Height by the Mystery, and will be in the Treasure of Light, would have been delayed in its completion. For this cause, therefore, I changed their Path, that they might be disturbed, and, in their confusion, lose the power, which is in the Hyle of their World, which they make into Souls, in order that both themselves, and the whole of their Power, might be quickly purified, and conveyed to (or evolved into) those, who are to be saved, and that those who are not to be saved, might be quickly resolved.”

And Mary said unto Jesus: [34] “Master, how is it that the Souls would have delayed outside this Region, and how will they purify them (the Æons, &c.) quickly?”

And Jesus answered, and said to Mary: “Before I had revealed (my) Message to all the Rulers of the Æons, and of the Fate, and Sphere, they had been all bound by their own Chains, Spheres, and Seals, in the way, in which IÆU, the Overseer of the Light, bound them from the beginning:

each of them was remaining in his own Order, and each walked in his own Course. And when the time of the Number of Melchisedec, the great Receiver of the Light (12), had arrived [35], he kept coming into the midst of the Æons, and Rulers bound in the Sphere, and Fate, and took away their pure Light, for he took it from them, by throwing them into confusion. And he urged on their Partisan (*Spoudastén*), who is over them, to turn their Circles quickly, and took away their Power, both the Breath of their Mouth, and the Tears of their Eyes, and also the Sweat of their Bodies. And Melchisedec, the Receiver of Light, purified those Powers, that he might carry their Light into the Treasure of Light, and the Ministers (*Leitourgoi*) of all the Rulers (of the Æons) collected the Hyle of the rest of them, and the Ministers of all the Rulers of the Fate, and of the Sphere, which are below the Æons, received it, that they might make thence the Soul of men, and cattle, and reptiles, and beasts, and birds, and send it into the world of men. The Receivers of the Sun, and of the Moon, also,—when they had observed the Heavens, so that they might see the Figures of the Paths of the Æons, and the Figures of the Fate, and the Sphere, and that he (Melchisedec) had taken away the Power of their Light from them (the Æons),—also prepared themselves to scatter it (the Light), until they should give it to the Receivers of Melchisedec. [36] (So) they carried the pure Light and their (the Æons') hylic Evacuation (*faecem*) into the Sphere, which is below the Æons (13), that they might make thence the Soul of men, reptiles, cattle, beasts, and birds, according to the Circle of the Rulers of that Sphere, and according to all the Figures of their revolution, and cast them into the World of Men, and that the Souls might be made in that Region, according to the manner, which I have already told you. These things, therefore, they were accomplishing constantly, before their Power began to lessen, and weaken, in them, and they became languid, and powerless. But when they became powerless, so that their Light began to cease, and their Kingdom to be resolved, and the Universe to quickly continue (or complete) its evolution (*evcheretur*); then, when they knew this by the circumstances, and the Number of his Reckoning (*Pséphou*) was accomplished, Melchisedec, the Receiver, began to come again, that he might enter into the midst of all the Rulers of the Æons, and of the Fate and Sphere, and disturbed them, in order to requicken their Circles. [37] Forthwith, they are compressed, that they may cast out their Power from themselves, from the Breath of their Mouth, from the Tears of their Eyes, and from the Sweat of their Bodies, and Melchisedec, the Receiver of Light, purified them (*ea?* the Bodies!) perserveringly, and bore their Light into the Treasure of Light; and all the Rulers of the Æons, and the Rulers of the Fate and Sphere, surrounded the Hyle of their Evacuation (or error), that they might devour it, and not allow it to go so that Souls might be made in the World. They, therefore, devoured their Hyle, in order that they might not become powerless, and languid, and their Power cease in them, and their Kingdom be dissolved;

but that they might linger, so as to delay the completion of the Number of perfected Souls, which will be in the Treasure of Light. Such things, then, they continued doing for two Circles."

[[38-42] *Pagg.* 23-26 are repeated with some slight variations, the most interesting being: "For this cause, therefore, I said unto you: 'I have shortened their Times, because of my Elect' (*Cf.* Matth. xxiv, 22; Mark xiii, 20). Otherwise, no Soul could have been saved. But I have shortened their Times and Periods, because of the perfect number of Souls, which will receive the Mystery, which indeed are the Elect; for had I not done so, no hylic Soul could have been saved, *but they would have perished in the Fire, which is in the Flesh of the Rulers.*") (14.)

COMMENTARY.

(1) *The Great Invisible Forefather* stands at the head of the Hierarchies of the Left, the Region of Righteousness, and of the Thirteenth Æon. The great Power (or Dynamis) of this Invisible Deity is Barbelo, and next to it come the three Triple-Powers (*cf. pagg.* 19, 23, 41, and 183.) As we proceed, it will be seen how the *Type* of the Pleroma is *impressed* upon all the Planes and Lokas. In other words, as the States of Consciousness change, the *Appearances* of things change with them, while the *Things in themselves*, or Types, remain the same. See the Chart of the Valentinian Pleroma (*Lucifer*, No. 33, p. 237).

(2) *Eight thousand and seven hundred times: octies millies et septies centies* (S). Setting aside the poor latinity of *septies centies*, it is difficult to relate this number with the previous "forty and nine times." The translation is evidently at fault, for we find in the notes "*centies* (. . . *decies millies* P.)" This emendation, however, only seems to make matters worse. The translation in Migne is "huit fois mille fois et sept fois cent fois", and, as usual, no comment or elucidation is offered. The probable solution of the difficulty is that, whatever the correct translation may be, it is either a vague expression meaning "many thousand times", just as in Latin the number of the Sacred Cycle, **600**, became a loose term for any large number, or that it is a deliberate "blind".

(3) Truly *Avidya*, or Ignorance (Nescience rather), is the root of all Nidanas, or the Concatenation of Cause and Effect (see S. D. *sub voce*.)

(4) *Adamas*. On *pag.* 360, we read that six of the Twelve Æons are ruled by Sabaoth Adamas, and six by Iabroath. These Twelve Æons, in order to extend their power, persist in the Mystery of Intercourse. In this, however, they are opposed by IÆU, the Father of the Father of Jesus, and thus Iabroath and his Rulers are converted to the Mysteries of Light. IÆU, therefore, exalts them to a higher Region and brings them into a pure *Air*, into the Light of the Sun, amid the Region of the Midst, and of the Invisible Deity. Sabaoth Adamas and his Rulers, however, will not abstain from the Mystery of Intercourse; IÆU, accordingly, confines them in the Sphere (of Fate?), in number 1800 (360 × 5) and above them 360 other Rulers, and above these again 5 great Rulers. Using the astronomical key, IÆU is the Spiritual Sun, the father of the Physical Sun, which again is the father of the "inter-mercurial planet". See *Secret Doctrine* II, 28, and Part I *Transactions of the Blavatsky Lodge*, p. 40.

The above description is taken from the fourth book or division of the Pistis-

Sophia, which, R. A. Lipsius thinks, "has probably got by accident into the place where we now read it in the manuscript. It presents a simpler and older form of Gnostic doctrine, and was the work perhaps of a different author." However that may be, and as our effort is to understand the *ideas* of the Pistis-Sophia, it will be sufficient to remark that the above description is given by Jesus to his disciples when he had brought them, in their Initiation, "into the Middle Region of the *Air*, in the Paths of the Way of the Midst, which is below the Sphere", and that, by analogy, it helps greatly the understanding of the "Conversion of the Rulers", which follows.

A hint to the explanation of the word "Tyrant" is given on *pag.* 76, where it speaks of "All the Tyrant Deities, *which had not yet given up the purity of their Light.*" Compare also *paggs.* 25, 137, and 154, and also *Lucifer*, No. 34, p. 318, note (3).

In the Gnosis of the Ophites, the term "Adamas" is of frequent occurrence, and in *Philosophumena* x, 9, we read that; "The Naaseni (a School of the Ophites) call Anthrôpos (the Man), the First Principle of the Universe (Archên Univer-sorum), and also the Son of Man, and divide it into three. For in it, they say, is an *Intelligent*, a *Psychic* and a *Choïc* (Physical) *Principle*. And they call it *Adamas*, and think that *the knowledge, which has it (Adamas) for its object, is the beginning of our being able to know Deity.*" From the above it is evident there are *three Adamantes*, of which our Adamas is the lowest.

In connection with these "Tyrant Deities, which had not yet given up the purity of their Light", and from which Jesus took a "third part of their Power", and in explanation of what follows in the text, students should compare Stanza vi, sloka 5, of the *Secret Doctrine* (vol. i, pp. 191 *et seqq.*), "At the fourth (Round, or revolution of life and being around 'the seven smaller wheels'), the sons are told to create their images. One-third refuses. Two (thirds) obey."

(5) *The First Mystery*. Jesus, who proceeds from the First Mystery (his Father), bears also himself the name of the First Mystery. The Hierarchy of the Emanations in the Treasure of Light, according to the first three books, consists of the Ineffable, called also the Deity of Truth, and the Inward of the Inward, and also of the Limbs (or Words) on the one hand, and on the other of the Mysteries of the Ineffable. At the head of all Mysteries stands the Mystery of the Ineffable or the *First Mystery*, called also the Only (*Unicum*) Word (or Logos) of the Ineffable. From this emanates the Only Mystery of the First Mystery, and thence Three, Five, and Twelve other Mysteries.

(6) IEU is called the Father of the Father of Jesus, the Father of Jesus being the Great Sabaoth, the Good (see *Lucifer*, No. 34, p. 318, note 3). The Region of IEU is the Right, and the titles of this Principle are the Overseer of the Light, the First Man, the Legate of the First Statute (*Cf. loc. cit.* p. 320, note 8), and the Guardian of the Veil. See also note 3 *supra*. Seeing also that, in the fourth book, the Ineffable, to which Jesus addresses all invocations, is called the Father of all Fatherhood, we have *three* Fathers of Jesus, viz., the Ineffable, IEU, and the Great Sabaoth. For a further comprehension of these three "Fathers", and three "Lives", read *Isis Unveiled*, vol. ii, pp. 227 *et seqq.*

(7) *Mary*, called also Mariham and Maria Magdalena (*pag.* 182), must not be confounded with Mary, the corporeal Mother of Jesus. This Mary is by far the most intuitive (pneumatic), and the most prominent interlocutor of all the disciples.

From the *Philosophumena*, v. 7, we learn that the School of the Naaseni claimed to have received their teachings from Mariamne, to whom "James, the brother of the Lord" had originally imparted them. Origen also (*Adv. Celsum*, v. 62) speaks of a Gnostic school, which derived its teachings from Mariamne.

Those who are curious to analyse the controversies on the three Marys, viz., Mary Magdalene, Mary the sister of Martha, and "*la femme pécheresse*", as to whether they were three different personages or one and the same individual,

should refer to the list of authorities in "Migne", vol. xxiv, col. 541 and 542. Esoterically, however, Mary the Mother, Mary the sister of Martha and Mary Magdalene correspond to *Buddhi*, *Manas*, and the lower *Manas*.

(8) *Egypt*. This passage is somewhat obscure, especially the last sentence, "*Quae eadem sunt Ægyptus*" (S.), which grammatically must refer to its antecedent, "the things which thou wilt do". If, however, it is so construed, despair will seize upon our readers. We have, therefore, restored the idea of the Gnostic writer by a study of passages in the *Philosophumena*, of which the following is an example:—"This, said he, is what was written: '*I have said, ye are all Gods, and children of the Highest, if ye shall hasten to flee out of Egypt, and crossing the Red Sea come into the Wilderness*', that is, from the Intercourse (*mixis*) below, to that of Jerusalem Above; 'but if ye again return to Egypt', that is, to the Intercourse below, 'ye die like men' (Ps. 82, 6). For he said, all the inferior generation is mortal, whereas all that is generated above is immortal. For of Water* alone and Spirit, the Spiritual (Man) is generated, and not the Carnal. The Lower (Man), on the contrary, is Carnal: this is, said he, what was written: '*What is born of the Flesh is Flesh, and what is born of the Spirit is Spirit*'. This is, according to them, the Spiritual generation. This, he said, is the Great Jordan, which, flowing down, and hindering the Exodus of the Children of Israel from Egypt (that is from the lower Intercourse; for *Egypt is the body*, according to them), *was turned back, and made to flow upward by Jesus*" (v. § Naaseni).

(9) *But they will be in error*: "*Sed facient culpam in his . . .*" (S.): "*Mais ils feront la faute en ceux . . .*" (Migne), a mere echo of Schwartz, as usual! The passage before us is of the greatest possible interest, as showing the attitude of the Schools of Initiation to the Astrology of the Profane, and as containing the hint that the "Influence of the Stars" had to do with the Physical or Hylic Man *alone*; whereas, those who knew the mysteries of the Thirteenth Æon, *i.e.*, the Psychics (see Table I), were superior to such Influences.

(10) *Their Four and Three Angles*. These are terms of the occult system of Astrology, founded on the type of the Triad and Quaternary, and correspond to the *three* higher and *four* lower principles, making seven in all. In exoteric astrology they stand for the usual Trine and Square, the Eight Configurations being \square , \triangle , \star , \angle , 8 , ϕ , \square , \ast .

(11) *Philip*. "Epiphanius mentions (26, 8) as books made use of by the Gnostics (the Ophites) the small and great *Questionings of Mary*, and (26, 13) a *Gospel of Philip*. Renan has recently (Marc Aurèle, p. 120, sqq.) endeavoured to identify these *Questionings of Mary* with the book Pistis-Sophia . . . That moreover which Epiphanius tells us of the contents of this *Gospel of Philip* agrees right well with the whole tone and range of thought in the Pistis-Sophia" (Lipsius in Smith and Wace, Dict. of Christ. Biog., vol. iv, p. 413). The passage, however, quoted by Epiphanius, is not to be found in Pistis-Sophia, nor is the substance of the *Questionings* of the same nature as the Interlocution of Mary, in our text; therefore we must conclude, either that the pages missing from the Coptic MS. may contain the passage referred to, or, what is far more probable, that there existed different Commentaries on the original Oral Traditions.

(12) *Melchisedec*. In *Philosophumena* vii, 36, we find mention of the "Melchisedeciani", who, the author says, owed the foundation of their School to Theodotus, a banker. The main feature of their teaching was that the Christos descended on the man, Jesus, at his Baptism, but that Melchisedec was a heavenly power, higher than the Christos. That which the Christos was to do for men, Melchisedec did for Angels. This Melchisedec was without Father, or Mother, or descent, whose

* Sc. the Water of Space.

beginning and end were incomprehensible. See also Philaster (*Haer.* 52), Pseudo-Tertullian (24), Epiphanius (55), and Eusebius (*Hist. Ecc.* v, 28), as quoted by Salmon (Smith and Wace, vol. iii, 888.)

From the Pistis-Sophia (*pagg.* 292, 327-9, 337, 365), we learn that the three chief Deities of the Right, are Ieu, Zorokothora Melchisedec, and the Great Sabaoth, the Good. The office of Melchisedec, and of his Receivers, is to deprive the Rulers of their Light-Powers, and carry the Light back into the Treasure. For the occult significance of "Melchisedec" compare *Secret Doctrine*, I, 208 and 265, on the "Great Sacrifice" and "Silent Watcher".

(13) Schwartze's translation is here almost hopeless, while Petermann's note makes the obscurity denser. Migne coolly omits it entirely, and Köstlin, in his digest (*Baur und Zeller's Theologische Jahrbücher*, 1854, pp. 1-104 and 187-196), makes the Receivers of the Sun and Moon responsible for another set of Souls.

(14) *Flesh of the Rulers*. That is to say, that the *kama-manasic* Entity would perish in the lower kosmic forces.

(To be continued.)



Theosophy in Spain.

IT is certainly not an easy task to write about the birth and development of Theosophy in Spain, for the interest in it felt by our brother Theosophists must necessarily be somewhat forced, in that many of them know our country only by name, and consequently cannot adequately realise—as they might wish to do—the struggle which we have had to sustain here; a struggle which has not indeed even commenced, one may say; but which, we have a presentiment, will become formidable when the masses of the people, forgetting barren political questions and paltry personal interests, awake at last from the lethargy brought about by ecclesiasticism and the excessive reaction produced by past centuries—to a comprehension of, and an interest in, Theosophy; the day when they grasp the true import and grandeur of the sublime beliefs which we hold, and which alone can regenerate this ancient land of Spain, whose past is so fair! Two formidable difficulties at once present themselves, difficulties which must be surmounted. These are, firstly, religious fanaticism, and secondly, a profound indifference to all metaphysical, or even ordinary moral questions. This indifference in a people naturally so devout and simple in their customs, so capable of embracing high ideals—as history proves—so warmhearted and sincere, points to a unique cause, the long and complete sway obtained by clericalism over Spain; five centuries of fanaticism and intolerance on the one hand, and on the other the occupation of the country by the Moors, who, it is true, left as a legacy many of their virtues behind them; but also many of their vices, which are not easy to obliterate. The reader must also take into account an important fact, one too often forgotten in treating of the question: the fact that Spain has not known the religious struggles which deluged Europe with blood principally during the fifteenth, sixteenth, and seventeenth centuries, but which, in return, hastened moral progress and finally enabled Europe to throw off the yoke of Roman intolerance and dogmatism. The very essence of the Reformation, the right of free thought, could find no development in Spain—stifled as it was in the very beginning by the Inquisition which, according to the defenders of the Holy Office,

ever constitutes one of its glories, as an act of patriotism towards the country! The Moors, who refused to accept Christian baptism, were put to death or banished from the country. The Jews suffered in like manner. Catholicism was all powerful, and remained so, up to the day when the Inquisition was abolished. The inevitable result of all this being that the natural reaction has brought about materialism and indifference in religious questions. The country is divided as follows: the masses, who believe but little in the miracles as taught by the Church—except in some mountainous provinces in the north of the Peninsula, where the clergy are sufficiently powerful to put a stop to all progress. These still hold a fanatic and turbulent population, always ready to plunge Spain into the horrors of a civil war, under pretext of defending religion against the attacks of infidelity and freethought. The people everywhere, all over the country are altogether ignorant and without instruction, and quite content to go through the mechanical exercises of devotion, and narrow routine prescribed by their religion, without seeking for the essential spirit of what they are taught to believe; the men of science, when not ultramontanes, are nearly all materialists. The upper classes count for little in intellectual movements, and take, with but few exceptions, no part in the moral questions which occupy the attention not only of thinkers, but of all those whose hearts are open to noble aspirations and influences, and for whom altruism is not an impossible Utopia. This callous indifference to all that touches upon elevating and ennobling subjects, is nowhere more strongly accentuated than in the higher classes in Madrid. Their intelligence is a commonly accepted fact, but their apathy is most grievous. Talk to them of horses, bulls, of theatres and the rest, and on these topics they are at home, they know their ground, and here they are the equals of the most cultivated and refined societies in Europe; but do not attempt to engage their attention with any subject less superficial—they will not listen to you. To amuse themselves, this is both their duty and their pleasure, those delights which appeal most to the lowest side of human nature, being most in favor! If this description seems to the reader somewhat exaggerated, it may be confirmed by any sincere and truthful person who has lived at Madrid, and has been into the society to which the name of “le monde” is given. True it is that the special vices of this society are common to all countries, with slight variations, and we must not omit to recognize, on the other hand, their many good qualities—as, for instance, their contempt for money, their generosity, courage, and above all a complete absence of that class pride, which renders association with them so pleasant to strangers. One may safely assert that nowhere in Europe, or anywhere else, unless it be among the old families of Spanish origin in South America, does one find a society more simple, and easy to get on with, than in Spain, where hospitality “comes naturally”. Foreigners who have not taken with them *pre-conceived, and generally false ideas* (for our country is one of the least known in Europe), know well that Spaniards can be fast and true friends. Naturally there are always exceptions to every rule. The love of country is, above all, extraordinarily developed in Spain. What society here lacks, is intellectual culture; this is only too true, and is a very real evil. People read very little, except on matters relating to politics, which absorb every one. Few persons know English—especially in the higher class—but if they read in that language at all, it is on sport and the light fashionable literature of the day. Leave this limited circle, and you will pass for one possessed of great learning, and become at once a solitary being, an “original”. Outside this circle, in the world where the immense majority live, nothing has power to interest or arouse. In other respects people are very impressionable, especially in Madrid. But it would take an event of extraordinary and overwhelming interest to in any way attract their atten-

tion, even for a month. Under these conditions one can easily see in what position Spanish Theosophists find themselves, especially when one takes into account their number. It is true that no one had ever heard of Theosophy in Spain until a year or so ago; and indeed one does not mention it, except to those who one supposes have already heard of this great movement. Certainly Spanish Theosophists do not lack courage, and they are ardent workers in the cause; but the inculcation of it necessarily takes a form peculiar to each country. To speak of Theosophy in Madrid, seems to every Madrilene, admitting that he knows what it means, something inconceivable, impossible. Theosophy is so strange, so new, and, in addition, comes to us from foreigners; and for most people the strange even if not actually unknown, is suspected; especially in religious matters, and among the so-called "*bien pensants*". There are, nevertheless, thousands of unconscious Theosophists; but they dare not break with tradition, and what can one say to them! One must have to venture on this step a profound conviction, an abiding faith, in Theosophic doctrines; and that a man does not acquire without study (which they refuse), followed by deep reflection and aided by natural intuition. You tell them that Theosophy demands no blind faith, preaches no miracles; and you appeal to their reason—in default of spirituality—and obtain, in nine cases out of ten, this answer: "We do not want a *new religion*, we have already our own, which amply suffices for those who have faith". "But", you reply, "Theosophy is not a religion in the sense you mean, neither is it Spiritualism, nor magic, etc." Whereupon they at once accuse you of rejecting the inexplicable, the "mysterious unknown" of all religions, and of accepting Theosophy open-mouthed, which simply bristles with mysteries.

The spirit of Catholicism, pushed to an extreme, which has reigned for so many centuries in the country, has produced a re-action in favor of a fatalistic materialism and of a despairing indifference a hundred times worse than the former. However, the little handful of Theosophists in Madrid do not altogether despair. They strive, with the means at their disposal, as best they can, untiringly and with patience; seizing every occasion that offers itself, however small, to sow the good seed—awaiting calmly and humbly yet joyfully—for the ripening; knowing well that the inflexible law of Karma will accomplish the fruitage of their labors. They do not ignore the gravity of the situation, the immense difficulties which meet them, or the fact that the moral condition of the country little fits it to receive the good seed of Theosophic truth; but paltry and personal considerations disappear before the Cause—that Cause which is everything, and for which they will work while breath is left them. They are obliged to proceed with great caution, and it may be but slowly, to work; for they know well that any mistake in the initial stage would prove most disastrous, and would retard the acceptance of Theosophy for many years. Discussions have to be avoided as much as possible; they take a very personal form in this country—the real point at issue being too often lost sight of. Avoiding these discussions as far as is possible, we must try to prove:

1st.—That Theosophy is not a religion (being itself the Synthesis of all religions, and human knowledge.)

2nd.—That it is *not* the *principal aim* of Theosophy—as its enemies continually assert—to upset Christianity.

3rd.—That the members of the Theosophical Society *as such*, are not Buddhists.

4th.—That Theosophy is neither a branch of Spiritualism, nor of Free Masonry. A programme which in the present state of Spain will require years to establish!

Several elementary works—articles from *The Path*, and from other Theosophical magazines, have been translated into Spanish and distributed by thousands throughout Spain and her colonies; the "Key to Theosophy"

is in process of being translated, and will be published as soon as possible—It is indeed a most excellent work, and indispensable for all who would learn what Theosophy really is; it will prove invaluable to us.

Theosophists in Spain are yet but a handful, still they feel that the day is not far distant when their ranks will be very largely increased; in any case, they have sown the seed, and those who come after them will find the principal difficulties already overcome. Theosophy is in the air, in Spain as elsewhere, possibly even more so in Spain, though in a nascent and as yet indefinite form; for the country is striving towards that intellectual, moral, and spiritual progress, from which it has been cut off for so many centuries; and this progress Theosophy alone can ensure. Spain is in the full process of Reformation, if only certain Theosophists born but yesterday are reckoned, while for their part, the Cause can count on their unwearied devotion and energy in the carrying out of their Theosophic duty.

There is no doubt but that Theosophy would have had a far greater number of adherents here, had we implored, in the first instance, the help of the Free Masons and Spiritualists, and incorporated their sectarian beliefs with those of Theosophy; but we knew that the former are a bugbear to the majority of people in this country, who condemn them severely as lacking the good name and high standing that their foreign brothers possess—and as to the latter, they are but of recent growth. Besides which, we felt that Theosophy must be revealed *alone*, pure, and free from all influences which could but compromise it, and retard its growth here in the first instance. We must gradually inculcate its sublime beliefs—showing, little by little, that it is indeed the great synthesis of all knowledge—both philosophical and *scientific*—and that only in this sense can Free Masonry and Spiritualism alike, find a place therein, as the wave forms a part of the ocean. On this understanding we can welcome them, but in the meantime we must in serving the cause, avoid all contact which could injure it. Let us work then, each in his appointed place, *with all our might*—with unshaken faith—awaiting with patience and certainty the result of our labors. The conflict we know will be fierce—*mais la lutte, c'est la vie!*

(From our Madrid correspondent.)



Light Through the Crannies.

THE OAK AND THE BRAMBLE.

THE Oak tree said to the Bramble; “Why dost thou trail thy branches along the ground and stretch thy arms above the sod as though thou wouldst embrace it? Behold! he who would be worthy in the eyes of the Lord spreadeth forth his arms toward Heaven and darteth his roots into earth and draweth out nourishment therefrom. Yea, he stretcheth his branches towards the sky, and the rain and the dew nourish him; but thou hidest low in the shadow and raisest not thy head.”

Then said the Bramble: “Lo, I am little and of small account, and my trailing branches are more nearly allied to Earth than to the Sun and his broad over-arching Heaven. Therefore, love I to smell the fragrance of the rain mount from her bosom, and I cry to the great mother of whom I receive my daily food: ‘Thou art fair. Yea, altogether lovely. It is *thy* voice that speaks by the wood-dove, which mounts in the nightingale’s song and descends in the melody of the lark.’ So I gather up my store of thorny leaves and spread my tender blossoms over my face, and when the petals of

my flowers have fallen, I renew my fairness in the bloom of my fruitage. So that the eye of God may rest upon me, as on one who does her best to make the world a place of beauty and the heart of man glad because I render unto him the full reward of my labor. And if he is refreshed thereby and blesses me, I am blessed indeed."

Then said the Oak: "Thou art of small discernment and hast a narrow manner of reasoning. How can God be pleased with thy frail blossoms, seeing that they fade and let their petals fall in a few brief hours? How can man bless thee by eating of thy fruit, seeing it gratifies his fleshly taste only for a moment?"

And the Bramble answered: "I do my best. Thou hast no cause for complaint. Truly thy sturdy limbs will stretch towards Heaven long after mine have filled the cinder bed with dried-up ashes. Yet shall my memory and my children live like me the merry life of sweet content."

Then said the Oak: "Truly, this is the very thing that chafes me so. Wherefore shouldst thou be so well content, when man eats of thy fruit and treads thee down into the earth, sparing not to burn thee as his fuel when he is cold? Thou shouldst be full of indignation at his injustice and spread out thy prickly leaves to tear at him when he would gather victual off thee. Wherefore dost thou think thy spines and thorns were given thee, but to rend the hand of him who comes to rob thee?"

And the Bramble answered: "Yea, so I do. For God who gave me life supplied my stems with that which should protect my offspring from attack, that my place might not be forgotten, but remembered as species by man. Therefore to God I render thanks and trail my lowly branches on the earth."

And the Oak said: "Thou art too meek. Thy foolish content savors of sloth and idleness. Bestir thyself, spread thy branches upward. Yea, till they rest on me and climb by me towards a higher place. Thy clinging to the earth makes thee so mean that all thy neighbors scorn thee and the creature of the forest treads thee down without compunction."

Then said the Bramble: "Yea, he treads me down, but rise I not again and what hurt seest thou upon me for his treading? There is no harm hath happened to my branches but that my heart with right good will hath mended. Therefore, kind neighbor, do not grudge that which is my due, a placid conscience. For 'tis better to be hurt a little than be over proud. 'Tis better to be crushed than crush a foe."

And the Oak said: "Thy mean, poor spirit frets me. Hast thou not any courage left in thee that thou so humbly fawnest on the foot of thy oppressor? Wherefore should man come and pluck off thy hope of fair posterity, to gratify his palate? Yea, *that* only, since he needs thee not for nourishment while wheat and barley flourish in his fields."

Then cried the Bramble bitterly: "What have I to do with thee, thou preacher to hot-headed malcontents? Hold up thine head to Heaven and court the lightning's flash. Send out thy branches and defy the wind. Gather thy strength of limb from the deep ducts of Mother Nature. Yet though thou be high as Hermon and wider than Charybdis, yet shall the wild swine feed beneath thy shadow upon thy cherished fruit. Yea, and grub at thy roots with their long snouts as striving to do thee hurt and cast thy pride upon the earth, of which *thou* art."

Then said the Oak: "Darest thou twit me thus with my misfortune? Surely it is no fault of mine that loathsome things shelter themselves beneath my shadow, or seek to do me evil, for having all my vigor drawn upward by the sun? Surely I cannot keep my fruit from harm, although the loss thereof is pain unto me?"

Then said the Bramble: "Truly thou frettest with but little cause, for if thy head is pressing Heavenwards, what matter is it that thy root be desecrated by these unclean creatures?"

Then said the Oak: "Art thou so blind that thou wilt not perceive that

my earth-nourished filaments supply me with vigor for the upward striving, and if by any chance they were withdrawn from earth then would my topmost branches fade and shrink under the warmth and sunshine which now are helping me in my strong efforts to gain a wider view?"

Then said the Bramble: "Truly, then, thou hast good need to make much of thy earth-hidden fibres, for never saw I trunk of finer growth, or more aspiring branches. Thou art so fair and graceful that if I could envy anyone then would I envy thee."

And the Oak answered: "Thou art mean and low, yet thy tongue hath a broad flavor of eloquence lying under it and thy wit pleaseth me well. Therefore be not so tender of thyself, nor hug thine independence to thy heart so closely, and then thou shalt lap thy branches around my trunk, and look out merrily beyond this grovelling, mean existence to which thou art attached."

Then said the Bramble: "Nay, my lord, for if I raised my branches from the earth, then would the swine feed also under me, and I should be uprooted from the earth, seeing that *my* roots burrow not deeply under ground like yours. And *this* thou offerest me in kindness should thus destroy me."

And the Oak said: "I have spread my favors out to thee in vain. Thy insolence is more than I can bear. Therefore lay thy ill-nurtured face upon the earth, a fit environment for worms and slugs, and though thou diest supplicating pity, yet will I answer thee only with scorn, because this day thou hast rejected all my overtures of friendliness."

Then said the Bramble: "Thou and I are not of kin, yet God created both, and though thou hast failed to make me discontent, and art therefore indignant, yet will I pray thee that thou forbear to think so highly of the unattainable, and leave with scorn that *true* but *lowlier* knowledge which is free unto thee."

And saying thus, the Bramble's tender blossoms sent out a flood of delicate fragrance, so that the Oak tree drank it in thirstily and cried: "Thou hast much virtue in thy secret cells of perfume, for all thou art so mean and poor in spirit that thou wilt not let the world judge of thy comeliness."

And the Bramble answered, "Told I thee not that He who made *thee* made *me* also, and He hath given to thee a wide reaching intellect, and to me a lowly heart. Therefore, let us not question of His working, but take that part *He* hath assigned us with grudging, for by dissatisfaction no creature ever yet was righted, but by content many reach Holiness."

And the Oak answered, "Thou hast the voice of wisdom. How many years have I sought for this by spreading my branches skyward in humble petition. Yet never have I gathered from the rain or the wind half the knowledge that lies hidden in thy bosom, for *thou* leanest upon the arm of God and art content while I strove to gather vigor and *perfect* greatness, and yet thirsted for more and more as one that hath no strength."

And the Bramble answered, "Thy striving must be well for thee, since God implanted it at thy life-centre. If thou moderate thy gasp of vision He will strengthen it. Yet because I have other work to do than gossip of these things, or try to teach others wiser than myself, my tongue shall rest." And saying thus, the Bramble shook the dew from off her leaves, and gathered perfume in her honey cells.

E. E. READER.



Theosophical Gleanings,

OR

NOTES ON THE "SECRET DOCTRINE".

V.

WE have seen the inferior Pitris who possess an astral body within an ethereal form, projecting that astral—their *chhaya*—to form the mould for physical man, the "delicate model for the Nature Spirits of Matter to work upon" (vol. i, p. 225). We have seen the Monad descending and brooding over the senseless shell—the "Double Dragon" as it is sometimes called—as *Atma-Buddhi* (see the Commentaries, as quoted in vol. ii, p. 57). We may regard this First Race, the "Sons of Yoga," as possessing but the *Linga Sarira*, the astral body, of man: "The Breath (human Monad) needed a form: the Fathers gave it" (*Sloka*, 17). The grosser body was moulded by the Earth forces through the first Three Races, growing denser and more compact as the ages revolved. *Prana*, the life-principle, the "electric fire", came to it from the Sun: "the spirit of the Earth called to his help the Solar Fire . . . the Breath needed the Spirit of Life: the Solar *Lhas* breathed it into its form" (*Slokas*, 16, 17). The Commentary has the same thought: "They were the shadows of the shadows of the Lords. They expanded. The Spirits of the Earth clothed them; the Solar *Lhas* warmed them" (vol. ii, p. 109). This gift of physical life, of electric fire, by the Sun must not be confused with the higher gift of the "Solar Angels", who bring *Manas* to the making of man. We are here wholly on the physical plane, and are concerned only with the building up of the Quaternary. When the "Solar *Lhas*" had "warmed them", "the Breaths had life, but had no understanding", and so they continued till the Third Race. Nor was even speech found among the First Race, mindless as it was on our plane (vol. ii, p. 198). "The Monads which informed these empty shells remained as unconscious as when separated from their previous incomplete forms and vehicles" (vol. ii, p. 80), and to an unconscious Monad and a mindless shell no speech was possible. (The reader is asked to remember here that the Monads are not "separate" entities, but rays from the One Universal Monad, which are conceived of by us as "separate" only because of our "avidya" or ignorance.)

THE SECOND RACE.

The Second Race, born under *Brihaspati* (Jupiter) on the Hyperborean Continent, reproduced itself so far as the early portion of it was concerned

—like so many other forms of early physical life—by budding, or gemmation, followed by expansion. Those who have seen the process, say in the Hydra, will understand how naturally from a form so much less solid than the Hydra, such gemmation would occur. It is universal in the early jelly-like forms of living things, and in more highly developed and more complex forms it is still preserved in the earliest stages of their existence. The egg from which the human foetus is to be developed has its mulberry stage, and everywhere we find fission among the primitive stages of living things. The idea of this universal form of reproduction as being that by which the Second Race appeared seems ludicrous only because people think of it as applying to the complex organism we know as “man”. But the beings of the Second Race preceded “man” by many a million years: they were on the path of evolution towards man, but those boneless viscid indeterminate forms had nothing of what we call human about them, although they were the seed out of which thousands of millenniums later man was to evolve. They were of “homogeneous substance”, with “structureless albumen body” (vol. ii, p. 164), the very type for such reproduction, and in fact such beings, without organs, could only thus reproduce their kind. The physical form had to evolve gradually “from its ethereal, or what would now be called protoplasmic model”, and this primeval humanity, we are told, “had at first an ethereal—or, if so preferred, a huge filamentoid, jelly-like, form, evolved by Gods or natural ‘forces’, which grew, condensed throughout millions of ages, and became gigantic in its physical impulse and tendency, until it settled into the huge physical form of the Fourth Race Man” (vol. ii, pp. 150, 151). Perhaps those who have ignorantly laughed at the “Secret Doctrine” will explain what method of reproduction, save fission or gemmation, was available for these jelly-like structureless creatures. Mindless still they were, but the first faint dawn of a yet far-off consciousness appeared in them, for we read of their endowment “with the first primitive and weak spark (the germ of intelligence)” (vol. ii, p. 165), and of their making “chant-like sounds, composed of vowels alone” (p. 198).

As the Second Race was evolving, the First Race was disappearing before conditions unsuited for its continued existence: “when the Race became old, the old waters mixed with the fresher waters the outer of the First became the inner of the Second” (Sloka 21). The “men” of the First Race melted away, were absorbed into the firmer, though still viscid forms of the Second Race, becoming the lower principles of the evolving bodies (vol. ii, p. 121). The later Second Race, progeny of those produced by the First Race, are spoken of as “Sweat born” in the Commentary (vol. ii, p. 117), a poetical phrase for a form of reproduction which marks a step forward in evolution, but which may best be described in those with whom it was the characteristic type, the First Division of the Third Root Race.

THE THIRD RACE.

The Third Race, which was to become really human, was evolved on the vast continent of Lemuria, the third of the great continents of the globe, and was significantly born under Lohitanga, the fiery-bodied Venus, or Sukra (vol. ii, p. 29). As the physical shape condensed and hardened, it was no longer capable of gemmation : hence in the later Second and in the early Third Race reproduction consisted of the extrusion of a viscid cell, which by the process familiar to us as cell division without separation, grew into an oviform ball, developing—as does the spore of the plant—outside the body of the parent, into the mature form. As the Third Race evolved, the spore-like cell, or “drop”, acquired the characteristic properties of the animal egg, such as we still find among oviparous animals, and the developing Humanity, from being sexless or asexual, became gradually bisexual or hermaphrodite, evolving organs, hardening in tissue and producing bones, passing in fact through what the modern scientist would call the reptilian and avian stages. The change to oviparous reproduction and to the growth of the endo-skeleton, marked during the two earlier divisions of the Third Race, leads on to the complete separation of the sexes in the third division, there being developed first “beings in which the one sex predominated over the other, and finally distinct men and women” (vol. ii, p. 132). In fact the Races passed, during millions of years, along the path of development now swiftly trodden by man in the early months of intra-uterine life : the cell gemmation, the cell multiplication, the asexual fœtal form, the growth of bones, the stage of hermaphroditism, the separation of the sexes. All these are familiar to every student of physiology : very strange, very wonderful, veiled in mystery as to causes although obvious as to effects ; but no more strange, no more wonderful, no more mysterious, in the evolving Races than in the evolving individual. Nor is it irrational to speak of the Races as “human”. True, “men, during the First and Second Races, were not physical beings, but merely rudiments of the future men” (vol. ii, p. 108). But are not the germ cell, the sexless embryo, the hermaphrodite fœtus, rightly described as human in that their goal is Perfect Man ? Why then shall not the early stages of Humanity in the womb of Nature be recognised for what they are, and why should they not be named by their end, by the triumph towards which they are working, the building up of Man ?

With this separation of the sexes comes the critical point of evolution : man has become “opposite polar forces, an equilibrated compound of Spirit and Matter, of the positive and the negative, of the male and the female” (vol. ii, p. 84). He has now reached his human form, though it be yet “gigantic and ape-like” : he has evolved “the vehicle of desire, or Kama Rupa” (vol. ii, p. 116), taking on, in his progress, animal passions and physical organs, thus entering the field of struggle in which he is to “become as Gods, knowing good and evil”, thus acquiring the knowledge without which

perfection cannot be. Out of the sinlessness of unconsciousness, through the soil and the mire of evil, onwards into perfect righteousness, such was the path marked out for the feet of man. In this Third Race began the battle, some 18,000,000 years ago. For now the Quaternary is complete: the physical body has taken its shape moulded on the Linga Sarira; Prana vivifies it, Kama fires it, Kama the gift of Suchi, the Sun, the "Drainer of Waters" (Sloka 17), the last thing that the lower Powers could bestow on evolving man. Over this now perfected fleshly tabernacle still brooded the "Divine Pilgrim", awaiting the last touch which should unite the Quaternary with the Duad, the incoming of the Ego, that with one hand should cling to Atma-Buddhi, the Higher Self, with the other touch the Lower Self, and so knit the sundered together. This is the work of the "Fire Dhyanis", the "Solar Pitris", the Agnishwatta. The Esotericist speaks of these as the Heart of the Dhyan-Chohan Body (vol. ii, p. 91), and they are the three classes of the Arupa Pitris, intellectual and spiritual, while the remaining four classes were corporeal, material and devoid of intellect (pp. 93 and 91). These are the "one third of the Dhyanis" who were "doomed by the law of Karma and evolution to be reborn (or incarnated) on earth" (p. 93). Some, if not all of them, are alluded to as "failures" among the Dhyan Chohans: but "as these 'failures' are too far progressed and spiritualised to be thrown back forcibly from Dhyan Chohanship into the vortex of a new primordial evolution through the lower kingdoms", they "do not pass through the three kingdoms as do the lower Pitris; nor do they incarnate in man until the Third Root Race" (vol. i, p. 188). Elsewhere they are spoken of as "the Fifth Hierarchy—the mysterious beings that preside over the constellation Capricornus, Makara, or Crocodile", whose task it is "to inform the empty and ethereal animal form and make of it the Rational Man" (vol. i, p. 233). Yet again, they are "the celestial 'Ancestors' (Entities from preceding worlds, called in India the Sishta)" who "step in on this our plane, as the Pitris had stepped in before them, for the formation of the physical or animal-man, and incarnate in the latter" (vol. i, p. 248).

The gradual entrance on the scene of these Manasic entities is described in the 24th Sloka:

"The Sons of Wisdom, the Sons of Night, ready for rebirth, came down; they saw the vile forms of the First Third; 'we can choose', said the Lords, 'we have wisdom'. Some entered the chhaya. Some projected the Spark. Some deferred till the Fourth. From their own Rupa they filled the Kama. Those who entered became Arhats. Those who received but a spark remained destitute of knowledge; the spark burned low. The Third remained mindless. Their Jivas were not ready. These were set apart among the Seven. They became narrow-headed. The Third were ready. 'In these shall we dwell', said the Lords of the Flame" (vol. ii, pp. 18, 19).

Here the student must note the phrases, "some entered", "some projected the spark". We are in the early part of the Third Race. Ere yet the sexes were separated, the incarnating "Sons of Wisdom" who

“entered” produced by Kriyasakti the “Sons of the Fire-Mist” or the “Sons of Will and Yoga”. Of these the first is the “Initiator”, the “Great Sacrifice”, of whom here we cannot speak; and in these incarnated the highest Dhyanis “to form the nursery for future human adepts” (consult vol. i, p. 207). Kriyasakti is “the mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself *externally*, if one’s attention (and will) is deeply concentrated upon it; similarly an intense volition will be followed by the desired result” (vol. ii, p. 173). The men thus formed are apart from the course of human evolution; set apart ere yet the struggle had begun. They take no share save as guides, helpers, teachers, in the onward march; in past Manvantaras they had fought their fight; and they incarnate anew to help others, not to progress themselves.

On the other hand, the men of the Third Race who only received the projected spark, as they were scarcely ready, are the average humanity (vol. ii. 167), now fighting its way upward; while the third section, who were “not ready”, the most backward of the Third Race, “became narrow-headed” and are now the lowest human races, the Australian, the Bushmen, the least evolved South Sea Islanders. Of these the Australians are the only pure and direct descendants, the rest being mixed (vol. ii. p. 199, *note*).

With evolving ages came the separation of the sexes, and still many of the “Lords of the Flame” held back from incarnation and many of the men were still left mindless. They dwelt among the rapidly increasing lower animals, and in their senselessness they prostituted their newly-evolved sexual powers, mating with the brutes around them, and breeding monsters, “a dumb race to keep the shame untold” (Sloka 32). Then they who had held back from incarnation saw the evil: “The Amanasa [without Manas] have defiled our future abodes. This is Karma. Let us dwell in the others. Let us teach them better lest worse should happen.” “Then all men became endowed with Manas. They saw the sin of the Mindless” (Slokas 34, 35).

This incarnation of the “Lords of the Flame” marks the true beginning of Man, who is now the complete septenary—although the higher Triad is still latent, the full unfolding of Manas belonging to the Fifth Race, of Buddhi to the Sixth, and of Atma to the Seventh—and who has become an intellectual self-conscious being. In the early sub-races of the Third, man’s language “was only a slight improvement on the various sounds in Nature, on the cry of gigantic insects and of the first animals”, but in the latest Third articulate speech was developed, monosyllabic only, but still articulate, something more than mere emotional cries (vol. ii. p. 198). This was the speech of “the ‘golden-colored’ yellow-complexioned men, after their separation into sexes and the full awakening of their minds”. The yellow color here spoken of is “the color of the first solid

human race, which appeared after the middle of the Third Root Race—after its fall into generation” (vol. ii. p. 250); but the present yellow races (except the Australians) are descended from the early branches of the Fourth Root Race, and are of mixed Lemuro-Atlantean descent (vol. ii. p. 199, *note*).

With the appearance of intellectual life came “material progress”. Ruled and taught by the “Sons of Will and Yoga”, the Lemurians built cities and founded the earliest civilisation, a civilisation whelmed under a flood, the memory of which gave rise to the world-wide traditions of a universal deluge.

TWO STUDENTS OF THE E. S.

QUESTIONS AND ANSWERS.

Q. The lower Quaternary is evolved in the first four races, Manas in the fifth race. Now, what is the position of Buddhi towards the present humanity? During the sixth race I can understand that it will incarnate in some way in Manas, as manasa-putra now does in the lower quaternary.

But what of the manasa-putras who are now undergoing incarnation in us, *ourselves* in fact; are we as manasa-putras at present unfitted to receive Buddhi, and only now preparing for its reception, as the lower quaternary did for manasa-putra?

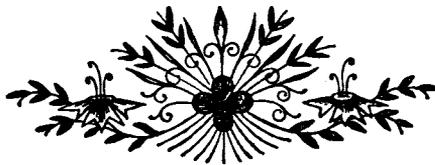
If this be the case we are “Buddhiless”, as the early races were “mindless”.

Is this what it is to become “Dwija”—twice-born, when a Buddhi takes possession and illuminates Manas?

S.

A. The lower Quaternary is evolved during the first *three* Races, the physical body not being regarded as a “principle” in the real sense of the term. The Monad—Atma-Buddhi—as has been so fully explained, broods over this evolving Quaternary, but cannot come into contact with it until Manas enters and draws them into connexion. This month’s article will, perhaps, make this clearer to you. Buddhi is latent in present humanity, but you cannot speak of it as “incarnating” in Manas: Manas is not fleshly. Further, Manas aspires towards Buddhi, Buddhi does not stoop to Manas. Buddhi will become active during the Sixth Race, but you do not seem to understand that the Monad is Atma-Buddhi.

If you refer to p. 167, vol. ii, “Secret Doctrine”, you will see that it distinctly states that “those who were half ready”, who received but a spark, constitute average humanity. Therefore it is incorrect to say that *we* are the Manasaputras. We are the Pitris and received a spark from the Manasaputras. Those in whom the Manasaputras, as such, incarnate, do not belong to our average humanity. Dwija means an initiated one—or a being whose Higher Ego is active; the initiated Brahmins of old were called Dwijas.



The First Step.

II.

A FEW remarks as to articles of diet which are best adapted for the mode of living suggested in a previous number of *Lucifer*, may not be without use. These remarks can only be made from the standpoint of a non-flesh eater, as the writer has well-nigh forgotten the experiences of flesh diet.

We must start clearly remembering our motive. It is to have a body the efficient instrument of the higher mind—efficiently found in all respects, and as economically as possible. By economy is meant a careful use of the forces used for assimilation, which if taxed heavily must draw upon and disturb other centres of force. We have also to consider another point: the attraction of the mind brought about by food through taste, smell, &c.

Starting, then, by asking ourselves what is necessary to sustain life, we find that with the normally constituted individual, a sufficiency, differing in the case of each individual, of wheatmeal bread, oat bread, rye bread, with a little boiled vegetable, or ripe fruit, or the simple equivalents of these in other products, and water, constitute all we need. All beyond, to be plain, is mere complication, dragging the mind down into useless considerations of cookery and taste gratification. He whose mind is set fixedly on high things, who bends not, and who is not stirred by anything external to his great subjects of thought, might eat things highly seasoned, sweet, or "enticing" in a multitude of ways, and stimulating, day by day if necessary, without retaining any memory of these, or having his mind crossed by any thought about them, until the time came for him to satisfy his necessities with them. Not so with him who makes his first unsteady wavering efforts at attaining a higher stage of consciousness. He needs to support his purpose with every prop he can devise for himself; these props are themselves the outcome of his effort. What then of his food? He cannot afford to have his mind distracted continually, at his stage of growth, by it. He therefore arranges that it be the simplest in flavor, and vary as little as possible, having regard to health: nourishing, but not unduly stimulating, not too bulky, nor too concentrated. Having little flavor, his food leaves no lasting impression on his mind; being about the same, meal after meal from day to day, he does not catch himself *unconsciously meditating on his dinner*. He feels hunger when his body aches for food, not when taste prompts. Such mildly tasted articles of diet are found amongst the grains, vegetables, and fruits, prepared as simply as possible. Grain seems to be in the most convenient form for assimilation when used as bread: it then contains about fifty per cent of water. Both fruit and vegetables containing from seventy-five to ninety-three per cent of water are too bulky to reckon upon as sustaining articles; they are invaluable on account of their corrective qualities. A large meal, consisting chiefly of vegetables and fruit, is possibly a losing transaction for the body; having then to deal with so much water and crude fibre for so little return. It would certainly be loss to our aspirant, who would find his thinking power dulled and lessened by it for twenty-four hours. Not so with a moderate meal of well-baked wheat bread (made from the meal if possible, not flour) and a little stewed ripe fruit without sugar or spices or a well boiled plain vegetable. It will satisfy all the requirements as to nourishment, bulk, and ease of assimilation.

Where the taste is not stimulated, indigestion is not courted. For we then eat slowly and not too much.

“A dreary and monotonous diet”, some of my readers will say. “A remark the outcome of clinging to sense”, I can reply, “and a sign that this article is not for them *yet*”.

He who steadfastly progresses towards the Great Solitude, the Great Silence, does not see in anything that helps him thither either dreariness or monotony.

As to body, he does nothing of himself, or for himself, but all of and for the SELF. S.



A Mysterious Story.

TOLD BY HOBART PASHA.

IT was a close shave of losing the money!—

I was home from Turkey on a six months leave; and deciding to take back with me some present or other for the Sultan's favorite wife, I thought, after racking my brains as to what I should get for her, of having a box of choice confectionery made up, each sweetmeat to be wrapped firstly in gold, and then in silver paper. It was a funny idea, I daresay, but it brought me a return which I little expected, and which, as I'll show, I narrowly escaped losing the benefit of.

So I went to one of the biggest firms in London, and ordered the tasty and tasteful packet to be made at a cost of twenty pounds. You may say what you please about its being a wicked waste of money—perhaps it was—and no doubt I could have spent its value on a much more useful article, or to a better purpose; but the whim took possession of me, and I yielded to it, particularly as the Turks have such a sweet tooth; moreover, it's done now, and can't be undone.

Well, it was finished, and a beautiful piece of work it was. The box was composed of rare and inlaid woods, with gold and silver satin linings, whilst inside lay the most delicious sweets, each of which was singly wrapped in folds of gold and silver paper; and I was soon upon my journey back to Constantinople, proud in the possession of my prize.

I arrived in the city in due course, and in a few days was in audience with the Sultan; when, before taking my leave of him—having discussed various matters, naval and military—I handed His Majesty the little trophy I had brought from England for his dearest spouse. He merely bowed in acknowledgment, and I was in the open air once more, relieved of the burden which had often been a trouble to me during the voyage.

Well, I didn't think much more of the matter—save once or twice picturing in my mind's eye the favorite of the harem opening the casket curiously, unrolling the luscious “goodies” from their gold and silver wrappings, and then gratefully munching them, with a smile and a thought for me, perhaps; and I heard nothing of the incident until about a month afterwards, when one of His Majesty's servants entered my chamber, and, handing me a plain deal box of about six inches square, departed, saying not a word, except that he had been sent with the parcel by His Mightiness the Sultan of all the Turks.

When this vassal of few words had gone, I opened the box cautiously, being unable to make out the meaning of so strange and paltry looking a present and its mysterious bearer. Fumbling within it for something tangible, I at last drew out a bundle of gold and silver papers—“nothing more”, as Pœ says in “The Raven.”

What could it mean? I asked myself. *The papers were actually those in which my sweetmeats had been rolled!* Then, with the suddenness of a flash of

lightning, I remembered my gift to the Sultan's wife! Had I insulted His Majesty, or his favorite, and he had shown his resentment of it in this manner? I thought a thousand different things, but without an answer to them all. I accused myself, and felt the blame, of being one of the biggest fools in creation; but that afforded no solution to the mystery, nor any satisfaction to my perplexity. At length, drawing a long breath, and comforting myself as well as I could that the problem was beyond my powers to divine, I threw the rough wooden box into my waste paper basket, and, simply crumpling up the shining papers in my hand, they followed suit.

Then I turned in my easy chair again, and tried once more to unravel the secret of so curious an incident; the silent, quickly departing visitor who brought the article—the thing itself of plain, coarsely-cut deal, stuffed with gold and silver papers—and nothing else. What did it mean, what did it *threaten*? I thought and thought again and again, but to no purpose; till at last, baffled and wearied of the subject, I set to my day's work by an effort, determined to banish the matter from my mind, if that were possible.

And I was successful to an extent, for it hardly troubled me during the rest of the day; so, after despatching my usual business, I went out to dinner, and to a dance for the evening.

The excitement and pleasure of a naval ball gave little opportunity for the intrusion of that morning's incident into my mind, and I returned home early on the next morning inclined for sleep and nothing else, as you may believe; so that I didn't ponder over the subject then.

I went to bed, and soundly snored—as I always do—having given instructions to my servant to arouse me at nine o'clock.

I must have slept until about eight o'clock, when I awoke—not to a complete sense of everything around me, as one generally does, but in a kind of dose, half sensible and half unconscious—and as I lay with my eyes closed, I fell into a curious dreamy train of thought. Suddenly the subject of that deal box came into my mind! There, in the room below—and in the waste paper basket, just as I had thrown it—I could see it as plainly as if I stood looking at it; whilst just by its side lay the crumpled gold and silver papers.

I opened my eyes, startled at the reality of my imagination. But even then I couldn't shake it from my thoughts. I could see that box distinctly; and the papers strewn around it seemed to shine with an uncommon lustre, as though some strong reflected light were thrown upon them and the floor of the room, which, in my fancy, I could see as plainly as though I stood within it.

I was now aroused to a complete sense of what and where I was; but so possessed was I with the picture of that haunting box and the crumpled papers, that I even pinched myself to know if I were really dreaming. Even then I couldn't kill the phantom of my brain.

I looked at the clock on the bedroom wall. It had just gone eight; and, even as I looked, the hands seemed pointing *downwards* to the room below, whilst every stroke of the pendulum seemed saying, *Box! Box! Box!*

Was my mind unhinged? Surely I was sober on the night before, and my family had never shown the slightest traces of hereditary madness. I was growing desperate; my forehead throbbed, for still that box lay palpably before my eyes.

I heard sounds below. Someone was walking about the room. It must be my servant, cleaning out the apartment, I thought; and even as I did, I saw the fellow—as though I stood beside him—moving the furniture about and dusting it; till suddenly he bent, and picking up the box, with the gold and silver papers in it, *he held them in his hands!*

My brain was wildly throbbing now—*why*, I know not, and never could tell—but I seemed to be held by some mysterious spell.

The sounds below continued, and seemed, in my fancy, to be growing louder and louder. I looked again at the clock—it was a quarter past eight—but no sooner had my gaze rested on the hands than they appeared to instantly turn downwards again, and to point straight, straight below, whilst the pendulum seemed to beat out more loudly than before, *Box! Box!* at every swing!

This was intolerable; I could stand it no longer. "Curse the box", I said; "the Devil's in it." Far from that being the case, however, as good a genius as ever graced an Arabian Night must have prompted me—and I sprang from my bed.

The clock now seemed to clash discordantly and wildly loud, as if it warned me to make haste. *Make haste. For what?* I couldn't tell; but an uncontrollable impulse seemed to urge me to be quick.

I rushed down the stairs, and, bursting into the room below, I saw my servant standing near the mantel-piece. *The waste paper basket was in his hands—he grasped the box and the glittering papers—and in another second both were on the fire!*

I rushed forward to stay his arm—yelling like an Indian as I did so—but it was too late! I looked wildly at the shining papers; the fire was licking around them; the smoke was blackening them, and in a moment they would disappear in flame and ashes!

A thought took hold of me as I stood gazing in mute astonishment; then, like a madman, in my frenzy I darted to the fire, fell upon my knees, and plucked the smouldering papers out!

You laugh, do you, and think that I was a fool to indulge in such extraordinary antics?—No doubt you do, but wait until I've told my tale—then let him laugh who wins, as the proverb has it.

Dismissing the fellow from the room—aghast and speechless at the conduct of his master, who he thought, was mad, as he afterwards told me—I knelt upon the floor, and slowly unfolded the pieces of glistening tinsel one after another. And what do you think greeted my startled, scarcely-believing eyes? *A bank note* for a hundred pounds unrolled from each of the shining papers. Who now has the right to laugh?

My fingers trembled as they revealed such an unexpected recognition of my trifling gift of a month before. I wandered to my room again as in a dream. The secret of that rough-cut box was told!

A narrow escape? I should think it was. In another moment a small fortune would have vanished in the flames! What set me thinking, in my dose, and influenced me to awake and rush down stairs, will ever remain a mystery, at least in this life; though I believe that we shall see less dimly "through the glass" in another. But there the fact remains; I felt an irresistible impulsion to act as I have related.

As to my servant, I presented him with a good round sum for his luck in not having thrown the papers on the fire *sooner* than he did, singular as my reason may appear for doing so. Had he emptied the contents of that waste paper basket earlier—but never mind, he *didn't*, and I am all the richer for it.

Yes, I can assure you, strange as it may be, the first thing that suggests itself to my mind, whenever I want to make a lady a present, is a *box of sweets*—and the memory of my adventure always reminds me that we can never tell when and how an action on our own part may be recognized; that it may be returned in two-fold, and at a time when we thought it quite forgotten. There is the scorched old box, and there are the edge-burnt bits of tinsel, in the honored place of all my furniture. They may look anything but attractive but in my own eyes they are beautiful. A memento of the times gone by, and the history of a curious tale, lie silently but yet eloquently in that empty box *without the sweets*.

JOSIAH MALLETT, F.T.S.

Remarkable Instances of Suspended Animation.

ON reading an old work called the *Wonderful Magazine* I was struck by the record of some remarkable instances of different persons who remained a considerable time under water without being suffocated, and I thought it might not be uninteresting to record such instances for the readers of *Lucifer*; when read in conjunction with the excellent work by Patanjali on the Yoga Philosophy they are especially interesting, as I conceive that they are admirable examples of what a person is capable of undergoing as regards suspended animation. They are as follows:—

Doctor Joel Langelot, in communicating this extraordinary account to the secretaries of the Academy of Sciences in Germany says—"I have seen at Tronningholm, where the queen of Sweden has a magnificent palace, a gardener about sixty-five years of age, and still pretty vigorous, who, eighteen years before, was imprudent enough to venture on some thin ice in order to assist a man who was drowning, so that he himself fell into the water eight ells deep in that part, and remained full sixteen hours under the ice, his body being in an erect position, before the place was discovered where he was.

"This man informed me that all his limbs first became stiff with cold and that he had afterwards lost all sensation till he felt his head struck violently with a crook by those who were searching for him; that as soon as he had been taken out of the water, a great bubble of air issued out of his mouth, which without doubt had kept him from being suffocated, and that his ears were filled with water; that they began by wrapping him up exactly from head to foot in a sheet, and that in this condition they warmed him gradually before a gentle fire, the Swedes knowing by experience that drowned persons are not recoverable when exposed too soon to the open air.

"M. Tilasius, keeper of the Royal Library of Stockholm informed me of a still more extraordinary fact in a note under his own hand which I have subjoined to these observations. It is concerning a woman of his acquaintance who had continued three days under water, and whose life notwithstanding was saved much the same way as the gardener's.

"But what was lately told me by Mr. Burman on his return to Stockholm from his journey to West Gothland seems quite incredible. He says, that having by chance been to hear a funeral sermon on the death of an old gentleman of seventy, by name Lawrence Jona of the town of Boness and parish of Pithoria, the rector had assured the assembly that this person, having fallen at the age of seventeen into the water, was not drawn out till seven weeks after, and yet had the good fortune to be brought to life again in the same way as is practised in such cases in Sweden.

"How must it be conceived that a man deprived of respiration could have preserved heat and vital spirit after so long a time in frozen water, which in Sweden abounds with nitre, as I myself have experienced, I confess, that notwithstanding the example we have of insects and some birds that remain in a torpid state during the winter, I can hardly believe the fact possible. Let it therefore be your business, gentlemen, you who make a particular profession of investigating and pointing out Nature in her operations, to judge of this; and you will sensibly oblige me to let me know some time or other what you think of this phenomenon. Your decision may perhaps be of singular service to a great number of persons."

Another note of Mr. Tilasius, Royal Librarian of Stockholm, says: "A woman of the province of Dalia in Sweden, by name Margaret Lasdotter, fell three different times of her life into water; the first time when she was yet very young she remained three days under water, but the two other times she had more speedy assistance. This woman died, aged 75, in 1672."

"Dr. Langelot, in regard to drowned persons, relates three very extraordinary facts: He first speaks of a man who remained sixteen hours under water, his body erect and rigid from cold, and from whose mouth there issued a large bubble of air, as soon as he was taken out of the water; secondly of a woman who continued three days under water; and thirdly, of another man who had been seven weeks under water. He afterwards says that these three drowned persons, in whom neither motion nor sensation were perceptible, had notwithstanding been restored to life by the precaution that was taken of wrapping them up from head to foot in a sheet and warming them by a gradual heat, the Swedes having learnt by experience that those who have been for sometime under water are suffocated on being exposed too soon after they are taken out to a free circulating air; and Dr. Langelot concludes his account by exhorting the learned to communicate their observations to him on this phenomenon, and to explain how they conceive a man could live without respiration and preserve his natural heat in frozen and very nitrous waters such as those of Sweden."

The above instances are interesting and worthy of note, and should be considered in recalling the accounts we have from India of the entombment of Yogis under the earth for extended periods, thus also illustrating the powers of endurance of the human frame. I should like one of our esteemed editors to throw if possible some light upon the subject, and would like to enquire whether the consciousness of such persons was not in a state equivalent to that of a dreamer or of one in Devachan; only I presume that in the case of suspended animation being undertaken knowingly by a Yogi, that he would be conscious during the whole of the time, whereas in the case of another person who was accidentally placed in such a position that their consciousness would pass into a state equivalent to that of a Devachanee. I would also like to enquire whether the nitre in the water was a factor in the case.

F. L. GARDNER, F.T.S.



Evolution—A Problem.

CAN there be existence without cause; creation without process; evolution without supervision? Can anything originate, be formed and fashioned independently of agency, material, and constructive ability?

Science postulates the preexistence of matter and force; claims that these have always existed; ever will exist; and that, acting and reacting on each other through the outcome of both, they are adequate to the production of all the phenomena of the universe.

But then science has never been able to demonstrate the existence of matter and force in a free state, so to say, whether separately or in combination. All its attempts to detect the constitution of the one, and follow the methods of the other have simply led to the discovery that the subjects of experiment, whatever that may be, are vehicles of constant change, which

by their successive metamorphoses, veil the ultimate element from the keenest perceptions of the investigator, and only enable him to deal with the products of transformation—themselves liable to yet further decompositions.

The scientist believes in an ultimate atom and a molecular force. Thinks they are mutually dependent, the one on the other. But cannot decide whether force originated the motion of matter; was itself derived therefrom; or was due to some other cause.

Thus the problem which science has, so far, failed to solve is the primary origin of the mutual relations of its accepted theoretical ultimates, matter and force. It cannot determine whether either, or which, of these mysterious principles preexisted; why interaction commenced between them; or How it originated. And yet to leave these questions unsettled, or to claim that matter and force have always existed, have always interacted, and that their mutual interaction will never cease, is to pass over the primary source and origin of the universe, and to admit that the mystery of Creation has wholly eluded its grasp.

Religion affirms the existence of a God, who creates by the mere act of volition—directly or through the intervention of spirit on other agencies. And to maintain this position, it claims, by the occasional production through its ministers of unusual, irregular and abnormal phenomena, which it assumes to be supernatural, to establish the truth of its teaching—God thus witnessing on its behalf, as it would fain make believe. But all it really shows in this way is, that some individuals possess the power, upon occasion, of producing the unexpected by inducing unforeseen and unexplained, though not inexplicable, natural or simulated natural action. And, since other individuals apart from its teaching produce similar or analogous phenomena of equal value to its own, while it has no further evidence to offer apart from the workings of nature, it fails to prove the existence of God, or to demonstrate the presence and action of spirit. So that religion, like science, has been foiled in its efforts to clear up the mystery of Creation.

Reason sees in the phenomena of nature the results of functional action; and, as the earth is acted on by the sun and moon, as well as by the planets, and possibly by other stellar bodies, with which the sun at any rate has relations—if only of association—it regards the universe as a functioning whole, inseparable from and dependent on that in which its functions are discharged—space.

And, as the first and most obvious function of this functioning whole is circulation; and as circulation in nature always has relations to, and is for the well-being of that in which it takes place; reason very naturally concludes that the circulation of the universe is carried on with reference to and is for the well-being of space.

Hence reason regards space as the primary source and comprehensive exponent of the functioning whole.

Reason cannot say what space is, cannot define it, any more than science can define matter and force, or religion God and Spirit.

The fact is that the words Space, Matter, Force, God, Spirit, and so on, are so many conventional terms invented by man to enable him to discourse about and discuss the unknown in the hope of ultimately determining its relations and so bringing it down to comprehension or making it knowable. But reason knows that in the universe the existence of space, apart from any conventional designation, is a logical necessity; and that it is, as necessarily, infinite and boundless.

But if infinite and boundless, then is space the Unknown of the unknown.

While, again, through having no limits, it is outside the jurisdiction of number, weight, and measure, and therefore absolutely unknowable; although science, in its unconsidered and inconsequent utterance, talks of its three dimensions—as though that which has neither beginning nor ending, neither centre nor circumference, could have dimensions of any kind.

Space is the container of all things. In it all live and move and have their being. Hence space preceded all things, or was the pre-existent of all the constituents of the visible universe.

This is a logical induction. And in this way, by going back to first principles, reason is able to lead up to the conclusion that the first cause of the visible universe is to be sought in some action in that which man in his ignorance is pleased to term space.

Now the circulation of the universe, itself evidently the agency and result of function and the source of yet further function, suggests that this action is the outcome of an unknown and possibly unknowable primary function which induces the secretion, excretion, or condensation of matter in a diffused and impalpable form.

But the production of this matter was the result of action in space, or the outcome of the functional action of an active force: so that an active force acting in space originates, produces, or creates, matter therefrom; and the order of succession of the elemental principles which are the bases of the constituents of the universe is thus shown to have been that of space, and force, and matter: which are all concerned in producing the functional action of the functioning whole.

But when this position is reached, the important result is gained that creation is produced by process and is the outcome of function; so that, since each step secured by this process is due to a functioning action, the whole will follow the order of a functional evolution.

It can thus be affirmed with reasonable certainty that, apart from the nature of its primary cause or incentive—whether volitional or other—the created universe is the outcome of a functioning action which itself is engaged in carrying on.

Matter, as first formed in space by the unknown action of an unrecognised force going on therein, whether secreted, excreted, or produced

by simple condensation, brings with it from space certain passive forces which endow it with re-active properties and cause it to resist the action of the active force which has produced it and will, through its continued action and the induced re-action consequent thereon, gradually complete and perfect the initiated work of creation.

Two classes of forces are thus seen to be working in nature. The active or generating, which initiate each successive operation; and the passive or resisting, which limit and control the initial generating action. And these distinctive forces, while and by working in opposition to each other on the matter through which they act, are the agents by which the operations of nature are maintained, carried on and perfected. Creation is by process. This is a truth which cannot be too much dwelt upon. Every made thing is made. Nothing can be called into being in the natural order without process; and, since created existence originates in and is maintained by the natural order, this process must be natural.

A lump of clay could not be turned into a living man without process. Nature has but one process by which it could be so transformed. It would have to go through sundry decompositions and recompositions. To be submitted to organising influences, and passed through fashioning changes to animation by generation. The clay was itself originally produced by the action of the active and passive forces on the primary matter drawn forth from space. No other agents are discoverable. Hence the continuation of the work must be attributed to the continued action of the agents initiating it. This is the reasonable conclusion. And reason accepting this conclusion can see but one way of explaining the action by which the observed results, as manifested in the phenomena of nature, are produced.

What if in these phenomena the active force producing the results has gradually clothed itself, is progressively clothing itself in organic forms? In such a clothing would it not commence with the simple cell? And then of these build up, in passing through them, the several forms, through which it passes in succession, in an advancing order—thus producing the evolution of nature? In such a clothing might it not, would it not, during, by and through this evolution of form, and the uses it made of the successive forms, in its embodied passage through them, gradually individualise and personify a succession of potential living selves, while progressively developing and maturing in each instincts, appetites, and affections, aptitudes, faculties, and powers, physical, vital and intelligential, with the organs through which these act, until in man the culmination of the work was gained and the lump of clay transformed into the human being?

By such a process might not, would not, this active force acquire aspirations, intelligence, and affections, or be transformed into spirit, as the instinctive originator, and then as the intelligent producer and the intelligently developing evolver of the visible order of nature?

If spirit exists in an individualised state distinct from the forces of nature, it must have been individualised or created by process; by natural process; by some such process as the above suggested. But if spirit be itself the outcome of evolution, a developed, a transformed force, does not the perception of the possibility of such a transformation point to the reasonable conclusion that a further transformation may have been provided for in the life of man, under which his matured spirit, if he so lives as to make this possible, will be converted into a living soul, to pass from his body at death as a being fitted to enter a renewed life in another state or order of existence?

From such a point of view the question reason submits to science, as to the transformations of form in the passage of force through physical and physiological, through inorganic and organic evolution is—Are not the material forms through which active force passes in the evolutions of nature, so many matrices, by passage through which the seemingly dissipating force gathers itself up, and prepares for yet further advance? And is not the thus progressively individualising, and personifying, or transforming force gradually fitting itself for higher purposes—if not in the present in some other order of nature?

Such a view would give its due import to the doctrine of evolution, and rescue it from the aimless and purposeless course in which science has, so far, hopelessly left it.

HENRY PRATT, M.D.



Correspondence.



SIR MONIER WILLIAMS AND EASTERN RELIGIONS.

TO THE EDITORS OF "LUCIFER".

88, Onslow Gardens, S.W., June 24th, 1890.

SIR,—My attention has been drawn to two recent articles on the Vedantic philosophy, published in *Lucifer* (one in the April and one in the May number), and signed *U. L. Desai, F.T.S.*

I am not a Theosophist myself, and am not a subscriber to *Lucifer*, but I presume that the principles of Theosophy—whatever may be the true definition of that term—are inconsistent with literary dishonesty.

I request, therefore, that you will take the earliest opportunity of expressing in your Magazine your condemnation of Mr. Desai's conduct in founding his two articles—no doubt published by you in ignorance of the circumstances—on a rough, uncorrected proof (marked in large capital letters PRIVATE AND CONFIDENTIAL) of a still unpublished paper of mine, which will hereafter appear in the Journal of the "Victoria Institute".

I may add that this uncorrected private proof was given to Mr. Desai and a few

others *confidentially*, with the sole object of helping them to join more conveniently in the discussion which followed on the delivery of a paper, to which, as it appeared in the proof, I was not bound to adhere, and in point of fact did not adhere.

I am, Sir, yours obediently,

MONIER MONIER-WILLIAMS,
Boden Professor of Sanskrit in the University of Oxford.

Victoria Institute, or Philosophical Society of Great Britain,
 1a, Adelphi Terrace, London, W.C., *June 17th, 1890.*

SIR,—This Society held a meeting of its Members—which was attended by some visitors *as guests*—on the 10th March. On that occasion one of its Members delivered an address, some rough proof copies of which were printed off for the use of those wishing to take part in the discussion. I send you the first leaf of one of these proof copies, and ask your attention to the first three lines in large printing, at the top of the first page.

I am informed by the author of the address that one of those who—I know—came *as a guest* to our meeting has written two articles upon the address and that these articles have appeared in *Lucifer*. I would point out that the author of the articles in *Lucifer* has disregarded the following facts:—

1. That he came *as a guest* to our meeting.
2. That he quoted from an “unrevised proof” (so marked in large letters).
3. That he made use of a document marked in large letters “PRIVATE AND CONFIDENTIAL”.

I am sure you will acknowledge that such acts merit your most severe condemnation.

I am, yours faithfully,

THE EDITOR OF THE SOCIETY'S TRANSACTIONS.

The Editor, *Lucifer*.

P.S.—The articles in *Lucifer* greatly misrepresent the author of the address, being founded on an “unrevised proof”, the corrections of which are great to bring it into accordance with the words uttered by its author.

We have received the following in reply to our letter of enquiry:—

With reference to your letter of the 26th instant, I beg to remark that no scholar could ever be supposed to understand that a discussion on any philosophical subject, and particularly one that embraces the religions of the Hindus and Parsis, and the Vedantic System, could ever be of a “private and confidential nature”. Moreover, as Sir Monier-Williams, at the close of this particular meeting, said that as he could not hear then what I was objecting (he being a little deaf), he would be glad to receive my views in a written communication, so that he might make a commentary upon them—this surely relieved me from the responsibility of regarding the meeting as of a private and confidential nature. And, indeed, even if I had not received this invitation, I could never have dreamed that a discussion of this nature was to be so regarded, seeing that it was not only open to nearly all my Hindu and Parsi brethren, but to others who were not members of that particular Society.

If it be the opinion of Sir Monier-Williams, after his long career as an Oriental scholar, that Oriental philosophy should be lectured upon in private and confidential meetings, I can only say that I regard such a method as positively injurious to the giving of true conceptions of these philosophies to the earnest

European world, a world which is fond of truth and open commentaries, and not of mysteries and uncorrected proofs.

In conclusion, I may add that no true Hindu or Parsi likes to see his philosophy misunderstood; or to hear misconceptions of it presented to a European public, especially through the medium of an important Society.

U. L. DESAI.

(We regret if our correspondent has done Sir Monier-Williams any injustice, but we were not aware, until we received the above letters, that the meeting which gave rise to his articles was a private one. We took it for granted that it was one to which the Press were admitted in the ordinary way, and that the Professor's discourse and the discussion thereon were intended for the instruction of the public. Had we seen the circular before printing Mr. Desai's comments, we should not have published the article, however unfair we might think it to privately misrepresent great religions and deny to their adherents the right of correction. We can readily understand that our friend Mr. Desai could not imagine that the circular was to be regarded as private *after* the meeting, and can only express regret for the very natural error into which he fell.—[Eds.]

A GLIMPSE OF THE "FOURTH DIMENSION".

Will some one kindly explain a little more fully than is done by the Rev. J. B. Bartlett, in the quotation from the "Boy's Own Paper" in the last number of *Lucifer*, what is the connection between the experiment with a twisted piece of paper, and the much involved question of the *fourth* dimension? There is much food for reflection in the said remarks, but so far as one can see there is less than nothing of any scientific value. For instance, the *twist* in the paper which causes an *illusiv*e idea as to what will happen when it is cut, is very suggestive of the *mental twist* which is productive of so many illusive ideas in respect to the so called *super-natural*. The analogy may be carried into the fifth, sixth, or seventh "dimension" according to individual fancy. In the meanwhile, and for lesser minds, a "two-dimensional" explanation will perhaps suffice. It is as follows:—Cut the strip of paper in half down the centre *before you join the ends*, you will then find that all that you accomplish in joining the ends as directed, is to unite one end of one half to one end of the other half, instead of to its own "*alter ego*". Result:—A continuous strip, instead of two separate pieces. One may indeed trace some sort of analogy here, as to what may occur when we have a clear perception of four dimensional space; for undoubtedly we shall then find that much of the idea of *separateness*, produced by the aforesaid mental twist, has proved itself to be—an illusion!

W. KINGSLAND, F.T.S.

THE THIRD EYE.

The subject of the Third Eye is brought before the World in a popular manner by the Trustees of the British Museum. In the newly published "Guide to the galleries of the Departments of Geology and Palæontology", 8vo, 1890, price 6d., we have pictures on pages 64, 65, 69, and 70. We find illustrations of the Frontal aspect of the cranium of *Mastodonsaurus giganteus* (Jæger) Lower Keuper, Würtemberg, the frontal aspect of cranium of *Capitosaurus robustus* (Meyer) Lower

Keuper, Würtemberg. Frontal aspect of cranium of *Metopias diagnosticus* (Meyer)
 Lower Keuper, Würtemberg. Frontal aspect of skull of *Archagosaurus Decheni*
 (Goldfuss) Lower Permian, Saarbrück. Frontal aspect of cranium of *Actinodon*
atirostris (Jordan sp.) Permian, Saarbrück. All these show the parietal foramen,
 transmitting the third eye.

It is scarcely necessary to say that the teachings of the *Secret Doctrine* will now
 become as cheap and common as last year's tomatoes. We find :

"What sages would have died to learn

"Now taught to village babes."

Now, at least, it is to be hoped that the assailants of theosophical teaching have
 no excuse whatever for their real or affected ignorance.

C. CARTER BLAKE, F.T.S.



Reviews.



KEELY'S DISCOVERIES.

THIS is a collection in pamphlet form of articles which have from time to time
 appeared in various papers in America. It does not seem to really demand
 or command very much attention, except as being a record of the various
 phases of the Keely controversy. To those who are interested in Keely's dis-
 coveries it will prove a useful little collection as showing what has been done, more
 especially as the opinion of Professor Leidy is appended to it. What seems to be
 missing is that, though Professor Leidy records his opinion, there is no statement
 in this little pamphlet of the grounds upon which he formed his opinion. It shows
 the "sweet reasonableness" of Keely's theories by drawing an analogy with elec-
 tricity and its production, and also disposes of the charge against Keely of
 preserving secrecy with regard to his discoveries by showing that such secrecy has
 never really existed. Professor Leidy's opinion has, however, done Mr. Keely a
 real service, for a Mr. Ward has been induced by the opinion and advice of
 Professor Leidy to hand over to Mr. Keely the sum of \$5,000 wherewith to conduct
 his experiments, and has further secured to him by will a sufficient sum of money
 to render Mr. Keely independent of external assistance. Certain pertinent
 questions as to the amount of, and the liberation of, the energy of Mr. Keely's force
 are put forward and answered satisfactorily, for the detractors of Mr. Keely ever
 appear to be under the impression that "sympathetic vibration" is a force
 governed by physico-mechanical laws only. Mr. Keely has entered a realm of
 nature which is governed by its own laws alone, and the greatest of Mr. Keely's
 difficulties has been that he has been forced to discover every step that he has
 taken by careful and dangerous experiment, and has had no assistance in his
 discoveries save his own intellect and his discoveries themselves. One of these
 questions had relation to the cost of production of the force, and this the pamphlet
 answers by saying, that after the first cost of the machine the force is inexhaustible
 and entirely without cost of production. It is here that *Lucifer* is especially
 concerned. The force being universal is the property of all men alike, and the
 segregation of it for his own purposes by any one individual is a sin against the
 Brotherhood of Man. Much more would this be the case if this force is to be used

as a weapon of offence against men themselves. Thus, from our standpoint, the Karma of such segregation would be very heavy, and it is with great interest that we are watching the various phases of Mr. Keely's failure and success.

CHRIST AND KRISHNA.*

THE small octavo volume under review, consisting of 144 pages, is a reprint of certain articles which appeared in the *National Reformer*. In the first place every praise should be given to the author for his conspicuous industry in collating authorities, and for his manifest fairness in weighing the evidence in the scales of rationalism. But the Theosophist requires something more than this in treating of such subjects as have had the greatest effect on the world's history. The great world-truths shrouded in the veils of mythology are living powers, and the dissection of their dead outer forms can never reveal the life within.

We, therefore, regret that the writer never takes a loftier flight in his investigation than the solar-myth theory. True enough that every myth is susceptible of an astronomical explanation, but truer still that the great heart of antiquity beat in response to a deeper inspiration.

Much space again is devoted to the speculations of Professor Weber, who preposterously claims that Greece was the instructress of India—of India, the most tenaciously conservative of all countries! The question that ever arises with the Western student who is not imbued with the patronizing benevolence of Western scholarship with regard to all things Eastern, is—in what estimation do the Hindu pandits themselves, who speak Sanskrit, hold the great self-made Western authorities on their ancestral scriptures? Even those pandits who are most imbued with Western education, shake their heads with a smile when such authority is hurled at their heads.

It was not, however, to be expected that more than a comparative criticism of myths according to the present accepted scientific definition was to be attempted, and within these limits Mr. Robertson has done excellent work, and put the matter in the fairest and clearest light yet attained by the modern system of scholarship. In this respect Mr. Robertson is at his best in the conclusion, where he sums up the position with a frank disinterestedness which is admirable.

NICHOLAS FLAMEL.†

THE full title of this curious old book is "Nicholas Flamel; His exposition of the Hieroglyphical Figures, which he caused to be painted upon an Arch in St. Innocents Churchyard in Paris: Concerning both the Theory and Practise of the Philosopher's Stone". Which, we are informed, is "faithfully and religiously done into English out of the French Copy, by *Eirenaeus Orandus, quiest, Vera veris enodanus*".

The figures are interspersed in the letterpress in all the quaint originality of mediæval woodcuts, and a page of figures familiar to the modern student by their reproduction in Lévi's works, faces the title page. Alchemical bibliophiles are well acquainted with the strange story of Nicholas Flamel and Pernelle (or whatever else be the right orthography of the lady's name), his wife, about whom, however, more has been written in France than elsewhere, so that we find, even so far back

* By John M. Robertson; London: FreeThought Publishing Company, 63, Fleet Street, E.C., 1890. Price Two Shillings.

† Reprinted from the 1624 English translation by Robt. H. Fryar, Bath.

as 1761. the Abbé Villain, with the Gallic "Scientific" mania thus early upon him, writing an "Histoire Critique de Nicolas Flamel et de Pernelle sa Femme, par M. L. V., Paris". The present reprint is prefaced with a sensible foreword by Dr. W. Wynn Westcott. In this preface the doctor tells us that Flamel

"in 1357 had unexpectedly offered to him for a trifle of two florins a curious old Book, which he at once purchased. This slight event fixed the whole course of his life"

"In the (present) fac-simile Reprint—Flamel describes the 'Book of Abraham' and its mystic contents; and then he describes and illustrates the meanings both theological and Alchemical of the Design and Hieroglyphics—which designs are alike capable of *Revealing* and *Reveiling* the Secrets of Transmutation.

"The Frontispiece with its seven designs shows the three pictures of the 7th, 14th, and 21st pages, with the four pictures on the 4th and 5th pages of the 'Book of Abraham', and they are more instructive than the pictures of Flamel himself—which without this description are nearly valueless, their Religious meaning being so much more obvious than any other. Their special peculiarity consists of the colors allotted to the several parts, which it is not possible to reproduce."

We heartily concur also with Mr. Fryar in his notice "to the subscribers", when he writes:

"Whatever grounds may exist for believing that by Alchemy was meant the actual transmutation of the baser metals into gold and silver, it must be obvious to any who have carefully read upon the subject, that Theologically, *Man* was the subject, and his perfection by the attainment of *spiritual consciousness*, the *object* of Alchemy".

To those, then, who subscribe to this view more than to any others we cordially recommend Flamel's book, and can promise the serious student many places where the veil is nearly parted.

ECLECTIC MEDICALS.

THE first Conference of the British Association of Eclectics and Medical Botanists has issued a report of its proceedings, in which it appears a strong protest was made against "the claims recently set up by the duly qualified and registered medical men of this kingdom to make the practice of medicine a close monopoly". Mr. J. P. Dowling, the President of the Association, in a very able and inspiring address, referred to this attitude of the Apothecaries' Society towards Medical Botanists as "intolerable assumption and arrogance". In his opinion the "State-protected mineralists", who claim a monopoly of public support, have usurped a power to which they have no more right, electively, than the herbalists. During the dinner which followed, the learned President, who is an ardent Theosophist, enlivened the chat with some curious speculations on the inner life of plants, ideas and facts drawn from his study of Theosophy. Finally the following resolution was carried: "That an Association of Eclectics and Medical Botanists be, and hereby is, formed for the purposes of Protection and Defence in respect of the Rights and Liberties of those who practice Eclectic and Botanic Medicine, and for the promotion of such other objects as accord therewith, and that the name of the said Association be known as 'The British Association of Eclectics and Medical Botanists'." The meeting was in all respects a great success, members having come at short notice from all parts of England.



Theosophical Activities.

THE THEOSOPHICAL SOCIETY IN EUROPE.

IN consequence of the receipt of letters from all the active Lodges in Europe, and from a large majority of the Unattached Fellows of the Theosophical Society, H. P. Blavatsky is reluctantly compelled to abandon the position which she originally took up at the foundation of the Society.

NOTICE.

IN OBEDIENCE TO THE ALMOST UNANIMOUS VOICE OF THE FELLOWS OF THE THEOSOPHICAL SOCIETY IN EUROPE, I, H. P. BLAVATSKY, THE ORIGINATOR AND CO-FOUNDER OF THE THEOSOPHICAL SOCIETY, ACCEPT THE DUTY OF EXERCISING THE PRESIDENTIAL AUTHORITY FOR THE WHOLE OF EUROPE; AND IN VIRTUE OF THIS AUTHORITY I DECLARE THAT THE HEADQUARTERS OF THE THEOSOPHICAL SOCIETY IN LONDON, WHERE I RESIDE, WILL IN FUTURE BE THE HEADQUARTERS FOR THE TRANSACTION OF ALL OFFICIAL BUSINESS OF THE THEOSOPHICAL SOCIETY IN EUROPE.

H. P. BLAVATSKY.

Let no one imagine that this reform in any sense suggests a separation from, or even to the loosening in any way of the authority of, my colleague at Adyar. Colonel H. S. Olcott remains, as heretofore, the President-Founder of the Theosophical Society *the world over*. But it has been found impossible for him at such a great distance to exercise accurate discrimination in current matters of guidance of the Theosophical Society. His functions including the official issue of Charters and Diplomas in Europe, errors in the selection of members to whom such Charters and Diplomas are issued (besides the minor evil of delay) have rendered it impossible that the system of government of the Theosophical Society in Europe should be continued as heretofore. In the issue of *Lucifer* for August, 1889, I made use of the following sentences:—

“H. P. Blavatsky will always bow before the decision of the majority of a Section or even a simple Branch. . . . No more. . . has the President-Founder the right of exercising autocracy or *papal* powers, and Colonel Olcott would be the last man in the world to attempt to do so. *It is the two Founders, and especially the President, who have virtually sworn allegiance to the Fellows, whom they have to protect. . . . and not to tyrannize and rule over them*” (page 508).

Therefore, owing to the issue of a Charter in ignorance of the actual facts, and the immediate protest made by all the active members of the Lodges, and their unanimous desire that I should exercise the Presidential authority over the Theosophical Society in Europe, bowing to the decision of the majority I have issued the above *official NOTICE*. To avoid even the appearance of *autocracy* I select as an advisory Council to assist me in the exercise of these functions, in addition to my three colleagues appointed by the President, viz.: Annie Besant, and Messrs. W. Kingsland and Herbert Burrows, Mr. A. P. Sinnett, President of the London Lodge, who has

cordially joined in this reform, Dr. H. A. W. Coryn, President of the Brixton Lodge, Theosophical Society, Mr. E. T. Sturdy, and Mr. G. R. S. Mead.

H. P. BLAVATSKY.

BRITISH SECTION.

COUNCIL MEETING.

At an Extraordinary General Meeting of the British Section Council, held at 17, Lansdowne Road, on the 2nd inst., Annie Besant in the chair, the following Agenda was considered :—

1. To consider the necessitous question of amalgamating the British and Continental Lodges of the T. S., to form a European Section, under the Presidency of H. P. Blavatsky, on the instance of letters received from the active Lodges on the Continent.

2. To receive, read, and if desirable to adopt, a motion made by Wm. Kingsland, for the better representation of the Section.

Letters from the British Lodges to the effect of the first motion were read by the Secretary, and others from the Continental Lodges, addressed to H. P. B., were read by G. R. S. Mead, who explained that circumstances had arisen which made the proposal for amalgamation most imperative; and several reasons were adduced in favor of the Continental Lodges being directed from a European Centre and not from an Asiatic one as at present; stress was laid especially on the delay in obtaining Charters, and Diplomas, and answers to pressing questions; the latter being, as an absolute fact, invariably directed to H. P. B.

After some discussion, it was proposed by Dr. Keightley that a requisition, embodying the following views, be drawn up and addressed to the President of the Society :—

“The Continental Lodges and unattached members having made an appeal to H. P. B. that they may place themselves directly under her authority, the British Section joins in their demand that the constitutional powers, at present exercised by Colonel H. S. Olcott in Europe, shall be transferred to H. P. B. and her Advisory Council, already appointed to exercise part of such functions in the United Kingdom.”

This motion was seconded by A. W. Cobbold, and carried unanimously. Mr. Kingsland and Dr. Keightley were appointed to draw up the requisition. Mr. Kingsland then moved that for the better representation and more efficient working of the British Section, each Lodge should have a permanent representative in London, who might go by the title of Corresponding Secretary to the Lodge, and should be a person duly qualified to advise the Lodge on all matters of Theosophical teaching and of internal government. In addition to this, the Corresponding Secretary should be a permanent proxy for the Lodge on the Council of the Section, as it is not often that the provincial Lodges can send their President or delegate, and much delay and confusion occur in finding a proxy. It is not intended, however, that the Corresponding Secretary should take the place of the delegates provided for under the rules of the Section, but that he should be the recognized proxy in the event of the ordinary delegates not being able to attend. This would not involve the alteration of any rules at present, but if adopted by all the Lodges, it might be found advisable to alter the Rules at the General Meeting in October so as to give an *ex-officio* seat on the Council of the Section to the Corresponding Secretaries, in addition to that held by the President of each Lodge. This was seconded by Mr. F. L. Gardner, and carried without dissent.

To cover a difficulty which had arisen, and which was not provided for by the Rules of the Section, Dr. Keightley proposed that the disbursement of the moneys

of the Section should rest with a responsible committee consisting of the Secretary, Treasurer, and one Member of the Council, Mr. A. W. Cobbold being nominated as such, seconded by G. R. S. Mead, and carried unanimously.

In reference to an appeal for a donation from the British Section to the Head Quarters at Adyar made by the President-Founder to the Secretary of the Section, it was proposed by Mr. Mead that as the funds of the Section would not at present permit of such donation being made, the Secretary should be directed to ask Colonel Olcott to devote some part of the Permanent Fund to meet the deficiency at Adyar. This was seconded by F. L. Gardner, and carried unanimously.

The following persons were present on the Council.

H. P. Blavatsky, Representative President. *Blavatsky Lodge*: Annie Besant, President; Countess Wachtmeister, Mrs. Gordon, Herbert Burrows, Bertram Keightley, delegates. *Brighton Lodge*: Wm. Kingsland, proxy. *Brixton Lodge*: A. J. Campbell, delegate. *Cambridge Lodge*: Dr. Keightley, proxy. *Dublin Lodge*: C. F. Wright, proxy. *Liverpool Lodge*: Miss L. M. Cooper, proxy. *Newcastle Lodge*: Baroness de Pallandt, proxy. *Scottish Lodge*: G. R. S. Mead, proxy. *West of England Lodge*: A. W. Cobbold, proxy. F. L. Gardner, treasurer. W. R. Old, general secretary.

We append the following from the Secretaries of the British Section.

Representations have been made to Madame Blavatsky by many Theosophists in Europe to the effect that it would give general satisfaction if she were formally recognised as the President of the Society in Europe. Some convenience would attach to this arrangement, especially now that a commodious lecture room has been built in the grounds of the house where the Head Quarters of H. P. B. and her staff have just been established. This centre might very properly be regarded for the present as the Head Quarters of the whole Society in Europe; and now that many European branches of the Society have been formed, by persons having no actual acquaintance with the Head Quarters of the Society at Adyar, Madras, nor with Colonel Olcott, the President of the whole Society, it may be found more agreeable for the officers of such branches to correspond with a European rather than with an Indian central office.

These and other considerations have induced Madame Blavatsky to acquiesce in the proposed organisation. She is willing to be regarded as President of the European Division of the Theosophical Society, and will give whatever advice, countenance and assistance may be required to any European branches which intimate their desire to fall in with the arrangement. She does not intend however to encumber the European Division with any fresh code of new rules, nor to attempt the almost impracticable task of forming a representative council for its administration; subject to the well-understood principles of the Society, the Branches will in the future as in the past be responsible for the conduct of their own affairs. But, insofar as they may require touch with some central Head Quarters of the Society, in order that they may continue to feel themselves part of the great Theosophical movement as set on foot by Madame Blavatsky, in the first instance, she is willing, as regards the European branches, to constitute herself their chief. She is also willing to guarantee to all branches accepting her as chief, that true identification with the original impulse out of which the present Theosophical Society arose, which it is the aspiration of all branches correctly apprehending the purpose of their organisation to maintain.

As H. P. Blavatsky is the first to cordially recognise Colonel Olcott as President-Founder of the whole Society, it is in some measure with the view of relieving

him from responsibilities which it is impossible for him to discharge conveniently at a great distance from Europe, that she now takes over the duty of dealing with the affairs of the European Branches and Members, as far as they may require any official sanction or guidance in the proceedings.

In carrying out this idea, Madame Blavatsky is enabled to state that she has the sympathy and approval of the following Presidents of European Branches:— Mr. A. P. Sinnett of the London Lodge, &c. &c.; M. A. Arnould of the Hermès Lodge, Paris; Dr. G. Zander of the Swedish Theosophical Society, Stockholm; M. E. Coulomb of the Societé Altruiste, Nantes; M. Otho Alexander of the Corfu Theosophical Society; Count José Xifré of the Spanish Theosophical Society, Madrid; Gustav Zorn of the Odessa Group; and all the Presidents of the Lodges of the British Section.

As related above, there will be no formally constituted Representative Council of the European Division, but in the transaction of any business that may arise, Madame Blavatsky will always seek the advice and counsel of the heads of branches who may be within reach, and of other leading Theosophists on whose judgment and discretion she may rely.

W. R. OLD, } General Secretaries of the
ARCHD. KEIGHTLEY. } British Section Theosophical Society.

THE EAST.

INDIA.

The Headquarters' Staff has been increased by the addition of Mr. S. E. Gopalacharlu, F.T.S., son of the late Pandit N. Bashyacharia; he will act as Recording Secretary and Treasurer *vice* Mr. T. Vija Raghava Charlu, who has become the Manager of the *Theosophist* and Book Depôt.

The *Theosophist* Offices have been removed from the Main Building at Headquarters to the West Bungalow, which was repaired and neatly fitted up for the purpose at private cost. This leaves the old office free for the exclusive use of the Recording Secretary, Theosophical Society, and prevents all confusion between the two departments of Headquarters' work.

(*The Theosophist.*)

CEYLON.

AT the unanimous request of the leading Branches to the Ceylon Section, Dr. J. Bowles Daly, F.T.S., is hereby detailed for duty in that Island as General Secretary of the Ceylon Section, and as such will represent the President-Founder and, in the absence of the latter from the Island, exercise the regular executive powers and fulfil the duties reserved to the President-Founder under the Constitution and Bye-Laws of the Ceylon Section.

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

ADYAR, 23rd May, 1890.

ENGLAND.

OPENING OF THE HEAD QUARTERS, AT 19, AVENUE ROAD, REGENT'S PARK, N.W.

On Thursday, July 3rd, 1890, the new meeting room of the Blavatsky Lodge of the Theosophical Society was inaugurated with a crowded meeting, the chair being

occupied by Annie Besant, at whose side sat Madame H. P. Blavatsky. Every seat, every inch of standing room, was occupied, and a number of late arrivals found themselves compelled to stand outside the windows and follow the proceedings as best they could.

In opening the proceedings, Mrs. Besant mentioned that the new Room had been erected by voluntary subscriptions in connexion with the new Head Quarters of the Theosophical Society in Europe, at 19, Avenue Road, which will shortly be ready for occupation. Referring to the work already accomplished by the Theosophical Society, she emphasised the hope that the Hall would become a centre of Theosophical activity in all directions, a real home for all earnest members of the Society, where they will always be sure to find a cordial welcome, sympathetic companionship, and help and advice in their difficulties. Having alluded to the presence of representative visitors from America, Sweden, Belgium, and Spain, Mrs. Besant declared the Hall duly opened, concluding with the wish that it may prove a true centre of Brotherhood and study, and therefore of progress, where many will learn a truth that otherwise might have been hidden from them, and so enter upon that path of upward progress which it is the one aim of Theosophy to open to every child of man.

Mr. A. P. SINNETT (who was very cordially received) pointed to the inauguration of the new Hall as marking an epoch in the history of Theosophy in Europe, since this hall is the first building in Europe that has been erected specially to promote its study. After showing the paramount importance of individual exertion in causing the advance of Humanity, the speaker referred to the rapidly coming future when the hall now inaugurated would be looked back to as the centre and starting point of a movement of universal importance. Having enlarged upon this topic and pointed out the bearing of Theosophy upon human progress, Mr. Sinnett then spoke at some length upon an important question of the immediate future: the question, namely, whether the great oncoming spiritual evolution of Humanity shall be worked out in hostility to, or in conjunction with, the religions that already exist in the world. The speaker expressed great hopes that the latter would be the case, and pointed to various recent utterances of religious teachers as showing the awakening of a larger and truer insight into the needs of mankind. Such a solution, he asserted, would not only be in itself most desirable, but, from the Theosophical standpoint, should be the hearty wish of everyone desirous of helping human progress. The real task set before us, the speaker defined to be the work of purifying the intellectual conceptions of the world in regard to the laws which govern the spiritual progress of mankind. In concluding his address, which was several times interrupted by applause, Mr. Sinnett spoke of the very great pleasure it gave him to be present on an occasion of so much importance at the side of Madame Blavatsky, with whom he had been so closely associated for the last eleven years. "It was in 1879", he said, "that I first had the pleasure of knowing her, and from that time to this the influence she has brought into my life has been one of ever growing and increasing force, one which can never come to an end. I only wish for all of you that the advantage you have gained in knowing her may lead to as much interior contentment with its results as has ensued in my own case, and I do not think that on an occasion of this kind, in a hall the existence of which is due to her influence and her energy, that I should like to put on the top of that wish anything of less importance, anything which is less calculated to move my own feelings and, I hope, to evoke a response from yours." Mr. Sinnett sat down amid loud cheers.

Mrs. BESANT then called upon Mrs. Wolff, of Philadelphia, to speak as representing the American Branches of the Theosophical Society.

Mrs. WOLFF's address dealt principally with the difficulties which have had

to be overcome in America, owing to misunderstanding of the real nature of Theosophy and the true purposes of the Society. She dwelt at some length on the fact that many persons had joined the Society influenced by idle curiosity, or a desire to witness marvellous phenomena, but concluded by stating that matters were now on a sounder basis, and that the Society was growing in real strength and devotion.

The Spanish delegate, on being called upon, not knowing English, employed as spokesman Mr. Mead, who said: Mrs. Besant, Ladies and Gentlemen,—Perhaps Spain is one of the most difficult countries in Europe for the introduction of Theosophy in an organised manner. Most of you are aware that at this moment in Spain there exists an extreme clericalism with an equally extreme materialism. The bark of Theosophy has to be steered between this Scylla and Charybdis, and the tiller requires careful management. If Spanish Theosophists had been willing to ally themselves with the Freemasons and Spiritualists, they would speedily have had a large Theosophical Society in that country on paper, but would certainly not have had a solid movement directed by real conviction of the great truths of Theosophy. We have, therefore, judged it better to refrain from any combination with existing societies for the present, until Spain has learnt in some measure what Theosophy is. To this end thousands of pamphlets have been printed and distributed among the universities, schools, libraries and clubs of Spain and her Colonies. And though we shall have to wait for the harvest of the corn which will sprout from this seed, we shall eventually establish Theosophy in Spain on a foundation which can never be shaken; for the Spanish people are serious with regard to things which they hold sacred, and are loyal to a high ideal, as their past history has proven. I can, therefore, give you every hope that though Theosophy will spread slowly in Spain, it will spread surely; and we need not be too anxious about this, for Theosophy is for all time.

The President called on Mme. de Neufville, as representing Holland and Belgium, and that lady said: Mrs. Besant, Ladies, and Gentlemen,—I have the pleasure to inform you that, although the Members of the Theosophical Society in Holland and Belgium are as yet but a handful, they have not been idle. We have already translations of important articles in Theosophical journals and also of extracts from Theosophical works. These are being printed and will be widely distributed. Moreover efforts are being made, not without success, to get articles on Theosophical subjects into the public papers. Of the future we have every hope; for when once a centre is organized in Europe, whereby the scattered members and Lodges on the Continent can be put *en rapport* with each other, and help given to the efforts of individual members, Holland and Belgium will be found capable of responding to the call of the Theosophical Society, perhaps even more than other Continental countries. In the first place, the English language in which the major part of modern Theosophical literature is written, is widely understood in these countries; and where there is an ignorance of English, existing works and translations in French can supply the lack of any native literature on the subject. We have, therefore, great hopes that with the help of our English and French brethren, we shall soon have a distinct activity in the Netherlands, which will speedily grow into a strong Theosophical movement, and give the world a new proof of this well known industry and seriousness of your friends the Dutch people.

The President then called on one of the visitors from Sweden, Mdme. Cedershiöld, who said: Mrs. Besant, Ladies, and Gentlemen,—I have the great pleasure of informing you that although Theosophy was not known in Sweden two years ago, we have now a large and very active Lodge at Stockholm, numbering

upwards of one hundred members. Many translations of Theosophical works have been and are being made into Swedish, and although the Press of the country is severely silent about us, we are surely and steadily spreading Theosophical ideas by means of individual effort, which is by no means the least practical method to pursue. Visitors to Sweden may now see familiar Theosophical works on our book-stalls, and we have every reason to be satisfied with the victory Theosophy has so far gained in that country. For when it is remembered that the first adherents to Theosophy in Sweden had to depend on their knowledge of a foreign language for their information on the subject, we may have very great hopes that now that we have translations of some of our best works on Theosophy, a rapid spread of Theosophical opinions will ensue. Moreover, seeing that the mind of the Swede is serious, and his heart faithful to a cause which he once espouses, in such a soil it cannot be but that Theosophy should take deep root, and I hope the time is not far distant when your Swedish brethren will be able to return your courteous invitation to your beautiful new Headquarters by welcoming in their turn some of you to a Swedish Headquarters of the Theosophical Society.

Mrs. BESANT then called upon Mr. Bertram Keightley to give some account of his work in America, and the progress of the movement there.

Mr. KEIGHTLEY began by defending the American Theosophists against the criticisms implied in Mrs. Wolff's address. Speaking of Theosophy in that country, he said that America presented the most fertile of fields for the seed of Theosophy, partly owing to the general and rapid breaking up of the old dogmatic sectarian barriers, and partly owing to the changes in the physiological organization of the people, caused by the intermingling of all the families of the European stock in preparation for the appearance of a new Sub-race. The influence of these causes is seen in the very rapid growth of the movement in America since 1886, and especially during the last twelve months, in which the Society has nearly doubled in numbers, both of Branches and members. Mr. Keightley then gave some account of his tour, referring especially to the great activity in Theosophical thought manifested on the Pacific Slope, and in conclusion stated that what had left the strongest impression of all upon his mind was the reality and closeness of the link which the Theosophical Brotherhood establishes between persons of different nationalities, habits, and views of life. He said that landing in America, without the slightest personal acquaintance with any one except Mr. Judge, he had felt himself throughout his stay as much at home, as much living with his own people, his own blood relations, as if he had remained at his own home—17, Lansdowne Road.

Mrs. BESANT, in her concluding address, said that, in listening to the speeches which had been delivered, she had found herself repeating again and again Mr. Sinnett's words about the great importance of this meeting as a starting point for new progress. "Where men and women are gathered together, made brothers and sisters by one great ideal, by one common hope, there where the thought is founded on Truth, where the intellectual basis is sound, so that the emotion will be guided along the right road, where such is the case there is not only hope, but certainty of a change in the World's aspect; for the forces that work for change are the forces at once of intellect and of enthusiasm, and where those are joined together as an animating spirit, progress is the inevitable result. . . . For so many, many years in the past she, who, though her voice be silent to-night, is the inspiring spirit of this gathering and of the Theosophical movement—(loud applause)—seemed to struggle in vain; for so many years those who chose her and who sent her to bear their message saw her met only with difficulty, difficulty almost impossible to overcome; but at least to-night we may say to her that this Hall is some fruit of the work that has been so bravely and so patiently performed—(hear, hear,)—and that here at least is a plat-

form that none can touch, a centre where none can interfere, where she can give those instructions that she alone is fitted to give in Theosophy, and where she will always find pupils anxious to listen to the teaching and to take advantage of this great opportunity that has come to us all. And we would fain hope that from this meeting some slight echo, at least, may sound in that far-off land to which all our eyes and all our thoughts are turned, telling those who have sent her hither that we are not unmindful of the opportunity, that we are not indifferent to or careless of the message; that at least there is one here and one there, at least there are some present in this room to-night, who hope that in days to come and even now their feet may be set in the path that the Masters have travelled before them, and that in time, no matter after how long a struggle, or how many lives may intervene, there may be some who, starting here, may pass onwards through the centuries, until they too shall reach that crown which at present has only come to a few of our race."

After pointing backwards to the successive Theosophical efforts which have closed previous centuries, the speaker alluded to the special responsibility falling upon everyone there on an occasion like the present, in that a choice was now laid before them which could not but have an incalculably great influence on the whole series of their lives to come. Referring to the strange position of the Theosophical Society, warmly welcomed by a few, treated with scorn and contempt by the many, hated with the intensest bitterness by others, she pointed out that the life of the Theosophist must be one of struggle, as are all lives in any way worthy to be lived, but above all that of the Theosophist. Between the hosts of materialism on one hand, and of those who turn the things of the spirit into things of sense, and degrade all that is loftiest into the crudest thoughts of anthropomorphic religion, stand the Theosophists, equally opposed to both. But there is this difference between them and all other armies, that the enemies of to-day will be the friends of to-morrow, for in every human being around him, friend or foe, hostile or loving, the Theosophist recognises a brother. "On each member of the Society falls a special duty, the duty nowhere in his or her life to be ever ashamed of acknowledging the Society to which they belong, always ready to own frankly the faith that is in them, never, coward-like, shrinking from a confession that perhaps may be the very word wanted by the stranger to lead him also into the path of thought and progress. Also on each falls the duty that the life shall be worthy of the creed, for no enemy can injure us provided we are true to that which we believe. (Loud cheers.) If we are frank in our speech and noble in our lives, our lives will preach Theosophy far more eloquently than any tongue can possibly do. To each of us living amongst many anxious to prove that Theosophy is no better than any other religion, to us there comes especially the duty to show that the higher creed means nobler life, and that the light which has shone on us from the East is a light which means service to Humanity as well as intellectual vision of the unseen."

Passing on, Mrs. Besant emphasised the necessity for honest hard work in the cause of Theosophy and concluded by extending a cordial invitation to all present to attend the regular meetings of the Society in the new Hall. "To-night", she said, "we only say to you that everyone who has tried what Theosophy means has found it to be a light and a help and a strengthener. Those of you who know little of it have no right to judge it, and we only ask that before you judge you will endeavor to learn, that you will put aside prejudice and listen to the voice of reason and of thought. We ask none of you to accept before you have investigated, but we also warn you not to reject unheard, lest in rejection of that which you do not know, you may have rejected the most precious jewel which mortal can find within his reach." (Loud and continued applause.)

After a hearty vote of thanks to Mr. Machell for his services in decorating the panels of the Hall with appropriate emblematic paintings, the proceedings terminated amid enthusiastic congratulations to Madame Blavatsky.

A full report of the proceedings will be issued as the next number of the "Theosophical Siftings".

A course of discussions on "Theosophy in Relation to the Problems of Modern Life" commenced on July 10th in the New Hall, with an address by Herbert Burrows, dealing with the general aspect of Theosophy towards social problems. (This address will shortly be issued as a pamphlet in the T. P. S. series.) On July 17th the discussion will be on "Education", to be followed by: July 24th, "Woman in Antiquity"; July 31st, "Woman in Modern Society (civil and economic)"; Aug. 7th, "Woman in Modern Society (in the family)"; Aug. 14th, 21st, 28th, "Capital and Labor"; Sept. 4th, "Philanthropy"; Sept. 11th, "Treatment of Criminals and Lunatics"; Sept. 18th, "Treatment of Animals (Vivisection, etc.)"; Sept. 25th, "Theosophy and Ecclesiasticism". The discussions are held on Thursdays, at 8.30 p.m.

In October, a series of papers will be commenced, dealing with Theosophy "from the root up". A syllabus of the course will shortly be issued to members.

Cards of admittance to these Lodge meetings can be obtained from any member of the Lodge.

It has been found that the continual influx of visitors to Mdme. Blavatsky seriously interferes with the work carried on at Headquarters. It has therefore been decided that on moving to Avenue Road she will receive only on Monday and Friday evenings.

A meeting for enquirers is held every Monday evening at the rooms of the British Section, 7, Duke Street, Strand, at 7.30 p.m. On Tuesdays, at 8.30 p.m., there is a meeting at 345 Mile End Road, E. On Fridays, at 8.30 p.m., the Brixton Lodge meets at the Ferndale Liberal Club, Bedford Road (close to Clapham Road Station, L.C.D.R.).

In the East End of London.—The progress of Theosophy in our Modern Babylon, enormous as it has been within the last few years, has yet wanted a centre in the poorer districts of our ever widening circle of distress; a centre through which might be reached some of Nature's sadder children, and by means of which some of the concretions of ignorance might be removed—thus allowing a few rays of Truth to lighten, in some measure, the darkness of the shadow. More than once have the more earnest of our workers tried to carry a little of the truths they had learned, into these districts, and not wholly without success; but it remained for one of our East-End brethren themselves, to really lay the foundation stone of Theosophic activity there.

Brother Chapman is not one of those to be overcome by ordinary or even extraordinary difficulties. Theosophists, as a rule, have the name for being gifted with a peculiar talent for turning apparent stumbling-blocks into stepping stones for more rapid progress; but our brother seems to have an extra share of the faculty. In the absence of more fitting place for holding meetings, he has turned a shed at the back of his shop (which until lately was used by him as an engine-house for conducting electrical experiments) into a small hall: which, painted, white-washed, furnished, and fitted up most artistically, is to be used as a library. It is called the Theosophical Lending Library (345, Mile End Road, E.), and is lighted by electricity and gas.

The room was crowded on the night of the inaugural meeting, the 24th ult., the chair being taken by Annie Besant, who opened the meeting with an address,

delivered with all her usual vigor. She gave a sketch of the Society's work from the time of its creation to the present year, and showed that by and through Theosophy alone it was possible to lift the world out of the terrible mire of pain and misery into which it had fallen through sin and ignorance. Messrs. Old and Mead and Mrs. Cooper-Oakley then spoke, each taking one of three objects of the Society as the subject of his or her discourse. These were followed by a speech from Herbert Burrows, in which he gave his reasons for joining the Society; after which Mr. Kingsland said a few words, and the meeting terminated with a short summing up by Annie Besant.

It will hardly be necessary for us to call upon those of our members who can to assist Mr. Chapman in his hard work. The rooms will be open every Tuesday evening, from 8.30, for the purpose of answering questions by enquirers, and Theosophists should attend. Those who have books and pamphlets to spare, would do well to present them to the library.

The Tract Mailing Scheme.—The distribution of Theosophical leaflets by post and hand has been steadily progressing during the past month. Our plan has been to take certain Societies and professional men in the first instance, and notices are being inserted in "Light" and other journals, to the effect that all applying to me will receive leaflets post free. Our funds are too precarious to enable us to follow the lead of our American brothers in their wide distribution, but we must hope that those interested will send to my address a few shillings or half-penny stamps to help on the movement. It must advance the cause of Theosophy and raise it in the eyes of the public, for the leaflets show the practical side of it, and how its teachings are applied to the necessities of our daily moral life. Such crude ideas are now abroad in connexion with the subject that the more people we can reach with even so small a part of our literature as that contained in the leaflets, the more will a reasonable view of our philosophy gain ground. Therefore, any friends who will send us help will be doing the cause a real benefit, and we may be sure some of our seed will fall on good soil.

Alice Gordon,

7, Nevern Road, Earl's Court, S.W.

Birmingham.—The "Metropolis of the Midlands" is slow to adopt new forms of thought, even though it may be dissatisfied with those it has long since outgrown or worn threadbare. In this, the Radical city shows itself to have something of a Conservative mind; and though its motto is "Forward", it yet proceeds with caution. Theosophy is new to it, as to most other English centres of education and industry, and the formation of a Birmingham Lodge of the Theosophical Society is hard work all along the road. But the activity of Mr. Kenneth Austin and his colleagues has so far succeeded in forming the required nucleus of the Lodge; and a large room, in a central position, has been secured for two years, where the Members will meet for the discussion and study of Theosophic teachings. Members will have free access to the room throughout the day, and a library, started by a donation of books from the Countess Wachtmeister, will be at their disposal. Such facilities for open discussion of so vital a subject, and for quiet reading and study, should not fail to attract a large membership from among the sincere and intelligent in "the workshop of the world". Communications should be addressed to S. H. Old, 102, Hall Road, Handsworth, Birmingham.

Lending Libraries.—We are glad to announce that the proposed Library of the *Brighton Lodge* has been opened and is under the care of the Secretary, Mr. W. Siebenhaar.

A Library has also been started at Bradford, under the direction of Mr. T. H. Pattinson. If *non refert quam multos sed quam bonos libros legas*, or quality not quantity in books, is advice to be followed, we are of opinion that our Theosophical Libraries have all the elements wherewith to turn out successful students.



THEOSOPHICAL
AND MYSTIC PUBLICATIONS

THE THEOSOPHIST for June opens with an excellent paper, on Bellamy's "Looking Backward", by E. Douglas Fawcett. The "conclusion of the whole matter" is summed up as follows:—

"The merits of 'Looking Backward' are so patent as to require little or no indication. It cannot be said to have burst like a novel stroke of genius on the world, seeing that its ideas of an organised industrial army and of a thorough-going communistic Socialism, were already familiar enough. But its really admirable grasp of detail, and forcible presentation of an economic issue in a lucid and popular garb, stamp it as a work of signal ability and usefulness. Defects in its exposition there certainly are. The question of Population—that burning topic of socialist and economic discussions generally—is ignored in a manner which detracts in no small measure from the comprehensiveness of the administrative scheme. Utopian, moreover, to a degree is the moral atmosphere of the so miraculously re-organised United States; no provision having been made for the necessary vicious and selfish elements, that Ahriman of individual 'vileness', which runs *pari passu* with the Ormuzd of individual 'virtue' in any progressive civilization. And—the really vicious element apart—it is not stated how far the communistic form of politics can itself rest permanent."

Dr. Daly next introduces us to the interior and contents of "The Oriental Library at Adyar". When will the happy day come for our pandit F.F.T.S. to project its treasures into the world in the form of translations!

"Francis Annesley" contributes a very kind-hearted paper on the "Enthusiasm of Neophytes".

The Kumbakonam T.S. next gives us a translation of the "Varaha Upanishad of Krishna-Yajur Veda"; the translation is capital. Brahmagyani is given as synonymous with Theosophists, and Brahmagyana, Brahmik Wisdom, with Theosophy. In the sentence, "He who

obtains *murchi* cures all diseases", *murchi* is annotated as:—

"Either controlling of breath as applied to mind, or the consolidation of mercury, when mercury through its combination with some herb or drugs, loses its fluctuation and impurity and becomes fit to be taken as medicine, which, when taken by men, leads to many psychic developments. The first (*viz.*, breath) refers to the achievements performed by Yogis through Prana Yama, while the second (*viz.*, the consolidation of mercury) enables the Yogis to attain the same through the taking in of the consolidated mercury."

This is most exceedingly misleading and far from instructive, if not positively dangerous; for any one putting such recommendations into practice, would speedily be landed in the abysses of *Hatha Yog*. The Consolidation of Mercury means in reality the *Concentration of the Mind, Dharana*, that "intense and perfect concentration of the mind upon some one interior object," spoken of in the *Voice of the Silence*. This practice is the initial stage of *Raj Yog*, which alone can teach the science of SELF. "The Ideal Life" by Dr. Henry Pratt is concluded. "How to study Hinduism" is an interesting paper on the Hindu Scriptures, explaining how many and of what kind they are, translated from the Telugu of Mr. G. Sriramamurthy, F.T.S. In one place he says:—

"Thus does Veda prescribe both the Karma (ritual) and Brahma (spiritual) Codes. That part which establishes the ritual is called the Veda, and that which treats of the spiritual, the Upanishad or Vedantam."

The paper on "Simon Magus", by Jules Dionel, is translated from *La Revue Théosophique*; but what on earth is the meaning of "Each one of us, of either sex—for we are Eons—may be the Simon of a Helen and, changing parts, the Helen of a Simon". (!) Is the "lost sheep" to have sex? Or what?

THE PATH for June commences with a paper by Alexander Fullerton on a subject that often appears in its pages, viz., "Theosophy in Daily Life". Brother Fullerton has evidently carried a notebook. "Notes on Devachan" are continued: but surely the "holy abode of Arhats—possessed by the Bodhisatwas", is *not* Devachan in the theosophical sense of the word! Would Arhats dally in a "fool's paradise"? We think not. "The wise ones tarry not in pleasure-grounds" of Maya. "Brotherhood and Sex", by Harij, endeavors to put the marriage question on a sensible footing. William Brehon, in "Much Reading, Little Thought", would confine the training of a youth in Theosophical literature to the *Bhagavad-Gita*, *Upanishads* and *Secret Doctrine*. We are afraid, however, that his pupils would be few in number. Brother Brehon's argument is right in theory; in practice, however, the majority of minds in this age avoid thinking for themselves, so that surface-literature is a necessity, if they are not to be entirely starved. We see that the controversy on the "Seven-fold Constitution of man" has at last laid the "Key" under contribution. "Remembering the Experiences of the Ego in sleep" starts with the sensible words:—

"To many it seems puzzling that we do not remember the experiences of the Higher Self (? Ego) in sleep. But as long as we ask 'why does not the lower self remember these experiences', we shall never have an answer. There is a contradiction in the question, because the lower self, never having had the experiences it is required to remember, could not at any time recollect them."

Le Lotus Bleu completes its first volume in continuing its most useful work of translation. *Isis Unveiled*, *The Key*, and *Magic White and Black* are all laid under contribution. The article on the "Finer Forces of Nature" of Rama Prasad, by J. L., is concluded.

The Buddhist (May 16 and 23). Extremely interesting is the column headed "The *To Kalon* of Buddhism". A. D. J. cuts the ground from under the "annihilationists" by quoting from the *Milindaprasna*:

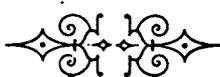
"What think you, great king, if in a

great conflagration certain flames vanish out of sight, can you point out the whereabouts of any of those flames?' 'Impossible, my Lord', answers the royal opponent, 'as the flame is become invisible'. 'Likewise then, O king, is the state of our Blessed Lord, who entered into Paranirvana on the dissolution of the Skhandas, who has surmounted the mountain rock of Reincarnation. He cannot be pointed out. But with respect to this body of Dharma which is clothed with most egregious attributes, he can be shown, and this law was preached by the Lord.'" On page 382 we find the King insisting that because NIRVANA is not felt by the five senses, it has no existence. Here is then a hard nut for the annihilationists to crack. The great Thera pronounces that, 'NIRVANA is, and it is perceptible to the Manas, the candidate who walks reverently in the Noble Eight-fold Path sees and perceives the Sirless, Stirless NIRVANA, with the eye of Manas, when he has attained to the Rahat-hood'. Mark, my friends, that 'to see and perceive' is to know, and to know is to become one with the knowledge."

Other interesting articles to be noticed are "Parabawa Sutta", "Citations from the teachings of Gautama Buddha", and "Love" by J. K. Daji. Says the latter:

"Love working on the fourth plane may be distinguished as animal love or irrational selfishness; that on the fifth (Manas), as human love or polished selfishness; that on the sixth (Buddhi), as angelic love or brotherhood; that on the seventh (Atma), as love divine".

Theosophical Siftings, Vol. III, No. 7. Price sixpence. Have Animals Souls? by H. P. Blavatsky, and *The Astral Light*, by Louise A. Off. The former of these papers is vigorous and interesting. The author pleads for the "brutes" against the attacks of their meat-eating, vivisectioning "elder brother", and clearly proves that the "animal" possesses a share with man of the one Universal Soul. This article would be a useful one to lend to a "Christian" friend that he might learn the real views of his "Master" upon this most interesting and vital subject. The remaining paper, "The Astral Light", is a concise and well-timed summary of Theosophical and Occult teachings regarding this mysterious agent, the reflecting mirror of the Universe.



Science and the Secret Doctrine.

ONE of the occult doctrines which has been most often laughed at by the incredulous scientasters of the Press and popular platforms, is the assertion that electricity is an entity, having a substantial existence. How often have the wise critics poured scorn on the heads of Theosophists for believing such wild nonsense, in the face of infallible modern science, which had long ago proved (save the mark!) that electricity, like light and heat, was a form of energy!

But in this respect, as in so many others, the Nemesis of Truth has overtaken our slanderers. In the latest, most thoroughly orthodox textbook on Electricity, by Professor Oliver Lodge, in the "Nature Series", that "scientific authority" declares in the name of the most advanced science that electricity is *not* energy—whatever it may be—and upholds the doctrine that electricity is ETHER, or if not ether itself, then certainly a "form of its manifestation". The whirligig of time brings strange revenges, and the one now cited is but the fore-runner of many another case in which "orthodox" and "infallible" science will quietly appropriate occult teachings without one word of acknowledgment, teaching as facts the very doctrines which for years it has scorned as "unscientific charlatanry". *Ex uno disce omnes.*



OUR BUDGET.

We have to acknowledge the following further subscriptions for the Building Fund:—

	£	s.	d.		£	s.	d.
Already acknowledged.	786	10	3	No. 123	1	0	0
R. B. Holt	2	0	0	J. Mackenzie	1	1	0
A. P. Sinnett	5	0	0	W. L. L.	3	0	0
K. E. Mills	2	2	0	Art Student	10	0	0
J. L. Hope	2	0	0	Thos. Williams	5	0	0
Pluj-deh	2	0	0	Zonolosa	100	0	0
P. W. B.	5	0	0	A Theosophist	10	0	0
R. Machell.	0	10	0	H. L.	5	0	0
No. 121	1	0	0				
					£931	3	3

E R R A T A .

In Nizida's article, printed in our last number, the following corrections should be made:—

Page 295, line 32, should read, "Behold here the humble but harmonious and well-controlled form of human clay, transfigured".

Page 295, line 52, read "unnecessarily" for "necessarily".

Page 296, line 2, for "signs" read "sighs".