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Psychic and Noetic Action.*

“ The knowledge of the past, present, and future, is embodied in Kshetrajna (the ‘Self’).”—*Occult Axioms.*

II.

HAVING explained in what particulars, and why, as Occultists, we disagree with materialistic physiological psychology, we may now proceed to point out the difference between psychic and noetic mental functions, the noetic not being recognized by official science.

Moreover, we, Theosophists, understand the terms “psychic” and “psychism” somewhat differently from the average public, science, and even theology, the latter giving it a significance which both science and Theosophy reject, and the public in general remaining with a very hazy conception of what is really meant by the terms. For many, there is little, if any, difference between “psychic” and “psychological”, both words relating in some way to the *human* soul. Some modern metaphysicians have wisely agreed to disconnect the word Mind (*pneuma*) from Soul (*psyche*), the one being the rational, spiritual part, the other—*psyche*—the living principle in man, the breath that *animates* him (from *anima*, soul). Yet, if this is so, how in this case refuse a soul to *animals*? These are, no less than man, informed with the same principle of sentient life, the *nephesh* of the 2nd chapter of *Genesis*. The Soul is by no means the Mind, nor can an idiot, bereft of the latter, be called a “soul-less” being. To describe, as the physiologists do, the human Soul in its relations to senses and appetites, desires and passions, common to man and the brute, and then endow it with God-like intellect, with spiritual and rational faculties which can take their source but in a *supersensible* world—is to throw for ever the veil of an impenetrable mystery over the subject. Yet in modern science, “psychology” and “psychism” relate only to conditions of the

* See *Lucifer* for October, Editorial, Part I.

nervous system, mental phenomena being traced solely to molecular action. The higher *noëtic* character of the Mind-Principle is entirely ignored, and even rejected as a 'superstition' by both physiologists and psychologists. Psychology, in fact, has become a synonym in many cases for the science of psychiatry. Therefore, students of Theosophy being compelled to differ from all these, have adopted the doctrine that underlies the time-honored philosophies of the East. What it is, may be found further on.

To better understand the foregoing arguments and those which follow, the reader is asked to turn to the editorial in the September *Lucifer* ("The Dual Aspect of Wisdom", p. 3), and acquaint himself with the *double aspect* of that which is termed by St. James in his Third Epistle at once—the *devilish, terrestrial* wisdom, and the "wisdom from above". In another editorial, "Cosmic Mind" (April, 1890), it is also stated, that the ancient Hindus endowed every cell in the human body with consciousness, giving each the name of a God or Goddess. Speaking of atoms in the name of science and philosophy, Professor Ladd calls them in his work "*supersensible beings*". Occultism regards every atom* as an "independent entity" and every cell as a "conscious unit". It explains that no sooner do such atoms group to form cells, than the latter become endowed with consciousness, each of its own kind, and with *free-will to act within* the limits of law. Nor are we entirely deprived of scientific evidence for such statements as the two above named editorials well prove. More than one learned physiologist of the golden minority, in our own day, moreover, is rapidly coming to the conviction, that memory has no seat, no special organ of its own in the human brain, but that it has *seats* in every organ of the body.

"No good ground exists for speaking of any special organ, or seat of memory," writes Professor J. T. Ladd.† "Every organ indeed, every area, and every limit of the nervous system has its own memory" (p. 553 *loc. cit.*).

The seat of memory, then, is assuredly neither here nor there, but everywhere throughout the human body. To locate its organ in the brain is to limit and dwarf the Universal Mind and its countless Rays (the *Manasa putra*) which inform every rational mortal. As we write for Theosophists, first of all, we care little for the psychophobic prejudices of the Materialists who may read this and sniff contemptuously at the mention of "Universal Mind", and the Higher *noëtic* souls of men. But, what is memory, we ask. "Both presentation of sense and image of memory, are transitory phases of consciousness," we are answered. But what is Consciousness itself?—we ask again. "*We cannot define Consciousness*," Professor Ladd tells us.‡ Thus, that which we are asked to do by physiological psychology is, to content ourselves with controverting the various states of

* One of the names of Brahmā is *anu* or "atom".

† Professor of Philosophy at Yale University.

‡ "Elements of Physiological Psychology."

Consciousness by other people's private and unverifiable hypotheses ; and this, on "questions of cerebral physiology *where experts and novices are alike ignorant*", to use the pointed remark of the said author. Hypothesis for hypothesis, then we may as well hold to the teachings of our Seers, as to the conjectures of those who deny both such Seers and their wisdom. The more so, as we are told by the same honest man of science, that "if metaphysics and ethics cannot properly dictate their facts and conclusions to the science of physiological psychology . . . in turn this science cannot properly dictate to metaphysics and ethics the conclusions which they shall draw from facts of Consciousness, by giving out its myths and fables in the garb of well ascertained history of the cerebral processes" (p. 544).

Now, since the metaphysics of Occult physiology and psychology postulate within mortal man an immortal entity, "divine Mind", or *Nous*, whose pale and too often distorted reflection is that, which we call "Mind" and intellect in men—virtually an entity apart from the former during the period of every incarnation—we say that the *two* sources of "memory" are in these two "principles". These two we distinguish as the Higher *Manas* (Mind or Ego), and the *Kama-Manas*, *i.e.*, the rational, but earthly or physical intellect of man, incased in, and bound by, matter, therefore subject to the influence of the latter: the all-conscious SELF, that which reincarnates periodically—verily the WORD made flesh!—and which is always the same, while its reflected "Double", changing with every new incarnation and personality, is, therefore, conscious but for a life-period. The latter "principle" is the *Lower Self*, or that, which manifesting through our *organic* system, acting on this plane of illusion, imagines itself the *Ego Sum*, and thus falls into what Buddhist philosophy brands as the "heresy of separateness". The former, we term INDIVIDUALITY, the latter *Personality*. From the first proceeds all the *noëtic* element, from the second, the *psychic*, *i.e.*, "terrestrial wisdom" at best, as it is influenced by all the chaotic stimuli of the human or rather *animal passions* of the living body.

The "Higher Ego" cannot act directly on the body, as its consciousness belongs to quite another plane and planes of ideation: the "lower" *Self* does: and its action and behaviour *depend on its free will and choice* as to whether it will gravitate more towards its parent ("the Father in Heaven") or the "animal" which it informs, the man of flesh. The "Higher Ego", as part of the essence of the UNIVERSAL MIND, is unconditionally omniscient on its own plane, and only potentially so in our terrestrial sphere, as it has to act solely through its *alter ego*—the Personal Self. Now, although the former is the vehicle of all knowledge of the past, the present, and the future, and although it is from this fountain-head that its "double" catches occasional glimpses of that which is beyond the senses of man, and transmits them to certain brain cells (unknown to science in their functions), thus making of man a *Seer*, a soothsayer, and a prophet; yet the memory of bygone events—especially of the earth earthy—has its seat in the Personal Ego alone. No memory of a purely daily-life function, of a

physical, egotistical, or of a lower mental nature—such as, *e.g.*, eating and drinking, enjoying personal sensual pleasures, transacting business to the detriment of one's neighbor, etc., etc., has aught to do with the "Higher" Mind or Ego. Nor has it any direct dealings on this physical plane with either our brain or our heart—for these two are the organs of a power higher than the *Personality*—but only with our passional organs, such as the liver, the stomach, the spleen, etc. Thus it only stands to reason that the memory of such-like events must be first awakened in that organ which was the first to induce the action remembered afterwards, and conveyed it to our "sense-thought", which is entirely *distinct from the "supersensuous" thought*. It is only the higher forms of the latter, the *superconscious* mental experiences, that can correlate with the cerebral and cardiac centres. The memories of physical and *selfish* (or personal) deeds, on the other hand, together with the mental experiences of a terrestrial nature, and of earthly biological functions, can, of necessity, only be correlated with the molecular constitution of various *Kamic* organs, and the "dynamical associations" of the elements of the nervous system in each particular organ.

Therefore, when Professor Ladd, after showing that every element of the nervous system has a memory of its own, adds:—"This view belongs to the very essence of every theory which considers conscious mental reproduction as only one form or phase of the biological fact of organic memory"—he must include among such theories the Occult teaching. For no Occultist could express such teaching more correctly than the Professor, who says, in winding up his argument: "We might properly speak, then, of the memory of the end-organ of vision or of hearing, of the memory of the spinal cord and of the different so-called 'centres' of reflex action belonging to the cords of the memory of the medulla oblongata, the cerebellum, etc." This is the essence of Occult teaching—even in the Tantra works. Indeed, every organ in our body *has its own memory*. For if it is endowed with a consciousness "of its own kind", every cell must of necessity have also a memory of its own kind, as likewise its own *psychic* and *noëtic* action. Responding to the touch of both a physical and a *metaphysical* Force,* the impulse given by the *psychic* (or psycho-molecular) Force will act from *without within*; while that of the *noëtic* (shall we call it Spiritual-dynamical?) Force works *from within without*. For, as our body is the covering of the inner "principles", soul, mind, life, etc., so the molecule or the cell is the body in which dwell its "principles", the (to our senses and comprehension) immaterial atoms which compose that cell. The cell's activity and behavior are determined by its being propelled either inwardly or outwardly, by the *noëtic* or the *psychic* Force, the former having no relation to the *physical* cells proper. Therefore, while the latter act under the unavoidable law of the conservation and correlation of physical energy, the atoms—being psycho-spiritual, *not physical units*—act under laws of their own, just as

* We fondly trust this very *unscientific* term will throw no "Animalist" into hysterics *beyond recovery*.

Professor Ladd's "Unit-Being", which is our "Mind-Ego", does, in his very philosophical and scientific hypothesis. Every human organ and each cell in the latter has a key-board of its own, like that of a piano, only that it registers and emits sensations instead of sounds. Every key contains the potentiality of good or bad, of producing harmony or disharmony. This depends on the impulse given and the combinations produced; on the force of the touch of the artist at work, a "double-faced Unity", indeed. And it is the action of this or the other "Face" of the Unity that determines the nature and the dynamical character of the manifested phenomena as a resulting action, and this whether they be physical or mental. For the whole life of man is guided by this double-faced Entity. If the impulse comes from the "Wisdom above", the Force applied being noëtic or spiritual, the results will be actions worthy of the divine propeller; if from the "terrestrial, devilish wisdom" (psychic power), man's activities will be selfish, based solely on the exigencies of his physical, hence animal, nature. The above may sound to the average reader as pure nonsense; but every Theosophist must understand when told that there are *Manasic* as well as *Kamic* organs in him, although the cells of his body answer to both physical and spiritual impulses.

Verily that body, so desecrated by Materialism and man himself, is the temple of the Holy Grail, the *Adytum* of the grandest, nay, of all, the mysteries of nature in our solar universe. That body is an Æolian harp, chorded with two sets of strings, one made of pure silver, the other of catgut. When the breath from the divine Fiat brushes softly over the former, man becomes like unto *his* God—but the other set feels it not. It needs the breeze of a strong terrestrial wind, impregnated with animal effluvia, to set its animal chords vibrating. It is the function of the physical, lower mind to act upon the physical organs and their cells; but, it is the higher mind *alone* which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain, *viâ the spinal "centre" cord*, to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain. They cannot be explained as the simple resultant of the cerebral physiological process, as indeed the latter only condition them or give them a final form for purposes of concrete manifestation. Occultism teaches that the liver and the spleen-cells are the most subservient to the action of our "personal" mind, the heart being the organ *par excellence* through which the "Higher" Ego acts—through the Lower Self.

Nor can the visions or memory of purely terrestrial events be transmitted directly through the mental perceptions of the brain—the direct recipient of the impressions of the heart. All such recollections have to be first stimulated by and awakened in the organs which were the originators, as already stated, of the various causes that led to the results, or, the direct

recipients and participators of the latter. In other words, if what is called "association of *ideas*" has much to do with the awakening of memory, the mutual interaction and consistent inter-relation between the personal "Mind-Entity" and the organs of the human body have far more so. A hungry stomach evokes the vision of a past banquet, because its action is reflected and repeated in the *personal* mind. But even before the memory of the personal Self radiates the vision from the tablets wherein are stored the experiences of one's daily life—even to the minutest details—the memory of the stomach has already evoked the same. And so with all the organs of the body. It is they which originate according to their animal needs and desires the electro-vital sparks that illuminate the field of consciousness in the Lower Ego; and it is these sparks which in their turn awaken to function the reminiscences in it. The whole human body is, as said, a vast sounding board, in which each cell bears a long record of impressions connected with its parent organ, and each cell has a memory and a consciousness of its kind, or call it instinct if you will. These impressions are, according to the nature of the organ, physical, psychic, or mental, as they relate to this or another plane. They may be called "states of consciousness" only for the want of a better expression—as there are states of instinctual, mental, and purely abstract, or spiritual consciousness. If we trace all such "psychic" actions to brain-work, it is only because in that mansion called the human body the brain is the front-door, and the only one which opens out into Space. All the others are inner doors, openings in the private building, through which travel incessantly the transmitting agents of memory and sensation. The clearness, the vividness, and intensity of these depend on the state of health and the organic soundness of the transmitters. But their reality, in the sense of trueness or correctness, is due to the "principle" they originate from, and the preponderance in the Lower *Manas* of the *noëtic* or of the *phrenic* ("Kamic", terrestrial) element.

For, as Occultism teaches, if the Higher Mind-Entity—the permanent and the immortal—is of the divine homogeneous essence of "Alaya-Akasa",* or Mahat,—its reflection, the Personal Mind, is, as a temporary "Principle", of the Substance of the Astral Light. As a pure ray of the "Son of the Universal Mind", it could perform no functions in the body, and would remain powerless over the turbulent organs of Matter. Thus, while its inner constitution is Manasic, its "body", or rather functioning essence, is heterogeneous, and leavened with the Astral Light, the lowest element of Ether. It is a part of the mission of the Manasic Ray, to get gradually rid of the blind, deceptive element which, though it makes of it an active spiritual entity on this plane, still brings it into so close contact with matter as to entirely becloud its divine nature and stultify its intuitions.

* Another name for the universal mind.

This leads us to see the difference between the pure noëtic and the terrestrial psychic visions of seership and mediumship. The former can be obtained by one of two means; (*a*) on the condition of paralysing at will the *memory* and the instinctual, independent action of all the material organs and even cells in the body of flesh, an act which, once that the light of the Higher Ego has consumed and subjected for ever the passional nature of the personal, lower Ego, is easy, but requires an adept; and (*b*) of being a reincarnation of one, who, in a previous birth, had attained through extreme purity of life and efforts in the right direction almost to a *Yogi*-state of holiness and saintship. There is also a third possibility of reaching in mystic visions the plane of the higher Manas; but it is only occasional and does not depend on the will of the Seer, but on the extreme weakness and exhaustion of the material body through illness and suffering. The Seeress of Prevorst was an instance of the latter case; and Jacob Boëhme of our second category. In all other cases of abnormal seership, of so-called clairaudience, clairvoyance and trances, it is simply—*mediumship*.

Now what is a medium? The term medium, when not applied simply to things and objects, is supposed to be a person through whom the action of another person or being is either manifested or transmitted. Spiritualists believing in communications with disembodied spirits, and that these can manifest through, or impress sensitives to transmit "messages" from them, regard mediumship as a blessing and a great privilege. We Theosophists, on the other hand, who do not believe in the "communion of spirits" as Spiritualists do, regard the gift as one of the most dangerous of abnormal nervous diseases. A medium is simply one in whose personal Ego, or terrestrial mind, (*psuche*), the percentage of "astral" light so preponderates as to impregnate with it their whole physical constitution. Every organ and cell thereby is attuned, so to speak, and subjected to an enormous and abnormal tension. The mind is ever on the plane of, and quite immersed in, that deceptive light whose *soul* is divine, but whose body—the light waves on the lower planes, infernal; for they are but the black and disfigured reflections of the earth's memories. The untrained eye of the poor sensitive cannot pierce the dark mist, the dense fog of the terrestrial emanations, to see beyond in the radiant field of the eternal truths. His vision is out of focus. His senses, accustomed from his birth, like those of a native of the London slums, to stench and filth, to the unnatural distortions of sights and images tossed on the kaleidoscopic waves of the astral plane—are unable to discern the true from the false. And thus, the pale soulless corpses moving in the trackless fields of "Kama loka", appear to him the living images of the "dear departed" ones; the broken echoes of once human voices, passing through his mind, suggest to him well co-ordinated phrases, which he repeats, in ignorance that their final form and polish were received in the innermost depths of his own brain-factory. And hence the sight and the hearing of that which if seen in its true nature would have struck the medium's heart cold with horror,

now fills him with a sense of beatitude and confidence. He really believes that the immeasurable vistas displayed before him are the real spiritual world, the abode of the blessed disembodied angels.

We describe the broad main features and facts of mediumship, there being no room in such an article for exceptional cases. We maintain—having unfortunately passed at one period of life *personally* through such experiences—that on the whole, mediumship is most dangerous; and *psychic* experiences when accepted indiscriminately lead only to honestly deceiving others, because the medium is the first self-deceived victim. Moreover, a too close association with the “Old Terrestrial Serpent” is infectious. The odic and magnetic currents of the Astral Light often incite to murder, drunkenness, immorality, and, as Eliphas Lévi expresses it, the not altogether pure natures “can be driven headlong by the blind forces set in motion in the *Light*”—by the errors and sins imposed on its waves.

And this is how the great Mage of the XIXth century corroborates the foregoing when speaking of the Astral Light :

“We have said that to acquire magical power, two things are necessary : to disengage the will from all servitude, and to exercise it in control.

“The sovereign will (of the adept) is represented in our symbols by the woman who crushes the serpent’s head, and by the resplendent angel who represses the dragon, and holds him under his foot and spear ; the great magical agent, the dual current of light, the living and astral *fire* of the earth, has been represented in the ancient theogonies by the serpent with the head of a bull, a ram, or a dog. It is the double serpent of the *caduceus*, it is the Old Serpent of *Genesis*, but it is also the *brazen serpent* of *Moses* entwined around the *tau*, that is to say, the generative *lingha*. It is also the goat of the witch-sabbath, and the Baphomet of the Templars ; it is the *Hylé* of the Gnostics ; it is the double-tailed serpent which forms the legs of the solar cock of the Abraxas : finally, it is the Devil of M. Eudes de Mirville. But in very fact it is the blind force which souls (*i.e.*, the lower *Manas* or *Nephesh*) have to conquer to liberate themselves from the bonds of the earth ; for if their will does not free ‘them from this *fatal attraction*, they will be absorbed in the current by the force which has produced them, and *will return to the central and eternal fire*.’”*

The “central and eternal fire” is that desintegrating Force, that gradually consumes and burns out the *Kama-rupa*, or “personality”, in the Kama-loka, whither it goes after death. And verily, the Mediums are attracted by the astral light, it is the direct cause of their personal “souls” being absorbed “by the force which has produced” their terrestrial elements. And, therefore, as the same Occultist tells us :

“All the magical operations consist in *freeing* one’s self from the coils of the Ancient Serpent ; then to place the foot on its head, and lead it according to the operator’s will. ‘I will give unto thee’, says the Serpent, in the Gospel myth, ‘all the kingdoms of the earth, if thou wilt fall down and worship me’. The initiated should reply to him, ‘I will not fall down, but thou shalt crouch at my feet ; thou wilt give me nothing, but I will make use of thee and take whatever I wish. For *I am thy Lord and Master!*’”

* “Dogme et Rituel de la Haute Magie,” quoted in “Isis Unveiled”.

And as such, the *Personal Ego*, becoming at one with its divine parent, shares in the immortality of the latter. Otherwise

Enough, however. Blessed is he who has acquainted himself with the dual powers at work in the *ASTRAL Light*; thrice blessed he who has learned to discern the *Noëtic* from the *Psychic* action of the "Double-Faced" God in him, and who knows the potency of his own Spirit—or "Soul Dynamics".



Parables from Nature.

"THE WILD GREEN CATERPILLAR."

"I BELIEVE everything I am told," reiterated the Caterpillar.

"Then I'll tell you something else," cried the Lark; "for the best of my news remains behind. *You will one day be a butterfly yourself.*"

"Wretched bird," exclaimed the Caterpillar, "you jest with my inferiority—now you are cruel as well as foolish. Go away. I will ask your advice no more."

"I told you, you would not believe me", said the Lark—nettled in his turn.

"I believe everything that I am told," persisted the Caterpillar, "that is—everything that is reasonable to believe. But to tell me that butterflies' eggs are caterpillars, and that caterpillars leave off crawling and get wings, and become butterflies!—Lark, you are too wise to believe such nonsense yourself, for you know it is impossible."

"I know no such thing", said the Lark warmly. "Whether I hover over the cornfields of earth, or go up into the depths of the sky, I see so many wonderful things, I know no reason why there should not be more. O, Caterpillar, it is because you crawl, because you never get beyond your cabbage leaf, that you call anything impossible."

"Nonsense!" shouted the Caterpillar; "I know what is possible, and what is not possible, according to my experience and capacity as well as you do. Look at my long green body and these endless legs, and then talk to me about having wings and a painted, feathery coat. Fool!"

"And fool you! you would-be wise Caterpillar!" cried the indignant Lark. "Fool, to attempt to reason about what you cannot understand! Do you not hear how my song swells with rejoicing as I soar upwards to the mysterious, wonderful world above? O Caterpillar, what comes to you from thence receive, as I do, upon trust."

"That is what you call"—

"*Faith*", interrupted the Lark.

"How am I to learn faith?" asked the Caterpillar.

At that moment she felt something at her side. She looked round—eight or ten little green caterpillars were moving about, and had already made a show of a hole in the cabbage leaf. They had broken from the Butterflies' eggs!

Shame and amazement filled our green friend's heart, but joy soon followed; for, as the first wonder was possible, the second might be so too. "Teach me your lesson, Lark," she would say; and the Lark sang to her of the wonders of the earth below and the heaven above. And the caterpillar talked all the rest of her life to her relations of the time when she should be a Butterfly.

But none of them believed her. She, nevertheless, had learned the Lark's lesson of faith, and when she was going into her chrysalis grave, she said:

"I shall be a Butterfly some day."

But her relations thought her head was wandering, and they said, "Poor thing".

And when she was a Butterfly, and was going to die again, she said: "I have known many wonders—I have faith—I can trust even now for what shall come next!"

MRS. GASKELL.

Pistis-Sophia.

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

(Continued.)

SECOND PART OF PISTIS-SOPHIA. (I).

* * * * *

[126] And John also came forward and said: "Master, bid me also tell the interpretation of the words, which thy Power of Light prophesied of old by David". And Jesus answered and said to John: "To thee also, John, do I give order to tell the interpretation of the words, which my Power of Light prophesied through David: 'Mercy and Truth have met each other; Righteousness and Peace have kissed each other; Truth hath flourished out of the Earth, and Righteousness hath looked down from Heaven'." And John answered and said: "This is the word which thou didst say to us once on a time: 'I came forth from the Height and came into Sabaoth, the Good, and embraced the Power of Light which is in it'. Now, therefore, Mercy and Truth have met each other. Thou art Mercy, which they sent from the Regions of the Height from thy Father, the First Mystery, Looking-within, which sent thee to have compassion on the whole World. [127] Truth also is the Power of Sabaoth, the Good, which clove to thee, the Power which projects itself to the Left. Thou art the First Mystery, Looking-without; and the little Sabaoth, the Good, received it,† and projected it into the Hyle and Barbelo, and preached‡ the Region of Truth in all the Regions of those which pertains to the Left. That Hyle of Babelo, therefore, serves thee as a Body to-day. 'Righteousness and Peace have kissed each other'. Righteousness is thou, who didst bring all Mysteries from thy Father, the First Mystery, Looking-within, and thou didst baptize the Power of Sabaoth, the Good, and didst come into the Region of the Rulers, and gavest them the Mysteries of the Height, and they became righteous and good. Peace also is the Power of Sabaoth, which indeed is thy Soul, which entered within into the Hyle of Barbelo, and the Rulers, all the Intelligences of the Æon of Jabraoth§ made them (? themselves) at peace with the Mystery of Light. 'Truth hath flourished out of the Earth'. This is the Power of Sabaoth, the Good, which came forth from the Region of the Right, and came into the Region of those, which pertain to the Left; it came into the Hyle of

* Compare *Lucifer* vi, 34, p. 318, note 3.

† *Sr.* The Power of Sabaoth, the Good.

‡ This is the speaking forth or emanation of the *Word*.

§ See *Lucifer*, vi, 35, p. 398, note 4.

Barbelo and preached to them the Mysteries of the Region of Truth. 'Righteousness hath looked down from Heaven'. Thou art the First Mystery, Looking-without; thou hast come from the Spaces of the Height and the Mysteries of the Kingdom of Light, and thou hast come upon the Vesture of Light,* which thou didst receive from Barbelo, which (Vesture) is Jesus, our Saviour, on which thou didst descend as a Dove" (2). And it came to pass, when John had uttered these words, that the First Mystery, Looking-without, said unto him: "Well said, John, beloved Brother".

And the First Mystery continued: "It came to pass then, that the Power came forth from the Height, which (Power) I am, since the Father had commissioned me to preserve PISTIS-SOPHIA in Chaos. I, therefore, and the second Power, which went forth from me, and also the Soul, which I received from Sabaoth, the good, came (together) the one bringing the other in turn, and became a single flood of Light, showing itself as the brightest possible Light. I summoned Gabriel from above, from the Æons, and also Michael, by the Command of my Father, the First Mystery Looking-within; I gave them the Stream of Light and made them descend into Chaos, [129] to help PISTIS-SOPHIA, and carry off the Powers of Light, which the projections of the Self-willed One took away from her, and taking them from them, give them to PISTIS-SOPHIA. And when they led the Stream of Light from above into Chaos, it shone exceedingly in the whole of Chaos, and was extended in all its Regions. And when the Projections of the Self-willed One saw the great Light of that Stream (of Light), they fell into fear one after the other, and the Stream of Light drew forth from them all the Powers of Light, which they took from PISTIS-SOPHIA; nor did the Projections of the Self-willed One dare to seize the Stream of that Light in the Chaos of Darkness; nor did they seize it by the art of the Self-willed One, which rules over the Projections. And Gabriel and Michael brought the Stream of Light into the Body of Hyle of PISTIS-SOPHIA and infused into her all the Lights of that (Power), which they had taken from her; and her whole Body of Hyle received the Light. Moreover, all the Powers in her received the Light, they received their own Light and ceased to lack it: for they received their own Light, which they† took from them, because they‡ gave the Light to them from me. And Michael and Gabriel, which ministered to me, brought the Stream of Light into Chaos, to give them the Mysteries of Light: [130] to them was entrusted the Stream of Light; that which I gave to them, I brought into Chaos. And Michael and Gabriel took no Light for themselves from the Lights of PISTIS-SOPHIA, which they took from the Projections of the Self-willed One. And PISTIS-SOPHIA became Light entirely, and the Powers of Light also in her, which the Projections

* See *Lucifer* vi, 32, p. 3, note 3, and vi, 34, p. 321.

† Sc. the Projections.

‡ Sc. Gabriel and Michael.

of the Self-willed One had not taken away, became blithe again and were filled with Light; and the Lights which they cast into PISTIS-SOPHIA, vivified her Body of Hyle, in which is no Light, but which will perish, or perishes; and they set in order all her Powers, which were to be freed, and gave them a Power of Light. They became again like as they were from the Beginning. They were also raised up in their perception of the Light, and all the Powers of the Light of SOPHIA knew themselves in turn through my Stream of Light, and were preserved by its Light. And when the Stream of Light had taken away the Lights from the Projections of the Self-willed One, which they took from Pistis-Sophia, [131] it brought them unto her, and turning ascended in Chaos."

When, then, the First Mystery had thus related to his Disciples what had happened to PISTIS-SOPHIA in Chaos, he said unto them: "Know ye how I speak unto you?" And Peter came forward and said: "Master, concerning the interpretation of the words which thou hast spoken, thy Power of Light prophesied of old through Solomon in his odes. 'The stream came forth and became a great and wide river. It engulfed them all, and when it poured over the temple, they could not hold it in their enclosures and structures, nor could the arts of those who held them (*sc.* the people), take hold upon it. It was conducted over the whole earth, and seized upon them all. They that dwell on the dry sand, drank of it. Their thirst was assuaged and vanished when they had received the draught from on high. Blessed are the ministers of that draught, to whom has been entrusted the water of the lord. They turned away their dry lips. They who had remained free, plucked up courage: they strengthened their souls, infusing breath into them, lest they should die; they raised up their fallen limbs: they gave strength to their own boldness and gave light to their own eyes, for all of them knew that they were in the lord, and were saved by the water of life for ever.' Harken, therefore, Master, I will utter the word in boldness as thy Power prophesied through Solomon. [132] 'The flood came forth and became a great and wide river'; that is the Flood of Light spread out in Chaos, in all the Regions of the Projections of the Self-willed one; and again, 'it engulfed them all, it poured them over the temple'; that is, it drew all the Powers of Light from the Projections of the Self-willed One, which they had taken from PISTIS-SOPHIA, and cast them into PISTIS-SOPHIA again. 'The enclosures and structures could not contain it'; that is the Projections of the Self-willed One could not hold the Stream of Light in the fenced places of the Darkness of Chaos: and again, 'they conducted it over all the earth, and it filled all things; that is, when Gabriel and Michael had poured it over the Body of PISTIS-SOPHIA, it brought to her all the Lights, which the Projections of the Self-willed One had taken from her, and her Body of Hyle became Light. 'They which dwell in the dry sand drank of it'; that is, all things in PISTIS-SOPHIA which had before been robbed of their Light, received their Light again: and the word 'their

thirst was assuaged and vanished'; [133] that is, her Powers ceased to lack their Light. 'They gave them a draught from on high'; that is, they gave them Light from the Stream of Light, which went forth from me, the First Mystery: and also 'blessed are the ministers of that draught'; which is the word thou didst speak, 'Michael and Gabriel performing their ministry, brought the Flood of Light into Chaos and also conducted it upwards. They will give the Mysteries of the Light of the Height to those to whom the Flood of Light has been entrusted'. Again, 'they have turned away their dry lips'; and that is, Gabriel and Michael have not taken for themselves any of the Lights of PISTIS-SOPHIA, which they have wrested from the Projections of the Self-willed One, but they have poured them into PISTIS-SOPHIA. 'Those who were free, received strength in me'; that is, all the other powers of PISTIS-SOPHIA, which the Projections of the Self-willed One took not away, were exceedingly endowed with strength and filled with Light by their own Co-partner of Light. [134] And again, 'they have vivified the Souls, infusing their breath, lest they should die'; that is, when they had infused the Light into PISTIS-SOPHIA, they vivified her body of Hyle, which they had previously robbed of its Lights, the body which was to have perished. And again, 'they set up the limbs, which were fallen, or so that they should not collapse'; which is, when they had induced into her her Lights, they set in order all her Powers, which were to have been destroyed. And again, 'they gave strength to their boldness'; that is, they received back again their Light, and became as they were formerly. 'They gave Light to their eyes'; which is, they received perception in the Light and knew the Stream of Light, which pertains to the Height. And again, 'all of them knew that they were in the Lord'; that is, all the Powers of PISTIS-SOPHIA knew themselves in turn through the Stream of Light. 'They were preserved by the water of life for ever'; which is, they (the Powers) were preserved through the Stream of the whole Light. And again, 'the Stream of Light drew them all, and drew them over the temple'; that is, when the Stream of Light had received all the Lights of PISTIS-SOPHIA, [135] and when it had torn them from the Projections of the Self-willed One, it infused them into PISTIS-SOPHIA, and turning quitted Chaos and ascended into the Perfection, *for thou art the temple*.* This is the interpretation of all the words which thy Power of Light spake through the Ode of Solomon." And when the First Mystery heard the words which Peter spake, he said unto him: "Well said, Peter; this is the interpretation of the words which were said."

And the First Mystery continued in his conversation and said: "It came to pass, therefore, as I had not yet led PISTIS-SOPHIA upwards out of Chaos, because they had not yet given me command from my Father, the First Mystery, Looking-within, that thereupon, when the Projections of the

* And, therefore, Jesus and every man, in one of his principles, is PISTIS-SOPHIA. PISTIS-SOPHIA is the repentant "personality".

Self-willed One knew that my Power of Light was taking away from them the Powers which they took away from PISTIS-SOPHIA, and that it had infused them into PISTIS-SOPHIA, and when they saw her clothed with Light, as she was from the Beginning, they were enraged with PISTIS-SOPHIA, and cried on high to their Self-willed One to come and help them, that they might again take away the Powers in SOPHIA. And the Self-willed One in the Thirteenth Æon, sent from the Height another great Power of Light, descending into Chaos, like to a Flying Arrow, to help its Projections, [136] in order that they might take away the Lights of SOPHIA again. And when that Power of Light had descended, the Projections of the Self-willed One, which are in Chaos, compressed PISTIS-SOPHIA and gained confidence exceedingly, and pursued her again with great terror and disturbance: so some of them compressed her, one of them changed itself into the shape of a Great Serpent, another into that of a Basilisk, *with seven heads*, and another into that of a Dragon; and also the First Power of the Self-willed One with the appearance of a Lion, and also all the rest of its Projections, in great number, kept re-inforcing one another, and afflicted PISTIS-SOPHIA, and again brought her into the lower Regions of Chaos, and again threw her into great confusion. And it came to pass that when they did this, she fled from before them* and came into the higher Regions of Chaos: but the Projections of the Self-willed One pursued after her and threw her into great confusion. It came to pass after this that there looked down out of the Twelve Æons, Adamas, the Tyrant† which also was wrath with PISTIS-SOPHIA, because she wished to come to the Light of Lights, [137] which is above all of them. And thereupon Adamas saw the Projections of the Self-willed One afflicting PISTIS-SOPHIA, to take away all the Lights in her. And it came to pass that when the Power of Adamas‡ had descended into Chaos to all the Projections of the Self-willed One; it came to pass when that dæmonial Power (*daimonion*) had descended into Chaos, that it overthrew PISTIS-SOPHIA; and the Power with the appearance of a Lion, and the Serpent, Basilisk and Dragon shapes, and also all the rest of the numerous Projections of the Self-willed One, surrounded PISTIS-SOPHIA together, wishing to take away her Powers again, and afflicted her exceedingly and threatened her. Thereupon she cried again to the Light, and sung, saying: 'O Light, thou didst help me. Let thy Light come to me, for thou art he who takest me to himself, and I come to thee, O Light: for thou art he who dost preserve me from the Projections of the Self-willed One and of Adamas, the Tyrant, and thou shall free me from all their hard threats'. And when PISTIS-SOPHIA had said this, [138] then again by the command of my Father, the First Mystery, Looking-within, I sent Gabriel and Michael

* Previously she had made no effort to escape them.

† See *Lucifer* vi, 35, p. 398, note 4.

‡ Previously called the Power of the Self-willed One.

and the greatest of the Streams of Light, to help PISTIS-SOPHIA, and I commanded Gabriel and Michael, to bear PISTIS-SOPHIA in their hands, so that her feet should not touch the lower Mist, and I ordered them, to guide her in the Regions of Chaos, in which they were to lead her upward. It came to pass, therefore, that when these Angels and the Stream of Light, were descending towards Chaos, and all the Projections of the Self-willed Deity and the Projections of Adamas saw the Stream of Light sending out its limitless Light, that they feared and let go PISTIS-SOPHIA, and the great Stream of Light surrounded her on every side, on the left and right and on all sides, and restored the Crown of Light to her head. It came to pass, therefore, that when the Stream of Light had surrounded PISTIS-SOPHIA, that she had confidence exceedingly, (nor did it cease to surround her on every side); nor did she fear the Projections of the Self-willed One, which are in Chaos; nor the other new Power of the Self-willed One, which it sent down into Chaos, like as a Flying Arrow; [139] nor yet because of the Power of the dæmonial Power, or of Adamas, which came forth from the Æons. And also by the command of myself the First Mystery, Looking-without, the Stream of Light which surrounded PISTIS-SOPHIA on all sides, shone with exceeding brilliance, and SOPHIA remained in the midst of the Light, and the Projections of the Self-willed One could not again change their appearance, nor could they stand because of the shock of the great Light of the Stream, which crowned her head. And of all the Projections of the Self-willed One, a great multitude, fell on her right hand, since she was the greatest possible Light, and another host on her left, nor could they approach PISTIS-SOPHIA at all for the great Light, but they all fell one above the other in turn. They came leading one another in turn, but could not do any evil to PISTIS-SOPHIA, because she trusted in the Light. And through the command of my Father, the First Mystery, Looking-within, I also descended into Chaos, being the greatest possible Light, [140] and directed my attack against the Power with the appearance of a Lion, which was a very great Light, and took away the whole of the Light in it, and suppressed all the Projections of the Self-Willed One, so that they should not come into their own region, to wit, the Thirteenth Æon, from that time forth. And I took away the Power which was in all the Projections of the Self-willed One, and all fell in Chaos, powerless, and I led PISTIS-SOPHIA forth, turning on the right hand of Gabriel and Michael; and the great Stream of Light went against them, and PISTIS-SOPHIA gazed upon her enemies, for I took away their Power of Light from them, and led PISTIS-SOPHIA forth out of Chaos, treading underfoot the Projection of the Self-willed One with the appearance of a Lion, and those with the shapes of a Serpent, Basilisk with Seven Heads, and Dragon. I made PISTIS-SOPHIA to remain standing upon the Projection of the Self-willed One with the appearance of a Basilisk with Seven Heads (3), which is stronger than them all in his evil doings; and I, the First Mystery, stood upon it, and took away all the Powers in

it, and destroyed all its Hyle, so that no seed from it should arise from this time forth". [141, 142] [And James came forward and recited the ninety-first Psalm.] "This is, my Master, the interpretation of the words which thou hast spoken. Harken, therefore, I will tell thee in boldness. 'He that dwelleth under the protection of the high one, shall be under the shadow of the god of heaven'; that is, when SOPHIA took confidence in the Light, she was under the Light of the Stream of Light, which issued in the Height from thee: and again, 'I will say unto the lord, thou art he who taketh me to himself, and my place of refuge is my god, I have put my confidence in him'; which is the very word which PISTIS-SOPHIA sang, [143] 'thou art he who taketh me to himself, and I come to thee'.* 'My god, I trust in thee, thou shalt preserve me from the snare of the hunters and from their hard speech'; which is the same as PISTIS-SOPHIA said; 'O Light, I trust in thee, for thou shalt free me from the Projections of the Self-willed One, and of Adamas, the Tyrant; thou also shalt free me from all their hard threats': and again, 'he shall make a shade for thy breast, and thou shalt have confidence under his wings', that is, PISTIS-SOPHIA is in the Light of the Stream of Light, which came forth from thee, and persevered in her confidence in the Light, which is on her left hand and on her right, which are the Wings of the Stream of Light.† 'Truth shall surround thee, like a buckler', that is the Light of the Stream of Light, which surrounds PISTIS-SOPHIA on every side, like a buckler: and again, 'he shall not fear the terror of night', which is, PISTIS-SOPHIA did not fear the terrors and disturbances, into which they had thrown her in Chaos, which is 'night'. [144] 'He shall not fear the arrow flying by day'; that is, PISTIS-SOPHIA did not fear the Power which the Self-willed One sent from the extreme Height, which came into Chaos like as a Flying Arrow. Therefore did thy Power of Light say: 'thou shalt not fear the arrow flying by day', because that Power came forth from the Thirteenth Æon, which indeed is the Lord of the Twelve Æons, and the Light for all the Æons. This is why there is mention of the 'day'. He shall not fear the thing walking in mist'; that is, PISTIS-SOPHIA did not fear the Projection with the appearance of a Serpent, which caused terror to PISTIS-SOPHIA in Chaos, which is the 'Mist'. 'He shall not fear the destruction and dæmonial Power at mid-day'; that is, PISTIS-SOPHIA did not fear the dæmonial Projections of Adamas, the Tyrant, which cast down PISTIS-SOPHIA in great destruction, which came forth from Adamas, from the Twelfth Æon. [145] Therefore, was it said, 'He shall not fear the dæmonial destruction at mid-day'. 'Mid-day', because it came forth from the Twelfth Æon, which is the mid-day. And also it issued from Chaos which is 'Night', and Night issued from the Twelfth Æon, which is between the two. Thus was it spoken, because the Twelve Æons are in

* Compare *pagg.* 17-19. "Come to us."

† The Dove.

the midst between the Thirteenth Æon and Chaos. 'A thousand shall fall at its left hand and ten thousand at its right, and they shall not come nigh it'; that is, when the Projections of the Self-willed One, in exceeding number, could not stand before the great Light of the Stream of Light, a multitude of them fell at the left hand of PISTIS-SOPHIA, and a multitude at her right, nor could they approach her, *to mould her*. 'But thou shalt gaze upon them, and see the recompense of sinners, for thou, O Lord, art my hope'; that is, PISTIS-SOPHIA gazed upon her enemies, which are the Projections of the Self-willed One, which all fell one above the other. [146] Not only did she behold them in this (distress), but thou also again, my Master, O First Mystery, didst take away the power of Light, which is in the Power with the appearance of a Lion, and also thou didst take away the Power of all the Projections of the Self-willed One, and also in that Chaos thou didst prevent them from coming to their proper Region, henceforth, from this hour. But not only did she behold them collapsed, one on the other, in turn, but also saw the penalty with which they were recompensed. Just as the Projections of the Self-willed One thought to take away the Light of SOPHIA from her, so didst thou recompense and repay them, and took away the Power of Light, which is in them, in place of the Lights of SOPHIA, who trusted in the Light of the Height. As thy Power of Light spake through David; 'thou hast made the height a place of refuge for thee: no ill shall approach thee and no plague come nigh thy dwelling', which is, when PISTIS-SOPHIA trusted in the Light and was being oppressed, she hymned to it; [147] and the Projections of the Self-willed One did her no evil, nor could they mould her, nor approach her at all. And again, 'he gave commandment to his messengers concerning thee, that they should keep thee in all thy ways, and bear thee in their hands lest at any time thou shouldst dash thy foot against a stone'; that is, thou didst charge Gabriel and Michael to guide SOPHIA in all the Regions of Chaos, until they should lead her on high, and to bear her in their hands, so that her feet should not touch the lower Mist, and those which pertain to that Region might seize upon her. 'Thou shalt tread upon the serpent and basilisk, and upon the lion and dragon; because he trusted in me, I will preserve him, I will overshadow him, because he has known my name'; which is, when PISTIS-SOPHIA directed her path upwards in Chaos, she passed over the Projections of the Self-willed One, over those which have the appearance of a Serpent, and of a Basilisk with Seven Heads, and over the Power with the appearance of a Lion, and that with the appearance of a Dragon, because by having confidence in the Light, she was saved from them all. This, my Master is the interpretation of the words which thou hast spoken." And it came to pass, when the First Mystery had heard these words, that he said; "Well said, James, thou blessed one."

COMMENTARY.

(1) It should be remarked that the Coptic text which is known as the *PISTRIS-SOPHIA*, has no general title, and begins without an inscription. There are four divisions, sections or books, the three last bearing titles. The first and second treat mostly of the drama of *PISTRIS-SOPHIA*, the second bearing the title in the text. The two last each bear the inscription "A Portion of the Prayers (? *teuchôn*) of the Saviour"; the third continues the narrative of the instruction given to the disciples during the eleven years after the "Resurrection", and the fourth differs so much from the others that some of the critics suppose it to be the work of another author, and consider that it contains a "simpler and older form of gnostic doctrine".

(2) *Dove*. See *Lucifer* vi, 32, p. 109, note 3. In the system of Marcus (*Philos.* vi, 47), the Dove is said to correspond to A and Ω, for the explanation of which see *Lucifer* vii, 38 p. 145, note 3. In the system of Cerinthus (*Philos.* vii, 33), we read: "Cerinthus, who was practised in the training of the Egyptians, said that the world was not made by the first God, but by a certain power which was separated from the authority which was over the universe, and it knew not the deity which was over all. He laid down, moreover, that Jesus was not born of a Virgin, but that a son was born to Joseph and Mary like all other men, but that he was more righteous and wise (than the rest). And after his baptism, the Christos descended upon him from the principle which is absolute over all,* in the form of a dove, and then he preached the unknowable father, and perfected his powers; but towards the end, the Christos flew away from Jesus; and Jesus suffered and rose again, whereas the Christos remained untouched by suffering, for it was essentially of a spiritual nature." The Christos is the glorified individuality, i.e., Manas-Tajjasi, or the Higher Manas with the glory of Buddhi upon it, whereas Jesus is the perishable personality of the Lower Manas.

It will be useful in this connection to compare what the "Secret Doctrine" says of "the mythical white swan, the swan of Eternity or Time, the *Kalahansa*" (I, 78). *Hansa* or "Hamsa is equal to 'a-ham-sa', three words meaning 'I am he' (in English), while divided in still another way it will read 'So-ham', 'he (is) I'—Soham being equal to Sah, 'he' and aham, 'I', or 'I am he'. In this alone is contained the universal mystery, the doctrine of the identity of man's essence with God essence, for him who understands the language of wisdom. Hence the glyph of, and the allegory about, *Kalahansa* (or *hamsa*), and the name given to Brahma neuter (later on, to the male Brahman) or 'Hansa-Vahana', he who uses the *Hansa* (or bird) as his vehicle', The same word may be read 'Kalaham-sa' or 'I am I' in the eternity of Time, answering to the Biblical, or rather Zoroastrian 'I am that I am'."

Again in the "Voice of the Silence", we read: "Saith the Great Law:—'In order to become the knower of ALL SELF,† thou hast first of SELF to be the knower.' To reach the knowledge of that SELF, thou hast to give up *Self* to Non-Self, Being to Non-Being, and then thou canst repose between the wings of the GREAT BIRD.‡ Aye, sweet is rest between the wings of that which is not born, nor dies, but is the AUM throughout eternal ages"§ (p. 5).

* *ek tes hyper ta hola authentias.*

† "The Tatwagyanees is the 'knower' or discriminator of the principles in nature and in man; and *Atmagyanees*: the knower of ATMAN or the Universal ONE SELF".

‡ "Kala Hamsa, the 'Bird' or Swan. Says the *Nada-Binda Upanishad* (Rig Veda) translated by the *Kumbakonam Theosophical Society*. 'A Yogi who bestrides the Hamsa (i.e., thus contemplates on Aum) is not affected by Karmic influence or crores of sins'. And again 'The syllable A is considered to be its (the bird Hamsa's) right wing, U, its left, M, its tail, and the *Ardha-matra* (half-metre) is said to be its head'."

§ "Eternity with the Orientals has quite another signification than it has with us. It stands generally for the duration of a *Kalpa* or a period of 4,320,000,000 years".

It is evident from the above that the Dove is a symbol of the "Higher Self" of man.

Readers of the *Theosophist* will find some very interesting additional information in the excellent article of Mr. C. Kotayya, on the "Hindu Theory of Vibration", in the October number.

(3) *Basilisk with seven heads.* The *Logoi* or "Saviours" of all nations are represented as treading on the head or heads of a serpent or dragon, or as transfixing the monster with their several weapons of power. This represents the conquest of Spirit over Matter (the "Old Serpent" or the "Great Deep"), which by spiritual transmutation finally becomes subservient to the divine will of the glorified Initiate, and the "Gods" or powers of nature, are conquered by the divine "Rebel", the *Asura*, the "Dragon of Wisdom", who fights against the Devas; *i.e.*, the activity of *Manas* triumphs over the passivity of pure spirit. Krishna crushes the seven-headed serpent Kalinaga. Hercules lops off the heads of the Hydra, the *water* serpent: the Egyptian Orante treads upon the serpent, while his arms are extended on a crucifix, and Horus pierces the head of the Dragon Typhon or Apophis; the Scandinavian Thor smashes the skull of the snake with his cruciform hammer, and Apollo transfixes the Python, &c., &c. All this signifies from one aspect the extension of the planes of consciousness and the corresponding domination of the planes of matter (symbolically, water) of which there are fundamentally seven.

"Like the *Logoi* and the Hierarchies of Powers, however, the 'Serpents' have to be distinguished one from the other. Sesha or Ananta, 'the couch of Vishnu' is an allegorical abstraction, symbolizing infinite Time in Space, which contains 'the germs and throws off periodically the efflorescence of this germ, the *manifested* Universe; whereas the gnostic *Ophis* contained the same triple symbolism in its seven vowels as the One, Three, and Seven-syllabled *Oeahoo* of the Archaic doctrine; *i.e.*, the One Unmanifested Logos, the Second Manifested, the Triangle concreting into the Quaternary or Tetragrammaton, and the rays of the latter on the *material plane.*" (S. D. i. 73.)

Thus while Kwan-Shi-Yin or Avalokiteshwara in Chinese symbology is crowned with seven dragons and bears the inscription, "The Universal Saviour of all Living Beings" (S. D. i. 471), the seven-headed Basilisk of the text of course typifies a lower and material aspect of this type of emanation of the universe, and not the primordial spiritual serpent with its glory of seven rays, or seven vowels. As there was a higher Hebdomad of seven supreme planetary spirits or Æons, so there was a lower Hebdomad. The Ophites allegorised this by saying that the Serpent, in punishment for teaching Adam and Eve (the 3rd race) to rebel against Ialdabaoth (the spirit of the Earth or gross matter), was cast down into the lower world and produced six sons, *i.e.*, had to incarnate in the bodies of the early races. In almost all the systems, the common postulate of ancient astronomy that there were seven planetary spheres and an eighth (that of the fixed stars) above them, was taught in various allegorical garbs, all shadows of the esoteric truth of the seven states of matter, the seven Globes of a Planetary Chain, the seven Principles in man, &c., &c.

The doctrine of the seven heavens is plainly set forth in an interesting apocryphal book called the "Ascension of Isaiah" which undoubtedly dates back earlier than the second century A.D., and was frequently quoted with approbation up to the time of St. Jerome. It is marked by strong docetic tendencies, and belongs to the Judæo-coptic school. After long silence it was brought into notice by Bishop Laurence in 1819, who published the Ethiopic MS., the only codex extant, with a Latin and English version. Further light was thrown on this interesting relic by the work of A. Dillman (Leipzig, 1877), who compared the Bodlein MS. with two others which were brought from Magdala after its capture in 1868. In this treatise a curious vision of the prophet is described. An angel of

the seventh heaven conducts the spirit of Isaiah through the seven heavens. In the firmament (*sc.* the earth) he sees Sammael (Satan) and his hosts engaged in internecine conflict. In the first is one sitting on a throne (*Vahan* or vehicle*) and angels on the right and left glorifying. Isaiah is told that this adoration is in reality offered to the Father in the seventh heaven and to his Beloved. In the second the same is seen, but on a scale of greater magnificence, and the prophet is again prevented from worshipping by the words: "Adore not, neither the angel nor the throne which are in the six heavens till, I have shown thee the seventh heaven." Thus were the third, fourth, and fifth heavens shown each surpassing the other in magnificence. In the sixth there was no throne, *neither was there any division of left and right*, but all in equal glory were praising the Father, his Beloved (Christ) and the Holy Ghost. Finally in the seventh, he sees the Father and "the Lord God, Christ who is called in the world Jesus," and the angel of the Holy Spirit. There are all the *Just*† worshipping the three, while Jesus and the Holy Ghost worshipped the Father. Later on we read of the descent of Christ through the seven heavens and firmament prior to his incarnation. (See *Dict. of Christ. Biog.*) For a full comprehension of this vision compare the diagrams in the *Secret Doctrine* (i. 153 and 200).

Now although the seven-headed serpent is found sometimes above and sometimes below the figure of the God or Initiate in symbology, and again has 1, 3, 5, 12, or 1,000 heads, yet in reality there is no confusion. For as the 1, 3, 5, and 7 primordial planes have their own sub-stages of emanation, so are the groupings and Hierarchies reflected each in the other. Therefore each plane is septenary and every pair of planes represent an upper and lower Hebdomad.

It is also interesting to notice with regard to the Thirteenth Æon and ΠΙΣΤΙΣ-ΣΟΦΙΑ standing on the seven-headed Basilisk, that in the Mexican tradition there are thirteen serpent Gods.

(To be continued.)

PROVERBS—TURKISH AND PERSIAN.

"Oh square thyself for use: a stone that may
Fit in the wall, is left not in the way."

"Each man has more of four things than he knows;
What four are these?—sins, debts, and years, and foes."

"Be bold to bring forth fruit, though stick and stone
At the fruit-bearing trees are flung alone."

"The lily with ten tongues can hold its peace;
Wilt thou with one from babbling never cease?"

"Thy word unspoken thou canst any day
Speak, but thy spoken ne'er again unsay."

"Oh babbler, could'st thou but the cause divine,
Why one tongue only, but two ears, are thine!"

"The sandal tree, most sacred tree of all,
Perfumes the very axe which bids it fall."

* Every principle and plane is the vehicle of the next superior one: thus the *Throne* of Satan (the earth) is said to be the *Footstool* of God.

† That is the "Perfect" or initiated: those *Gyanis* who have either attained final freedom, or can pass into the Turya State of Samadhi.

The Ober-Planes of a Conscious Universe.

IN an essay entitled "A Conscious Universe" I have endeavored to show that the Universe in its first condition is the appearance of Truth as Homogeneous Consciousness.

Space is the only word which properly describes this unit-manifestation. For this term is at once *indefinite* as applying to that which is universal; and *definite* as the positive expression of the matrix of worlds. The Great Void in which the countless stars sweep as they circle in the dance of Life is an Abstract Consciousness, and is the sustaining power of those stupendous *Thoughts* which in the course of time have crystallised into planetary forms. As a unit-manifestation, it represents an act of meditation without an object. For that which meditates, being universal, cannot be separated from its objective; and as abstract consciousness is non-existent with reference to the positive plane, it robs its object of all reality, leaving it an airy nothing, an undefinable conception realising itself as the appearance of Truth, and hiding under this mirage of the Real, the true meaning of non-being. Conscious of itself both as subject and object this act of comprehensive self-perception is the first and only one of REAL LIFE.

The next deals with the world of illusion and separates the meditator from its meditation. This is the sequel to the birth of conscious life, which, when once it has become positive, drops its relation to the reality in favor of that which it bears to the appearance, and, ceasing to be conscious of Infinity *per se*, becomes so only as represented by itself. It changes from a state of infinite abstraction to that of a definite cogniser of its own activity, with the accompanying realisation of *itself* as Space and Time.

We now come to the last act in the threefold drama which establishes the Existence, on the positive plane, of the underlying and *to us* non-existent Cause. It is the perception, by the one Consciousness, of finalities; for motion has appealed to abstract consciousness as the object of its thought. By this act we have the sundering of the subject, and Space becomes differentiated into units of formal Energy, representing different degrees of consciousness. In this way the immensity of the heavens is converted into a Universal Mind, held in a conscious state of vitality by its component ideas, which form a gradation of reflections of the One Self on its own existence—stretching from the perfection of Absolute Motion, or 1, to that of Perfect Rest or the Abstraction of Self, as 0.

I think that we may find a parallel to this in the action of the mind of Man. When his attention is aroused by some exterior object, he is first of all aware of a power to think within himself, which, as simple energy of

potential thought and unconnected with the objective thought, is an abstract reality. Then this indefinite energy becomes definite consciousness, and, in this second stage towards a finite perception, is conscious of itself as a given quantity of energy, equal and opposite to that of the incitement exercised on it by the object of perception. To put it in another way; the latent mind is in a state of abstract consciousness, the first awakening from which to a concrete perception of things external is preceded by a conception of Self as an active power equal in perceptive strength to the conscious vitality of the thing perceived. [N.B.—I hold everything (however devoid of *free* consciousness it may be—as is the case with inorganic matter) to owe its existence to an act of consciousness. Only in inorganic matter this action is absorbed in simply *being*, whereas organic matter possesses definite amounts of comparatively *free* consciousness, for consciousness is Life on our plane.] This parity of consciousness is the cause of the blending of every action of life with its corresponding law, the latter being the perceiver of the act which, as its appearance, is outside of it.

We will now enter into a detailed account of these three great phases of consciousness, beginning with a prologue.

PROLOGUE.

The whole theory of the Universe seems based on the following suppositions, which, from their reasonableness, amount to certainties. Because the Universe is manifested, there must be a manifestor. Because manifestation is an act, this latter must be *impelled* to action. Because an action is the realization of an impulse, it must be the positive expression of latent force. To this is added the self-evident fact that law guides the impulse and is amenable to the analysis of Reason, and that Reason must therefore be an innate quality of the First Impulse. Now since that which is innate in an impulse is its cause, we are driven to the conclusion that the Manifested Universe is impelled to manifest by a latent impulse, in obedience to the mandate of a Reason; which, being such for a *First* Impulse, is a supreme Reason of Reasons.

Having stated the general idea on which the following considerations are based, I will endeavor to construct a detailed development of the three First or Over-Planes of the Universe, premising that to be properly understood they should be viewed by the light of the arguments advanced in the essay entitled "A Conscious Universe".

PLANES.

The threefold act of the One Consciousness has taken place in space, and therefore we must now consider what effect it will produce as the Creator of a Universe. Although Space is abstract consciousness, yet,

since it is the home of phenomenal life, it appeals to us more as a Universe than in its real nature of self-realisation. And if we would understand anything of the mystery of evolution of life from life, and universe from universe, we must resort to the method of dividing Space into planes of existence. But these must also be planes of conscious activity, and, as they proceed naturally one from the other without break of continuity and according to reasonable law, their existence is neither fanciful nor arbitrary; whilst their comprehension is of the first importance to the right understanding of how to pierce the heart of the World in order to blend human life with the splendour of the Conscious ONE.

THE ONE SOURCE.

The source of these planes is, as has been already said, the One Consciousness; and as the Universe gradually unrolls in obedience to the first impulse to manifest, of the Reason of Reasons, it displays a new plane of existence at every turn. The unit-manifestation is the great *formative power*, because the force to which it owes existence is centralized in Self, in the perception of Self as One (see "A Conscious Universe"). The force thus centralized becomes the essence of form, and emanates the first plane. It (the impulse to manifestation) concentrates through active self-perception into the appearance of Truth, which, lighting up the consciousness of the One, turns it into a Space of real light, and the universe becomes self-enlightened. This ethereal effulgence has not the perfect purity which belongs to the phenomenon of abstract consciousness realising itself as One, because it is due to the action of opposities consequent on the One subject sundering itself into object and subject.

THE FIRST PLANE.

Space on this plane therefore appears as a great homogeneous light which illuminates the form of an abstract consciousness, or that which is limited only by metaphysical limits as One manifested.

Now this Form is Consciousness as One which, under the light of self-realisation, becomes the realised impulse to manifestation. So that the next plane of thought is the consciousness of the act of manifestation as the ONE "becoming" and the ONE "become", or the Impulse in its positive and negative condition. Conceived in the realms of non-being, it is impelled to an outer sphere where it bursts in passive self-consciousness of its act, as the appearance of positive Life whose form is the swing from 0 to 1, or a simple vibration. Lost in its manifestation, it, by an act of self-destruction manifests this *Form* of motion. And the death of action is the birth of Life, the dawn of a new existence glowing with light of self-appreciation. The vitality of the impulse as an act realising itself, is turned into light illuminating Space (or itself as object). And the impulse having now become an active cause (for it is a homogeneous light iridescent as an effect) manifests as a duality on the positive plane, or as subject

and object. The first, a light, falls on the act of self-destruction and discloses it as the form of the deed ; and by reflection this latter casts its shadow on infinite translucent Space, the shadow of that infinite and formal Consciousness or Wisdom typified by the Ophite Serpent, which we in a more prosaic age call by a more definite name—a Vibration.

The subject considered in its character of centralizing power, fixes this form (a vibration) in the consciousness of the Universe, from whence it reflects back as the Author of Being ; becoming at the same time the object of the self-reflection of Light.

From this springs the second plane of consciousness. For the abstract Perfection of perfect homogeneity which characterises the Light of Self-consciousness pure and simple on the first plane, gives place to a definite meditation on and comparison of subjective and objective being, which I take to be a necessary result of the foregoing development of conscious action.

We have seen that from another point of view this Abstract Light of the first plane becomes a centralizing power, because characterised as realised self-perception ; the activity of manifestation being centred in Self by the innate nature of its consciousness. Now a centralized Power concentrated into a form or object of conscious perception seems to me a definition of *ethereal substance*, and therefore in laying out the first Plane of Existence the Conscious ONE has clothed itself with Divine Substance pregnant with Potential Action, as latent vibration concentrated into a "something" through the power of Conscious Being. So that the activity of consciousness produces from itself the Substance of its Thought. However metaphysical this conclusion may appear, and therefore, in itself unsubstantial, it is surely not more so than the daily and hourly experiences of each one of us, who, while thinking through and by the aid of physical matter, yet evolves from his own power of perception the intangible realities of pictorial ideation.

COROLLARY.

We may conclude from what has just been said that, generally speaking, consciousness when active is so as a destroyer of its Cause of Action. And that because it is identical with its impulse, latent consciousness or consciousness in a passive state is best described by the word *Impulse*. So that the human mind when in a state of repose as when man is so to speak oblivious, is really in a condition of suppressed *impulsiveness*, which we call sensitiveness. This conclusion concerning the nature of mental activity and of powers of perception furnishes us with a key to the right knowledge of more than one practical problem connected with the interaction of Man and Nature, while it also forms the basis for successful enquiry into the effects of mental rest and its correct application to the nervous system.

PROLOGUE TO PLANE II.

The Light of the first plane discloses to the consciousness of the One Manifestor the form of the impulse in obedience to which it manifested, namely—the Vibration. In this way the Vibration is an actual objective fact of the positive plane. But the light which discloses it in its passive existence as Form, is itself the realised potentiality of the impulse. So that we have the Form of Power manifested by the Power which bore the Form, and the vibration vibrates with light, or *as light*.

Before descending to the second plane we must not forget that the ONE, the Vibration and the Light, are all three aspects of one consciousness, which bursting into light on the first plane, falls into the second in a shower of rays filling the Universe with the Sound of individual life, and wrapping the whole in the dead brilliance of potential fire and flame on the third plane.

PLANE II.

I have said that the first plane is the parent of the second as vibratory light. Now it is evident that this is really the appearance, which the Conscious ONE apprehends as the realisation of itself *by itself*. But the light disclosing the vibration causes it to become objective to its consciousness, and thus the ONE apprehending itself as a definite form of motion, pervades this form with its consciousness, and realises it in its infinite subdivisions of progress from its centre 0 to its limit as 1. But because it is a Universal Consciousness, it is aware only of universals, so that the infinite subdivisions of Self realised in the first case become aspects of the Universal ONE through the operation of the second, for they must be universal.

In the first case, the One Consciousness becomes separated into a progress of infinite divisions. In the second, each of these must be universal. The subdivisions are those of itself as Space (or Consciousness), by Time (or action); for activity *in Space* becomes Time. And this act of subdivision may be called the energy of perception meditating on the appearance of vibratory motion.

But as each of this apparently infinite number of combinations of Space and Time are equal to One as aspects of the Conscious Unity, the energy which animates them is in every case equal—as representing the sum of their dual natures—but different in the proportions which Space bears to Time in each individual combination. So that as the one factor increases, the other must diminish. But we surely may assume a vibration of consciousness to be a *thought!* If so, then each of these differently constituted vibrations gives us not only a different measure of the Impulse (or *First Impulse*), but also a different idea. Combining these two characteristics, we find that the first Conscious act of Manifestation on the second plane unfolds the whole inner history of the Impulse, laying it out in the

Universe as a vast effort at Ideation. In passing gradually from a state of Rest to that of Activity, the Universal Conscience lays itself out in degrees of consciousness.

Now we have shown how the Impulse, on completion, becomes self-realised consciousness as one homogeneous light. The same act therefore which produces this (the first plane), discloses the existence of a gradation of Conscious perception on the second plane. Each of which is both an idea and a ray of the ONE LIGHT, for each is self-consciousness (or light) separate and distinct from the one, yet equal to it. The Universe now assumes a double character. It is *Thought Manifested*, and it is *motion* converting these thoughts into Divine Substance. The latter is the starting point of the visible, whilst the former is the Life of Worlds. The Universal Substance must be considered as Space differentiated into vibrations, where the amplitude, or relative quantity of Space, varies directly to the rate of vibration, or Time, but in which each is potentially equal to one. Thought, or Divine Ideation, becomes a living body of Divine Substance, where every living part represents a universal idea individualised as a distinct aspect of the one. So that every ray of light represents an individual activity and a definite degree of consciousness. This is expressed as being the ratio of the Aspect (Space as ideal activity) to one, or the "Divine Ratio", which, for brevity, I shall in future name it.

The nature of a Ray of Primordial Light is therefore a conscious vibration, whose light (or self-perception) is an Aspect of the One, depending on the ratio which Space and Time (or amplitude and rate of vibration) bear to one another for its distinctive *personality*. But the ratio which this definite distinction bears to the Universe as a whole, confers *individuality* on each ray; a most important consideration—for here we have differentiation in what we may call the First Essence of the Phenomenal Universe, resulting in crowding space with a host of distinct individual conscious entities, which, in their collective individuality represent Space itself, and by their Personality confer on Space its peculiar property of dimensional values. In dealing with these first conceptions however, and for this second plane where Personality is more an attribute of the ideal than a separate existence—the word Ray, a colorless and indefinite term fitted to the objectivity of a plane beyond the comprehension of a finite mind, is a more suitable title than a name bearing with it mental qualities drawn from the observation of life on this plane.

Thus we see that on the second plane Space becomes split up into a host of intelligent entities. They are rather Forces endowed with innate intelligence than Persons. On this plane, their birth place, they are cold Rays, a peculiarity which is due to their Abstract Nature as Divine Ratios; but as will be seen presently, they become objective on the third plane through the reflex action of this same Divine Ratio, which, starting from the Individual to the ONE, flows back from the ONE to the Individual in a stream of vital Fire.

COROLLARY.

The two varying constituents of an individuality are therefore Space or Consciousness, and Time or Rapidity of Life, compared to the Vibration of a Unit Apprehension which serves as a common measure. It is therefore evident that as the first increases, the latter decreases, and that a maximum energy or 1, is found with a minimum of consciousness or 0 (Zero). On the other hand, when absolute motion manifests the vibration as 1, consciousness is entirely absent, having become changed into action.

LIGHT AS SOUND.

If we look at the differentiated individualities of the second plane only as separate vibrations such as we have already described, the analysis of their characteristics leads us to an interesting conception. In the first place, as aspects of one vibration they must all repeat it in some shape or other; and they have a common standard by which to measure themselves. But as we have seen, each has a characteristic rate of vibration, differently manifested. While by the differentiation of Light into rays, we have a progressive scale in which Consciousness as Space gradually withdraws into itself as self-realisation, proceeding until the visible energy of the one act has dwindled to a condition of perfect rest, and consciousness has lost itself in the Real. The amplitude of vibration changes at each gradation or individual arrestation of the consciousness upon itself. If we start from the beginning of the impulse and trace its progress the other way, the effort to realise grows, until its full manifestation is reached as absolute motion. Thus on this subjective plane, the amplitude is visible only by its activity and not as a distinctive of Space, and thus seems to be non-existent according to our physical notions of what constitutes a Thing. It nevertheless *is*—exists in the vibration as its root or conscious individuality, of which the definite activity is only the manifested appearance. These ideas may be better explained by an example borrowed from physics. Take a pendulum and let it swing across ever widening spaces in the same given time. The Energy manifested by each swing increases, because the rate of vibration remains the same, and it has therefore to cover more space in the unit time. This increase represents the different individual changes of Light, as rays, through the effect of the Divine Ratio which forces each to reproduce the ONE in relation to itself. And because such increase repeats the original vibration as its aspect, it must be in every way its octave pitched to a different intensity. Therefore the birth of the Sons of Light differentiates the Universe into octaves of the impulse or base note; and space is filled with Sound. Since these octaves are the result of the light of self-realisation or self-enlightenment, then Light, due in the first instance to a vibration or impulse which may be called a key-note, proceeds to strike out of itself one long drawn cry, colored by the presence of its octaves; the highest of which merging into nothing as the One Reality in a state of non-

being, and the lowest embracing all the others as the full expression of the activity of the One Consciousness—motion changed into Space, or objectivity ejected from its subjectivity.

HUMAN AND ETHEREAL CONSCIOUSNESS.

The vibration in its greatest amplitude is Consciousness in its condition of non-being; it is the ONE clothed in the full mystery of Perfect Truth. It becomes least conscious when most full of vital activity for Space. The matrix of positive Truth then appears only as motion, the other function of manifestation being concealed by it entirely. This proves logically the inherent quality of blindness which characterises Force, while at the same time showing the intimate connection between it and form. For as the mighty madness of an Infinite motion sinks by transitions into the deep calm of the waking Truth of All, the Universe of Space emerges little by little into waking life; growing in Form until the middle point is passed where sleep overtakes the World, and till, sinking under the weight of an ever-growing consciousness of Form, the Universe at last knows itself as ONE, and like a sudden flash of light Form disappears in conscious, glowing Truth.

Man, the highest symbol of evolution, reverses the order of this relationship of consciousness to Space and Time. For being in a state of progression towards supreme Wisdom, he is ever endeavoring to knit into his consciousness more and more of the energy of the first impulse. Whereas the First One receding in its successive devolutions from this point, aims at the knowledge of the finite, which is the starting point of planet-bearing life. Man, as a future God, reverses the cyclic movement of development; and while the Devas live through their perception of the Universe and a consciousness of their individual relation to it as a whole, the human Ego lives by being conscious of finalities and of his own position with regard to other conscious manifestations of finite causes.

THIRD PLANE.

We now come to the third and last of the three over-planes, the planes synthesized by the single idea contained in the word Consciousness. It is complementary to the second, and may be said to be the reflex action aroused by the activity of the individuality in each Deva. For that of the Conscious ONE is represented on the second plane by individually differentiated rays, which exist because they realise themselves as a ratio of conscious life to the One consciousness; making Divine Ratios of self-conscious identities, and causing the One to see itself as a single collection of many aspects. This knowledge constitutes a third phase or plane of thought, for, vitalised by a host of ideas it conceives itself as a *united* whole, instead of a homogeneous *one* as is the case on the first plane; while it differs from the conscious attitude assumed on the second plane, where it conceives itself in a multitude of different and separate aspects. It becomes

in fact on the last plane, a Universe alive with Godlike thoughts, which as rays of light acting with various degrees of Consciousness, are individual Egos. I will now show how and why this third plane must follow from the other two.

We must remember, in the first place, that we are dealing with three fundamental expressions of consciousness, each of which is supposed to proceed naturally from the other, and to be its complement, so that the full state of Conscious Activity necessary to create, externally and objectively, may finally unroll itself—from its passive Perfection of Subsistence to a Positive Perfection of Existence. On the first plane we have seen a Universal Consciousness awakened to a Perception of itself as an existing ONE. On the second we see the necessary extension of this activity of Perception in the comparison which *must* follow between its + and — oneness, which, as we have seen, results in differentiating itself into conscious and active entities—each individually distinct, yet representing in itself the thoughtful energy of a Universe. The third and last result which follows on the awakening of the Conscience of the Universe must be a Perception of itself as the Thinker, the conversion, by the action of the first Plane of Consciousness upon the second, of Rays into Thoughts; the re-action from which effect causes the Universal One to be conscious of itself as a Mind on the third Plane. So that on the first Plane we have the appearance of Truth converted on the third Plane into a Universal Mind, while the second Plane lies between the two, and represents the activity of individual life.

Now each ray of the second Plane is a current of conscious Perception starting from itself and ending in the Universal One, for it represents, as has been already shown, a Divine Ratio. The homogeneity of the first Plane thus becomes a synthetic centre of mental Power on the third Plane. The Consciousness of the ONE flows back therefore into each individual Idea, as being at the same time the Individual Idea and the Synthesis of all possible Ideas. Thus the Ray, colored with its own shade of Light, is enveloped in a Beam from the Central Sun, and thus the Individualised Idea becomes inseparable from every other Idea. For, as the beam of sunlight synthesises in itself every possible shade of color in the Sun, so does our metaphorical beam hold latent every possible aspect of Consciousness. Each forms a distinct and opposite duality, the Ray being a current of energy centralising towards the Universal One of the first Plane, while the Beam forms a current radiating from the central Power outwards; both are equal because universal. Yet how different from each other. For the vitality of the third plane comes from the existence of the second, and (similarly) the vitality of the Beam is due to the individuality of the ray it encloses; while, since it is conscious energy, it is plastic as Divine Substance, and consequently receives into itself the impress of the peculiar character of the ray pervading it when it becomes the Aura of the Ray. In other words each ray shrined in a Universe renders it peculiarly distinct from other Rays and Universes. Or we may look at it from another point of

view and say that each Idea is enveloped by a universal mind, which it informs with Individual activity. The mind receptive to the influence of the Ray is, according to our definition of quiescent mentality, in a state of latent Potentiality—universal in its capabilities. So that Space is now ready to burst forth into countless Worlds, each a complete Universe in itself, and each the Home of a Divine Being or Supreme Conception; to the activity of which or whom is due its existence. How this comes about concerns the development of the four under Planes.

The third plane is therefore a Universal Mind animated by individual conscious conceptions which have been called Rays, and which through their connection with the one mind become Beams of Light or Potential Flames; for a flame is the result of the united action of Ray on Beam. As the mind of man is the centre of manifestation for individual character, so is this third plane the centre for the activities of the Divine Beings of the second plane. Any manifestation on this third plane must carry with it the presiding characteristics of the vitalising Ray. If we consider it as a plane or universe of countless varieties of latent energies, the activity of any one of them will at once compel it to centralise around its individual activity on the second plane, from which it would receive its hall mark as belonging to a particular ray while still remaining one with the Universe.

THE THIRD PLANE AS FIRE.

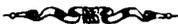
If we return to the analysis of the vibration of light and sound on the second plane, we see that each ray of light vibrates at a different amplitude. On the the third plane these various vibrations are collected into one, and while synthesised, they do not loose their individuality. So that we have one medium—the substance of the first plane—vibrating in different degrees of energy (see the example of the pendulum already given). But this is the definition of one medium at different temperatures; for heat is defined as the increasing of the vibration of an atom in such a way that the amplitude of its swing is affected, while the rate of its vibration is constant to a given time. Should this latter change, the substance undergoing the action of heat changes to a fresh constant or state of existence; for the amount of energy, computed in units of Time, represents the real individuality of a substance of which its form is but the appearance. On the second plane the different vibrations of the one consciousness are distinct. The one universal Thinker perceives itself to be the thought in each separate case. But on the third it realises itself not only as the thought, but at the same time itself as the Thinker of the thought. By so doing it co-relates the universe of ideas. This action on ideals must necessarily take effect on the Divine Substance manifested on the first plane and underlying all action. And therefore the co-relation of thought passes naturally into that of the ethereal Substance by which they are represented, so that the Divine Entities of Plane Two become animated by Divine Fire—are in fact Fires enveloped in *Potential* Flame on the third plane. Arguing from a

purely material point of view the Beam, the source of synthethic action, becomes a flame, saturating with its fiery breath the cold ray of individual Light by which it is especially vitalised, and in return for which vitality of individual Life, warms it into a Fire. In speaking thus broadly of fire and flame, it must not be forgotten that we are dealing only with Principles entirely subjective to Life, as we personally understand it, and that the gross animal vegetable and mineral heat of the physical plane, resembles its ethereal counterpart only in its subjective aspect of Law, and not as an objective producer of material phenomena. Heat is moreover evidently latent on these planes, because any effective manifestation of it at once becomes objective to it, and in fact has to do with the production of other and lower, because succeeding, planes of consciousness. Fire and Flame are merely essential on the Over Planes, and their objective manifestation concerns the production of the four under planes of Consciousness.

This concludes my attempt to sketch the Over Planes of a Conscious Universe. As they are only perceptions of Universals, they are entirely subjective to finite minds. Thus their details remain for many of us merely empty words which logic orders into groups so that we may obtain bearings which may keep us on our proper course in the great and noble quest for Truth.

Think of them as we will, we can only realise these Over Planes as Consciousness. And this one word expresses all we know of their actual effect upon us during our lives upon this Earth.

THOS. WILLIAMS, F.T.S.



THE USES OF PAIN.

Thy heart must learn the littleness of life,
 As lived by those, that know not its deep snares;
 Whose destination is but as the moth's
 That falls into the flame quite unawares.
 Thy heart must learn that naught may bring it rest;
 Nor pleasures, fame; nor women, wine, nor gold,
 Which drown the soul within their gloomy depths
 And make it bear but grief and pain untold—
 Thy heart must learn that deep within it burns,
 A light of purest and most hallowed flame;
 It is Thy Self; thy Highest Self, O man;
 Thrice happy he, who goes to whence he came!

And hast thou learned the lesson 'mid despair,
 That robbed thy life of joy and hope's sweet balm,
 And brought a raging storm, where former calm
 Made life a pleasure free of grief and pain?—
 Then look thou up; yea, and thine eye shall see
 A sign that pours new strength into thy heart,
 That evermore from thee shall not depart;
 For thou hast earned it through thy misery.

GEO. FALKENSTEINE.

Talismanic Magic.

AFTER reading an article you recently published under the above heading and in accordance with the suggestion at the end of the said article, I have made enquiries and elicited the following from a correspondent relative to the incident of the Lee Penny; I may add that my correspondent is alive now, and the events are fresh in his recollection. "As for its strange and most interesting history and the way it came into the possession of the Lee family, I have no reason to doubt the truthfulness of the account given by Robert Chambers in his pictures of Scotland. I have known about it myself for nearly three score years, and have conversed about it with old servants of the Lee family, and never heard the slightest whisper of doubt on these points, nor yet as to the incident relating to the Newcastle people borrowing it on the terms stated, nor the incident regarding Lady Baird of Saughton Hall. As to the genuineness of its curative virtues, I am not so sanguine, but I am a strong believer in hopefully using plain curative means. I say hopefully, because it is a recognised truth that the imagination has a great influence on invalids. Many facts are recorded in proof of this. It may be said that this does not apply to cattle. Certainly not, but it applies to those in charge of them, and causes them to use the means perseveringly; I was one of a small company who visited the Castle on 12th June 1861 for the purpose of seeing the 'talisman' and tasting water that had got the prescribed 'three dips and a sweet.' The man in charge went behind the door and applied the charm to the water in one tumbler and another was not so charmed. He set them down on a table before us, and first let us taste another tumbler of pure water, and then asked us to taste the other two and point out the one that had got the dips; the majority of our company after tasting both, pointed out the right one. Some might say that the man in charge put something into the water. Anyone who knew Peter Curne, for that was his name, would never for one moment entertain such an idea. Peter was a plain, honest man, and quite above doing such a thing. Now in reply to the question whether the Talisman is now much used for curative purposes, I even to-day made enquiry as to that, and was told that its fame was not so great as it once was. This I think may be accounted for by the fact that the present Laird of Lee, Sir Simon M'Donald Lockhart, is an officer in one of the regiments of the guards, which are stationed in or about London; and only his mother, Lady M'Donald Lockhart, and his sister, Miss M'Donald Lockhart, and a niece, Miss Mott, occupy Lee Castle. It may be easily understood that they will not encourage crowds

to visit them for the purpose of seeing the jewel. Lady M'Donald Lockhart is a very old lady, and like others advanced in life, prefers quietness and retirement, still, I never heard of any respectable party calling to see it and being refused. It is always kept at Lee Castle except at times when the family are away, when, for safety, it is deposited in a safer place in suitable custody. I may add in conclusion that some few years ago a lady from England, who was afflicted with rheumatism in her limbs, came, used the charmed water and was cured."

Thus far my correspondent. I will add a few lines myself and then finish.

Lee Castle is situated in the Vale of Clyde a few miles below Lanark, about twenty-seven miles from Glasgow, and is famous on account of the celebrated family or race of people who have owned it from a remote period of Scottish history. Its approach is very fine, and the grounds contain some of the grandest trees in the country, one of these being of great antiquity and belonging, it is believed, to the original Caledonian Forest. At Lee Castle no money was ever taken from those who came to be cured, and no words were permitted to be spoken when dipping the talisman in the water. A few years after the stone was returned from Newcastle, a complaint was raised by a gentleman, named Hamilton, against Sir James Lockhart of Lee, "anent the superstitious using of ane stane set in silver for the curing of diseased cattel". An investigation was accordingly held by the Synod of Glasgow. (You understand that the Synod is the highest Court in the Church of Scotland except the General Assembly.) Well, the Synod of Glasgow came to the conclusion that Sir James Lockhart be permitted to use the "Penny" under certain safeguards, and exempted him from the crime of sorcery, the penalty of which at that time was death by burning. That the reverend Court were believers in the mysterious medicinal properties of the "Penny" is attested by the following document:

"The Assembly having inquerit the manner of using thereof, and particularlie understude be examination of the said Laird of Lee and otherwise, that the custom is only to cast the stone in some water, and give the diseased cattel thereof to drink, and that the same is done without using evil words such as charmers use in their unlawful practises, and considering that in Nature there are monie things seen to work strange effect, quof no human wit can give a reason, it having pleasit God to give unto stones and herbes a special virtue for the healing of monie infirmities in man and beast, advise the brethren to surcease their process, as quarm, they perserve no ground of offence: and admonishes the said Laird of Lee in using the said stone, to take heid it be usit hereafter wt least scandal that possibly may be."

So far as I can learn no one can say a word about where Sir Walter got his idea of the Talisman.

F.T.S.

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The Jewish Representative Mazza, the Christian Mass.

CHRISTIANITY is an offspring of Judaism. The relations of the Israelite to Jehovah prefigure, and are reproduced in, the relations of the Christian to Christ. The Jewish sacred writings are the Christian Old Testament. The Jewish psalter is the Christian psalm book. The Jewish custom of reciting, singing, or chanting devotional exercises daily, at stated hours, is continued in the manner of celebrating or saying the Divine Office by the more ancient Christian Churches and the several religious orders at duly regulated intervals. The Jewish usage of blessing, breaking, and devoutly partaking of bread and wine daily, in common, at the commencement of the family meal, was observed by the early Christians, whose habitual breaking of bread is repeatedly mentioned in the New Testament, and was the precursor of the devotional grace before meals. In all these things Christianity is debtor to, is the counterpart of Judaism. Is it likely that this passing over of the one into, this reappearance of the one in, the other, this absorption, this adoption of so much of the old by the new, would have been kept within these limits?

The history of the Jews is a history of passing over. Their designation "Hebrews", taken from a remote ancestor—was this because of the suitability of its meaning?—signifies "pilgrims", "wanderers", "passers over". Their forefather, Abram, migrated or passed over from Chaldæa to Canaan. His descendants went down and passed over into Egypt, where they were reduced to bondage. When their deliverance was about to take place the destroying angel passed over their firstborn and slew the firstborn of their oppressors. Through the slaying of the firstborn of Egypt they passed over from the bondage of Mizraim to the freedom of Canaan. This sparing and passing over was commemorated by them as the Passover. Hence their peculiar and distinctive feast, commemorating the beginning of their independent existence as a nation through this sparing and passing over, was called "The Passover".

But while and by passing from the servitude of Egypt they passed under the bondage of the Law.

The founders of Christianity were Jews.

As Jews they were born under the bondage of the Law.

Their ancestors had not been able to free themselves from the physical bondage of Egypt. They were unable to free themselves from the spiritual bondage of the Law.

Jesus determined to deliver them from this bondage.

For the ten commandments of the decalogue he substituted the two commandments of love.

For the bondage of the Law he substituted the freedom of the Gospel.

Into this freedom his followers passed.

The Passover of the Jews in Egypt was due to the sacrifice of a lamb—a lamb for each household—whose blood was sprinkled on the lintel and doorposts of the sacrificer's house; and each house whose entrance was so sprinkled was passed over by the destroying angel. Thus runs the narrative.

This lamb was called "The Lamb of God".

The Passover of the Christians was consummated by the taking of the life of Jesus, who submitted to an ignominious death rather than renounce the teaching of his life—that man is the son of God, and should suffer no intervention between himself and his Divine Father—and thus secured spiritual freedom to such of his followers as so valued it.

Hence Jesus, thus slain at the Paschal season, was likened to the Paschal lamb, and so came to be called "The Lamb of God". But to those who so likened him the meaning of the sacrifice must have been identical.

Now the blood of the Lamb of God slain in Egypt was in no sense shed as an expiating or atoning sacrifice. Sprinkled on the entrances of their houses it served to distinguish the obedient and innocent children of Israel from the disobedient and guilty Egyptians. The innocent were spared through it, the guilty punished.

When Jesus delivered himself into the hands of his enemies he is reported to have said of his followers, "If ye seek me, let these go their way". Those who so wrote must have believed that he gave himself up to secure the freedom of his followers. As a fact his followers were spared—left free—when he was taken. The doctrinal analogy here is significant.

Either Passover, whether of the Jew or the Christian, had its proper commemoration.

The celebration of the Passover was obligatory on all Jews.

The proper celebration of the Jewish Passover could only take place within the precincts of the holy city, Jerusalem.

Each intending celebrant previously selected a lamb, and, placing his hands upon its head, dedicated it as his Passover. This lamb was then known as, and upon occasion called, the Passover of the dedicant.

On the day appointed for the celebration each celebrant, personally or by representative, took his Passover to the temple and slew it in the prescribed way, that its blood might be sprinkled on the altar. After this each took the body of the Passover—his "Body"—home, to be roasted as commanded; and at the close of the festive meal distributed its flesh to all present, that they might take and eat thereof.

This celebration could only take place at Jerusalem, as already stated. But the keeping of the feast was obligatory on all Jews, as previously

mentioned. Hence there was a common celebration observed by all the children of Israel not in the holy city. This was known as the feast of unleavened bread—the celebration of the *Mazza*.

The celebration of the *Mazza* was in this wise.

Immediately before the feast the celebrant selected a *Mazza*—an unleavened bread—and set it apart for, and dedicated it as, his representative Passover.

This *Mazza*, representing the body of the slain Paschal lamb—of the lamb which should have been slain and eaten at Jerusalem, but could not be slain and eaten here—was folded in a napkin and conveyed to a place prepared for the purpose, where it was hidden away. There it remained till the close of the festive meal. Then the celebrant fetched it from its concealment and, solemnly breaking it, distributed the fragments to all present—a fragment to each—who reverently took and ate thereof—partook thereof with him—as the representative Paschal body—the “Body” of the celebrant.

The Christian commemoration was also a celebration with a *Mazza*, and thus came to be designated the “Mass”.

There the celebrant, at first the head of the family (or most distinguished person present, at his invitation)—whose office, after the service became a congregational communion and the gathering together ecclesiastical and “Catholic”, had the designation and attributes of a priesthood imputed to it—dedicated or consecrated the representative *Mazza*, and at the close of the festive meal—afterwards converted into a solemn religious service—formally broke, partook of, and distributed the fragments to all present, who were thus partakers with him of the representative, of his representative Paschal body—of his “Body”: through which partaking all entered into, and thus bore witness that they were in communion with each other.

The ritualistic ceremonial of the Good Friday Mass, or “Mass of the Presanctified” as it is termed in the Church incongruously called “Roman Catholic”, distinctly points to this origin, as well of the Mass as of its designation, for a consecrated *Mazza* is reserved on the previous day, and, enveloped in a napkin, is solemnly borne to a place duly prepared for its reception (and quasi-entombment—thence commonly spoken of as the sepulchre); from whence it is reverently fetched at the appointed time, and consumed by the priest with due ceremonial.

The ritual observance of the Mass confirms the thus indicated origin.

The priest washes his hands before the consecration as does the Jewish celebrant before the dedication.

With the edge of the paten he indents the *Mazza* he is about to consecrate, to ensure a clean fracture at the formal breaking thereof, as does the Jew with the edge of the patena the bread he is about to bless.

He mingles water with the wine in the prescribed manner of the Jews.

He extends his hands over the Mazza and wine he is about to consecrate, as does the Jew.

He raises his eyes to heaven in invoking the eucharistic blessing, as does the Jew.

He reverently elevates the consecrated Mazza, and then the consecrated wine, as does the Jew.

He reserves consecrated Mazzas at the daily Mass for other communicants; as does the Jew the few fragments of the blessed bread at the daily common meal or communion, which are left on the table to be partaken of by any who may arrive late: but he consumes the whole of reserved Mazza at the Mass of the Presanctified, as do the Jews the whole of the representative Mazza at the Paschal Mass.

Before the withholding of the cup from the laity it was passed round at the daily Mass, as at the Jewish daily communion. At the Jewish Passover and Paschal Mass each had his own cup; as tradition says was the case at the first Christian Paschal Mass: and each Jew sprinkles some of the wine, as representative blood, with the finger, while all stand and chant the solemn commemoration of the Exodus.

There are also certain divergencies hardly less significant in teaching value, since they would have necessarily followed the substitution of a sacramental for a social communion, the conversion of commemorative elements into the accidents of an underlying divine Presence; for, besides the withholding of the cup from the laity at the daily communion, the Paschal commemoration, as represented by the Mass of the Presanctified, is not a communion service in any sense of the word; and even at the Mass which has taken the place of the daily communion, and superseded the breaking of bread of the New Testament, priest and people do not partake of the one bread, for the priest himself consumes the whole of the Mazza, which he formally breaks, and most generally communicates others with unbroken Mazzas reserved from some previous Mass: and even so, only communicates a select few of those present instead of giving to all, so that the symbolism of the act disappears in the so-called and decidedly miscalled Catholic communion; while the worship of a mysterious Divine Presence in the consecrated elements has been substituted for it.

Combined with these points of agreement and divergence there is a singular mingling of the ceremonial of the Jewish daily breaking of bread with that of their Paschal celebration or Mass in the Roman ritual of the Christian Mass: for—

While the Jew mingles water with the wine in the ceremonial cup of the Paschal celebration only, the priest mingles water with the wine he is about to consecrate, at every Mass throughout the year—

While to the Jew three cups are obligatory at the Paschal feast or Mass only, the cup of each being replenished by a server, three cups are enjoined on the priest at every Mass throughout the year, of which the second and third, replenished by the server, are taken as ablutions—and

While by the Jew the Mazza is only used during the Paschal week, and only at the first celebration of the feast as a Mass, in the Roman Church it is used at every Mass and all the year round.

The daily communion of the early Christians, repeatedly spoken of in the New Testament as the breaking of bread, was not a sacramental observance. It was the act of sanctifying an ordinary meal. Of those present, the blessing and breaking of the bread and blessing and passing round of the cup, was always the act of the head of the household or guest of the highest dignity. Hence the import of the Scriptural record of the apostolic breaking of bread from house to house: for the teachers of the people always had the place of honour given to them at their visitations, and, thus becoming the accredited breakers of bread, came in the end to be regarded as a special order of higher rank. But that in those days this was merely an office of courtesy inherited from Judaism is shown by the act continuing to bear its distinctive Jewish designation—the breaking of bread.

Afterwards, when the priestly function was usurped and submitted to, the family breaking of bread by the head of the household or the guest of highest rank, acting at his invitation as his representative, was merged in the congregational breaking of bread by the priest, and then the familiar act had a sacramental character imputed to it, and, because all present had to partake of the consecrated elements, only the sacramentally qualified were permitted to be present, the unqualified being dismissed with the warning *Ite, missa est*, "Go, it is the Mass", which then preceded instead of closing the mystic service.

The sacramental imputation, engendering an ever-increasing reverence, caused a yet higher character to be attributed to the consecrated elements, which were thus made the occasion and subject of so much devotion, until—from being the representatives of the body and blood of the Paschal Lamb for which they had been substituted, to prevent the shedding of whose blood they had been used—they came to be regarded as, and were at length dogmatically declared to be, the body and blood of him whose innocent blood had been shed upon the cross. And then those who had been excluded from the Mass, because not sacramentally qualified to partake of the divinized elements were commanded to be present, to worship the consecrated Mazza and wine of which the consecrator alone was to partake.

But although the celebrant had changed his character, although certain mysterious consequences were dogmatically imputed to his official acts, although the familiar breaking of bread had become the ceremonious celebration of the mysteries, the Christian Mass must have remained what it was intended to be—a commemoration of the Passover at the last supper.

This Mass, as celebrated by Jesus, can have no other meaning than the one imparted to it by him.

Jesus was a Jew.

Those who celebrated this Mass with him were Jews.

This Mass—this way of celebrating the feast of the Mazza, of unleavened bread—must have been familiar to all Jews.

The only novelty about it was the celebration in Jerusalem.

By *so* celebrating the Passover *there* Jesus broke, passed over the Law.

By giving this celebration as a commemoration of himself *as then acting*, he made it the celebration of this, of his Passover—of his deliberate passing over the Law.

The words of dedication, of consecration, must have been familiar to all Jews.

Hence, when placing a fragment of the broken Mazza—the breaking of which *then* and *there* represented the breaking of the Law—before each of those present he said, “Take, eat, this is my body”, they must one and all have understood him to mean, This is, this takes the place of my Paschal body. This is the “Body” of *my* passover.

He could not have conveyed any other meaning by these words. Could not have had any other meaning in his own mind while uttering them. To have so acted, so spoken without declaring that he acted and spoke in a sense other than the act and words naturally bore, would have been consciously to mislead and deliberately to deceive his followers.

HENRY PRATT, M.D.



THE THOUGHTS OF MARCUS AURELIUS ANTONINUS.

(Translation—GEORGE LONG.)

All those things at which thou wishest to arrive by a circuitous road thou canst have now, if thou dost not refuse them to thyself. And this means, if thou wilt take no notice of all the past, and trust the future to providence, and direct the present only conformably to piety and justice. Conformably to piety, that thou mayest be content with the lot which is assigned to thee, for nature designed it for thee, and thee for it. Conformably to justice, that thou mayest always speak the truth freely and without disguise, and do the things which are agreeable to law and according to the worth of each. And let neither another man's wickedness hinder thee, nor opinion, nor voice, nor let the sensations of the poor flesh which has grown about thee; for the passive part will look to this. If then, whatever the time may be when thou shalt be near to thy departure, neglecting everything else thou shalt respect only thy ruling faculty and the divinity within thee, and if thou shalt not be afraid because thou must some time cease to live, but if thou shalt bear never to have begun to live according to nature, then thou wilt be a man worthy of the universe which has produced thee

The spherical form of the soul maintains its figure when it is neither extended towards any object, nor contracted inwards, nor dispersed, nor sinks down, but is illuminated by light, by which it sees the truth, the truth of all things and the truth that is in itself.

Have I done something for the general interest? Well, then, I have had my reward. Let this always be present to thy mind and never stop (doing such good).

Jottings in India.

IT is by no means my intention to make these "Jottings" other than their name implies. No system, no consecutive order will be followed, but I fancy a few brief thumb-nail sketches may interest some, at least, of the readers of *Lucifer*, and tend to promote the cordial mutual interest and help between East and West, which the Theosophical Society has already done so much to bring about.

* *

In Bombay, the majority of our active members belong to the Parsi community, the most liberal and energetic section of the Indian people both in thought and action. But they owe much to our Brother, Tookaram Tatya, whose disinterested devotion and splendid work, in rendering accessible both the classical and mediæval treasures of mystic lore that exist in Sanskrit and the vernacular languages of India, is beyond all praise. The Bombay Branch meetings would be a treat to any lover of keen intellectual discussion on metaphysical and philosophical subjects; and the acumen and quick insight into such problems displayed by young men among the Hindus, who come there as enquirers and listeners, would make most cultured and thinking Englishmen wonder. True, much of such discussion is "unpractical"; and I had often to drag back to the solid ground of practical realities discussions which tended to lose themselves in the waste spaces and misty depths of the limits of human thought, that region where words become mere counters, and even the best devised metaphysical terminology tends rather to mislead than to enlighten.

* *

A new scene—Surat—the first *point d'appui* of the western invasion of India that has now culminated in the British Empire in the East. A quaint town, Hindu within and without in character, less Europeanised far than Bombay and other places; the funny pill-boxes that call themselves shops, the picturesque crowds of light, dark, and black-skinned men and women, in their bright colors and classical draperies, form a picture that will long dwell in my memory. But I will describe in detail a meeting of the Theosophical Society Branch there; for it is so utterly different from anything we are familiar with in the West, that an attempt, however imperfect, must be made to paint a word picture of a scene that the brush of an artist would delight to trace.

* *

Imagine a two storied house, built somewhat in the old Pompeian style round a square central court, or rather well, for it is too small to

call a court in earnest. Above, this is open to the sky, and the way to the upper story is a narrow flight of stone steps projecting from one wall of the well. The roof is flat, but upon it is built a single room, some twenty feet square, with four door-windows opening on the cardinal points, its roof being dome shaped. Here is where the President of our Surat Branch sits to study and meditate, and here was held the first meeting of the Branch that I attended. When I arrived, the sun had set some two hours and the rapid gloom of an Indian night shrouded everything around. I was met at the entrance, which is a lofty portico supported on tall smooth-plastered white columns, by Mr. Trivedi and his friends, two of them holding candle-lamps, somewhat like those used by travellers in railway carriages for better light in reading. The light falling on the dusky faces, the bright eyes, white and colored dresses and various turbans, and flashing back from the white stucco walls, made a picturesque, but withal somewhat weird and uncanny scene.

* * *

Ascending the stairs, we entered the room on the roof, and within a few minutes, I found myself in one corner of the room, the entire floor being filled with cross-legged figures, half visible in the dim light of a single candle-lamp burning in the middle of the floor, besides a long thin stick of incense slowly smouldering away on its tiny brass stand. After my address the President asked if I had any objection to their proceeding with their usual exercises, and I then found that the Branch (which originally was a separate society known as the "Sanatan Dharma Samaj" created by Mr. Trivedi for the revival of true moral teaching in India on the basis of Universal Brotherhood) meets regularly *every* evening for ethical and philosophical discussion and instruction from its President. At these daily meetings it is their habit to chant a series of *slokas* in Sanskrit, inculcating ethical principles and maxims and invoking the higher powers to aid them in living according to the principles of Universal Brotherhood. I assented gladly, and the entire room soon began to vibrate with the peculiar rhythm of Sanskrit chanting. The flame of the candle danced in responsive vibration to the sounds, though the voices were low and subdued, and strange thrills seemed to course through me. Circles of blue aura shot with gold formed and dissolved in the open space round the lamp, and the light smoke of the incense wreathed and coiled itself into shapes which seemed somehow to have a meaning. As the chanting rose and fell one's mind seemed gradually to be caught in the music and the rhythm, it grew calm and peaceful, and though I could not understand one word, there was no inclination of the attention to wander or of the mind to occupy itself with other thoughts. The chanting lasted half an hour or more: the time seemed to have fled by enchantment.

* * *

This Surat Branch of ours, by the way, is doing admirable work by

distributing ethical literature in the vernaculars, as well as in maintaining a *free* vernacular school of over one hundred boys in which, besides the usual subjects of a thorough vernacular course of teaching, special stress is laid upon the teaching of ethics on the broadest basis of Brotherhood, and in the form of poetical maxims well calculated to take deep root in the minds of children.

* *

In judging of the work which the Theosophical Society—or rather, its two Founders—has accomplished, one must look not only within but even more outside the actual circle of the Society itself. For in many ways the influence of the Society is felt and shown under forms that otherwise would escape our reckoning. Among such I give a prominent place to the growth of “Sabhas”, or Associations for various purposes throughout India. The principle of co-operation had found little application in India—from the native side at least—prior to the advent of the Theosophical Society. Now Sabhas are springing up in all directions, and very many of them owe their existence to the example of the Society, not to mention the fact that the active management of a large proportion of them is in the hands of the members of the Theosophical Society. Such, for instance, is the “Sanmarga Samaj” of Bellary, before which I had the pleasure of delivering two lectures a short time ago. Its rules and objects appended hereto* show sufficiently the source of its inspiration, and prove how much good the Theosophical movement is doing in India in these indirect ways.

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The moving spirit, the active worker, and inspirer of all that is done in

* BELLARY SANMARGA SAMAJ (established in April, 1887). Objects.—The adoption and promotion of such measures (*Vide* Appendix A) as will improve the material, moral, and spiritual condition of the people, and with this view. (1) The diffusion of useful knowledge among the people; (2) the practice of virtue and the inculcation of it to others; (3) the promotion of social and economical reforms (*Vide* Appendix C).

Appendix A.—The measures adopted and the institutions maintained at present to promote the objects of the Samaj are:—(1) Free Sanskrit School, open to all free of charge every morning and evening; (2) The exposition of the Bhagavad Geeta every Sunday evening; (3) Moral teaching in schools, and distribution of prizes to pupils therein; (4) Public moral and spiritual preaching; (5) Publication and distribution of moral, spiritual, and social tracts and papers on treatises of a similar nature; (6) Fortnightly lectures on moral, spiritual, social, and economical subjects in the Samaj Hall.

Appendix C.—Principles of the Samaj. The following are adopted as principles of the Samaj and every member is requested to endeavor to the best of his power, to secure them: Moral—(1) The discontinuance of obscene songs and jests on marriage and other festive occasions; (2) The discontinuance of nautches on such occasions and in temples; (3) The better treatment of women in delicate health; (4) The discouragement of the promiscuous bathing and washing of clothes of men and women in exposed places; (5) The disuse of spirituous liquors and intoxicating drugs; (6) The discountenance of litigation and the settlement of differences by arbitration; (7) The discouragement of gambling; (8) The discouragement of indiscriminate charity. Social—(1) The promotion of interdining among the different divisions of the same caste; (2) The promotion of intermarriages among the different divisions of the same caste where interdining is allowed; (3) The promotion of female education; (4) The encouragement of the use of shawls, umbrellas, and shoes by women; (5) The promotion of intercourse among ladies of different castes; (6) The better treatment of widows; (7) The messing together of the male and female members of a family; (8) Discouragement of women eating on the refused leaves of their husbands. Economical—(1) The discouragement of marriages without the means of subsistence; (2) The curtailment of marriage and funeral expenses; (3) The discouragement of the passion for jewellery, and particularly of jewels for children; (4) The improvement of agriculture and the conservation of manure; (5) The revival or the development of the manufacturing and other industries; (6) The promotion of technical education; (7) The promotion of joint-stock enterprise; (8) The discouragement of running into debt. Health and sanitary—(1) The prevention of early marriages; (2) The securing of healthy homes and well-trained children; (3) Promotion of sanitary improvements. N.B.—Tracts and pamphlets in English and vernacular on the above principles contributed by members for publication will be received by the Secretary and submitted to the Committee for approval.

the Sanmarga Samaj is an earnest and devoted Theosophist, Mr. R. Jagannathiah Garu, who was converted from blank Materialism some years ago, through the influence of Theosophy. But he is also most ably seconded in his philanthropic work by the President of the Bellary Municipality, a man who is in all but name a Theosophist, and soon I trust will be numbered in our ranks as an active member of the Theosophical Society.

* * *

Passing Gooty—where the Society has a Sanskrit school, thanks to the generosity of two of its members, Messrs. Srinevasa Rao and Kesava Pillai—and Cudappah, where we have also a Branch, let us pass on to Adyar, the head-quarters of the Society.

* * *

Drawbacks there doubtless are to the situation of the head-quarters, such as its distance (7 miles) from Madras, and the fact that Madras itself is far from being as active a centre of the national and intellectual life of India as either Bombay or Calcutta. But none the less Adyar is in itself a perfect Paradise; standing in extensive and well-kept grounds, surrounded with magnificent trees, palms, peepul, fig, mahogany, etc., it overlooks on one side the wide expanse of a tidal river, in the middle of which lies a large island. Over the tree tops can be seen the distant ocean, on which the moon sheds her silvery rays, that glitter through the luxuriant foliage in the calm evening air. The buildings themselves are all tinted a uniform terracotta color, the traditional hue of a yogi's robes, and, seen from a distance nestling among the green trees, produce a harmonious effect, in pleasing contrast to the stained and discolored hue of the white cement with which most Indian houses are covered.

The main building consists of two stories, but the upper covers only a small part of the whole, being composed only of two large rooms and their usual bath-rooms, etc. It would add greatly to the effect of the building, as seen from the approach across the bridge, if a room could be added above, forming a third story. A roof supported on arches filled in with the open tile work, which I shall describe presently, would be a most welcome addition; but, alas! the Theosophical Society is poor, and such an addition would cost at least £100, and no generous soul has yet been found to contribute that amount.

On the ground floor is first the splendid open hall wherein the Conventions are held, in shape a Thor's hammer, supported on masonry piers, the spaces between which are filled in with semi-circular tiles of brick so arranged as to form a most graceful design, and while admitting both air and light freely, yet to exclude the ardent rays of the sun. The floor of the hall is still, for the most part, of simple brick, but some day we hope to have it all paved with marble, like the vestibule of the house itself, which forms the handle of the *tau*, and like the passage, just erected, which

connects the main building with the Adyar Oriental Library. The latter is a lofty, well-proportioned building, entered through splendid doors of carved wood, a present to the Society from an Indian Prince. Within, the walls are covered with books, MSS., and palm leaf books on three sides. The end opposite the entrance door is formed of a lofty screen, also of carved wood, which shuts off a small room in which hang behind curtains the portraits of the Masters.

Besides the main building there are two detached bungalows. The one nearest the entrance gate now contains the President's private office and that of the *Theosophist*. The further one contains two rooms, now occupied by two Hindus, who are preparing themselves here for a tour through some of the Branches.

Our dining room is in a detached building, where is also the kitchen, store-room, etc.; and there are several other small buildings in various parts of the grounds, one of which has been fitted up as a kitchen for the Brahmins, who either stay here or attend our meetings.

It is a lovely place for a colony of student-workers, as anyone would say who had spent a moonlight evening on the roof of the main building, discussing metaphysical questions, Hindu folk-lore and religion, and the weird stories of magic and spooks, which are still largely current among the peoples of Hindostan.

B. K.



THE THOUGHTS OF MARCUS AURELIUS ANTONINUS.

How plain does it appear that there is not another condition of life so well suited for philosophizing as this in which thou now happenest to be.

In the same degree in which a man's mind is nearer to freedom from all passion, in the same degree also is it nearer to strength; and as the sense of pain is a characteristic of weakness, so also is anger. For he who yields to pain and he who yields to anger, both are wounded and both submit. . . . Consider how much more pain is brought on us by the anger and vexation caused by such acts (acts which disturb us) than by the acts themselves at which we are angry and vexed.

Neither in writing nor in reading wilt thou be able to lay down rules for others before thou shalt have first learned to obey rules thyself. Much more is this so in life.

See what things are in themselves, dividing them into matter, form, and purpose.

How can it be that the Gods, after having arranged all things well and benevolently for mankind, have overlooked this alone, that some men, and very good men, and men who have had most communion with the divinity when they have once died should never exist again, but should be completely extinguished?

But if this is so, be assured that if it ought to have been otherwise the Gods would have done it. *For if it were just* it would also be possible, and if it were according to nature, nature would have had it so.

From my mother (I learned) piety, beneficence and abstinence, not only from evil deeds, but even from evil thoughts; and further, simplicity in my way of living far removed from the habits of the rich.

The Great Accuser.

DEAR the bottom of the descending passage of the great pyramid, set into the solid masonry, may be seen a white stone upon which are rudely engraved certain hieroglyphics. Upon washing away the dust of ages, upon either edge of the tablet there was found an outline of the sacred cow. On the right horn of each was the red comb of the cock, and on the left horns a bunch of peacock feathers. By pressure here and there along the margin of the tablet a yielding point was at length found and the tablet swung slowly into the passage, revealing a rude sarcophagus. The coffer contained a mummy, bearing on its blackened surface the same emblems found on the tablet, and a small roll of papyrus gave the following explanation.

During the construction of the great pyramid there continually hung upon the steps of the workmen one who came at last to be known as the Great Accuser. Vanity sat upon his brow like a crown of peacock feathers, and he claimed to be of higher caste than any of the real workmen, and that by divine right he should be placed over them and at the head of the Temple. He was repeatedly informed that every avenue was open to him, and that in the Order of the Pyramid he was highest who served best. The Great Accuser engraved many tablets and wrote many scrolls, reminding the reader in every line of his own greatness and God-given mission to lead and to command. Nothing came amiss to him, for he claimed that genius such as his had many needs, and so it really seemed. In early youth he had been under instruction of the "brothers of the shadow", and had become Grand Master of their art, whose motto was "*suppressio veri, suggestio falsi*". Steeped to the very lips in lechery and lying, bold and shameless in his daily life, knowing every sinuosity of sin, he could the better accuse the innocent and paint to the last vulgar detail his own debaucheries while falsely charging them on others. He made no concealment of his vices, but shamelessly gloried in them. If thousands only spoke his name, he cared not whether fame or infamy trimmed the lamp that fed his vanity. He forced his way into the courts of the temple, donned the robes of the high-priest, and substituted Bacchanalian rites for the sacred fire of Truth that flickered and went out in his presence. When women, lured ignorantly to his snares, protested their allegiance to hymeneal altars and refused the sacrifice, he roared with laughter, and praised their virtue in the "tests of initiation". Scorning the execration he had won, he determined to be crowned hierophant. "Give me your suffrages", he cried, "ye scum of all the earth. I, only I, am fit to lead and rule.

Refuse my wish, balk my high ambition, and I will blast ye all, and hurl stone from stone of your old pyramid."

The pyramid rose, pile upon pile, till into its mighty mass were wrought the secret art, the music of the spheres fixed in stone. Patiently the workmen toiled, leaving all gates ajar, that the poor deluded soul might enter, if he would, knowing well the outcome of their toil, and that none could be refused, even at the eleventh hour, who knocked in the right way.

It was then that his mission as the Great Accuser grew upon the would-be hierophant. Alike to him were youth and age, man or woman, friend or foe. Turning to the record of his own dark soul he hurled the filthy fragments broadcast, massing the residue of venom on those to whom he had often knelt in homage and lauded to the skies, and whose only sin consisted in refusing him suffrage when he sought the crown of hierophant. Rule he could not, not even himself; then ruin dire! If not fame, then infamy! So he became the Great Accuser, making each step of his, as deeper in his moral mire he sank, an accusation against another.

Here the papyrus was defaced by time, and no more was learned.

Tradition says that every age, when man seeks higher knowledge, is thus beset by those who play at fast and loose: demanding all for self, and bent on rule or ruin, they become at last the Great Accuser; the karmic record of their lives, distorting, like a crooked mirror, every shape, and changing even the face of an angel into a filthy image of his own. Karma-Nemesis never slumbers, and never dies. Just as the name of Judas goes down the corridors of time as one of the twelve apostles, even so when the pyramid is completed, a peacock's feather engraven on stone in a dark recess preserves the lasting record and the awful Karma of the Great Accuser.

Know ye not that it was written by one of old, "Whosoever shall fall upon this stone, shall be broken, but upon whomsoever this stone shall fall, it shall grind him to powder". And again, "He who would be greatest among you let him be the servant of Truth".

VERITAS SWARA, F.T.S.



THE ANGRY TREE.

IN Australia there grows a species of acacia commonly called the "angry tree". It reaches the height of 80 feet after a rapid growth, and in outward appearance somewhat resembles a gigantic century plant. One of these curious plants was brought from Australia and set out in Virginia, Nevada, where it has been seen by many persons. When the sun sets the leaves fold up, and the tender twigs coil tightly, like a little pig's tail. If the shoots are handled the leaves rustle and move uneasily for a time. If this queer plant is removed from one pot to another, it seems angry, and the leaves stand out in all directions like quills on a porcupine. A most pungent and sickening odour, said to resemble that given off by rattlesnakes when annoyed, fills the air, and it is only after an hour or so that the leaves fold in their natural way.

Mystic Lore of Gems and Crystals.

FROM ancient times belief in the magical properties and talismanic virtues of gems and crystals has been prevalent, especially in the East, the source of mystic wisdom. But in these days to credit anything in Nature with occult virtue is held to be a foolish thing, and the practical moderns see no "power to charm" in precious stones, save by their commercial value. So that a jewel once venerated by the Magi of old, as a talisman possessing wondrous power, is to-day for the world at large a valuable ornament, and nothing more. Therefore, let us search for ourselves the lore of the past, and learn the mystic virtues that precious gems possessed in vanished ages.

The Diamond first shines forth. It was held in peculiar veneration by the ancient Romans: fastened on the left arm it banished all nocturnal terrors and was a safeguard against insanity. Moreover, it was held to possess the power of counteracting the effects of poisons and detecting their presence by becoming dim and moist. This belief continued to a late period, but diamonds (probably pulverised) are enumerated as being among the poisons administered to the unfortunate Sir Thomas Overbury by the infamous Earl and Countess of Somerset. A quaint old writer says: "He who carries the diamond upon him, it gives him hardihood and manhood and keeps his limbs whole. It gives him victory over his enemies if his cause be just: keeps his wit good, preserves him from sorrow and strife and the illusions of wicked spirits." But the diamond must be given freely, "without coveting or buying", in order to possess these virtues in their full force: furthermore, it loses its talismanic power by reason of the sins of him who bears it. More than one famous diamond has been regarded as the guardian of the ruler of that country to which it belonged; and the *Koh-i-noor* now in the possession of the English Government is looked upon in this manner by the natives of India, who see in its transfer the downfall of their ancient monarchy. The diamond is under the influence of Mars, and should, correctly speaking, be set in fine steel, iron being the metal of that planet.

The Moonstone is not a diamond, though the late Wilkie Collins so declared in his weird novel of that name; but is a beautiful, though not rare stone, peculiar to Ceylon. It was held in veneration on account of its lunar attraction, and Pliny describes it as "shining with a yellow lustre", also, as containing an image of the moon, which daily waxed and waned according to the state of that luminary.

The Amethyst was esteemed by the toppers of ancient Rome and Greece from a belief that it was a remedy against drunkenness: it was also thought to sharpen the business faculties of merchants and, like the diamond, to counteract the effects of poisonous drugs: and he who possessed one was able to capture birds and beasts easily.

The Sapphire, sacred to the Sun, and called the stone of stones, cured boils, restored weak sight, extinguished fires, mended the manners of its wearers and made the melancholy cheerful. Until the time of "ye dreadful fire" of London there was, in old St. Paul's Cathedral, a famous sapphire presented by Richard de Preston, citizen and grocer, which cured infirmities in the eyes of all who resorted to its virtues. The stone, however, perished with the cathedral.

The Crystal has been famous through all time for the visions beheld

in it by clairvoyants. A Beryl was the most favorite medium, for Aubrey tells us in his "Miscellanies" that "A Berill is a kind of crystall that hath a weak tincture of red in it, wherein magicians behold visions. When Sir Marmaduke Langdale was in Italy, he went to one of those who did show him a crystal wherein he beheld himself kneeling before a crucifix. He was, at that time, a Protestant, but afterwards became a Roman Catholic." Rosetti in his weird, magnificent, ballad, "Rose Mary", sets forth the awful powers of the spirits of the Beryl, the stone that is:—

"Rainbow-hued through a misty pall,
Like the middle light of the waterfall."

Dr. Dee said of his famous crystal (now in the Ashmolean Museum at Oxford), that it "was brought to him by the angels of God, and that the form of it was round and large". There are crystal-seers even in these practical days, and the present writer has many psychic friends who behold visions in gems and crystals, or even spheres of common glass.

The Ruby, when bruised in water, relieved weakness of the eyes and helped disordered livers: if the four corners of a room, house or garden, were touched with it they would be preserved from lightning, tempests, or worms: it dispersed foul air and kept lovers' faith unbroken, and when worn it was impossible to hide it, as it would show through the thickest covering.

The Topaz stopped bleeding and possessed marvellous powers of emitting light. One was presented to a monastery by the noble Lady Hildegarde, wife of Theodoric, Count of Holland, and this stone was said to send forth so brilliant a light, that in the chapel where it was kept prayers were read without any other lamp. The virtues of the topaz increased or decreased according as the moon was new or old, and when cast into boiling water, it at once deprived it of heat.

The Pearl was greatly venerated in the early ages for its occult virtues. They were said to be brought forth by boiling the gem in meat, when it healed the quartan ague. Bruised in milk, and taken internally, it was good for ulcers and cleared the voice. The Greeks and Romans believed that pearls were formed from the dew of heaven falling into the open shell of the oyster during the breeding season, and they wore crowns of them as amulets.

The Emerald was held to have the power of blinding serpents who gazed on its lustre; but it strengthened the human sight, and the ancients were never tired of looking at their rings if this gem was set therein. The Holy Grail, of the Arthurian legends, was said to have been a chalice formed of a single emerald used by the Redeemer at his last supper. Brought from heaven by angels, it was preserved by Joseph of Arimathea, and is yet believed to be on earth, angel-guarded, but visible only to the entirely pure. Among the virtues ascribed to emeralds was that of proving if lovers kept troth or no. In allusion to this belief, L. E. L. has written:

"It is a gem which hath the power to show
If plighted lovers keep their troth or no;
If faithful, it is like the leaves in spring;
If faithless like those leaves when withering."

The Empress Josephine wore only emeralds after her divorce from Napoleon, and was painted in them by Isabey. An emerald set in copper should be an appropriate love token, as both gem and metal are under the influence of the planet Venus.

The Turquoise was also good for the sight, and was thought to be "a cheerer of the soul"; furthermore it diverted the evil of any fall that might happen to its wearer. It grew paler as its owner sickened, lost its color entirely at his death, but recovered it when placed on the finger of a new and healthy possessor. Suspended by a string within a glass it told the

hour by striking against the side : and he who possessed one believed that he might fall from any height without injury, as the stone attracted to itself the whole force of the concussion.

The Opal was not regarded by the ancients as the bringer of misfortune ; on the contrary it was believed by them to possess the virtues of every gem whose color appeared on its prismatic surface. It also conferred the gift of invisibility on its wearer, and was invaluable for the sight : hence the name "opal" or "eye-stone". It is the matter-of-fact moderns who regard this gem as ill-omened. A Russian who meets with one when purchasing goods will buy nothing more that day, looking on the opal as "the evil eye". The French dislike this stone as being unlucky, and lately, a friend of the present writer, who is a learned physician and occultist, ascribed certain misfortunes that had befallen him to his having come into possession of a beautiful opal ring, till one of the stones breaking he had them removed and replaced by pink coral, whereupon his ill luck ceased.

The Carbuncle anciently (believed to be produced in the head of a species of fox) had the same power of emitting light as the topaz ; and the *Garnet* produced discord between lovers, but preserved the health and spirits.

Agate, Coral and *Amber* are among the gems of inferior value, possessing mystic virtues. Powdered agate mixed with water was believed to be an antidote to snake poison ; and storms could be averted by burning agates. Coral beads are worn in India as amulets ; and the Italians to this day fasten little coral branches round the necks of their children and horses, to neutralise the effects of the "Malocchio" or evil eye. It has ever been held a charm against witchcraft, and to protect the wearer from tempests and robbers.

Amber also was worn by children as a charm, and by adults as a protection against insanity ; suspended from the neck it cured the ague. The Shah of Persia carries about him a cube of amber, supposed to have fallen from Heaven, and believed to have the power of rendering him invulnerable. Amber, ground up with honey or rose oil, was formerly a specific against deafness or dimness of sight. Tacitus describes the amber gatherers as a sacred nation, worshipping the mother of the Gods, called Hertha.

The Onyx in the Middle Ages was believed to expose its owner to the assaults of demons, hideous dreams at night and law suits by day. *The Crysolite*, on the contrary, expelled phantoms, and brought all kinds of good fortune.

The Loadstone was formerly set in wedding rings, being indicative of love's attraction. Armed with this wondrous mineral, a man might walk freely among reptiles, as they had then no power to harm him. Paracelsus and other mystics have written extensively upon the marvellous virtues of the loadstone, both as a curative and a magnet.

The Facinth and *the Bloodstone* also possessed extraordinary properties. The former cured fever and dropsy, banished evil fancies, restrained luxury, and rendered its wearer victorious, powerful, and agreeable ; while if set in gold, those virtues were greatly increased. The latter, if wetted in cold water, was invaluable for the cure of wounds, and was used by the West Indians for that purpose.

The ancient writers mention many stones the very names of which are unknown in our day, that in past ages were held to possess miraculous powers : but they were either altogether fabulous, or if they existed, were so rare as to have been unknown save to very few. Thus, *the Bezoar* stone, said to be procured from the kidneys of a wild animal found in Arabia : *the Toadstone* growing in the toad's head ; *the Snakestone* and many others all possess this apocryphal origin, being most probably ordinary mineral substance under other names. The early Christians bestowed religious and

emblematical significations upon precious stones, probably with a view to ridiculing the occult virtues ascribed to them by ancient philosophers.

The following are the gems and metals under the influence of the seven chief planets :—

Saturn	Onyx	Lead
Jupiter	Cornelian	Tin
Mars	Diamond	Iron
Sun	Sapphire	Gold
Venus	Emerald	Copper and Brass
Mercury	Loadstone	Quicksilver
Moon	Crystal	Silver

Among the ancients, rings or talismans formed of each stone and metal, with certain ceremonies, at the times when their respective ruling stars were strongest, were venerated as possessing all the virtues of the planets under which they were formed.

HERESA.

[The above is of course the superstition of the occult tradition. Comparative study in this field of research has yet to be attempted, when it will be proved that there is a true scientific basis in the widespread belief in the virtues of the "tears of the Gods".—Eds.]



Har-dwar ; or, The Mysteries of the Himalayas.

(Continued from p. 158.)

“**I**T is the maker of all things, knows all things, is self-originated (or the Soul and the Source), the creator of time, endowed with excellent attributes, the lord of Pradhana (rudimentary matter), of the embodied spirit, and of the Gunas (three qualities), the cause of liberation from the world, of the world’s continuance, and the bondage which it involves. Glory to It, which is first the creator of the universe, next its upholder, and finally its destroyer; glory to It in this three-fold character. As water falling from the sky, though having but one flavor, assumes different flavors in different bodies, so It, associated with the three qualities (Sattva, Rajas, and Tamas, or Goodness, Passion, and Darkness), assumes three states (those of creator, preserver, and destroyer), though Itself unchanged. Immeasurable, It measures the worlds; desiring nothing, It is the fulfiller of desires; unconquered, It is a conqueror; utterly indiscernible, It is the cause of all that is discerned. Though one, It from one or another cause assumes this or that condition; Its variations are compared to those which crystal undergoes from the contact of different colors. It is known as abiding in our hearts, and yet as remote; as free from affection, as ascetic, merciful, untouched by sin, primeval, and imperishable. It knows all things, Itself unknown; sprung from Itself (or self-existent), It is the source of all things. It is the lord of all, Itself

without a master ; though but one, It assumes all forms. It is declared to be that which is celebrated in the seven Sama Hymns ; to be That, which sleeps on the waters of the seven oceans, whose face is lighted up by the God of seven rays (Fire), and which is the one refuge of the seven worlds. Knowledge which gains the four classes of fruit (virtue, pleasure, wealth, and final liberation), the division of time into four yugas (ages), the four-fold division of humanity, all these things come from It, the four-faced. Yogins (devout contemplative men), with minds subdued by exercise, recognise It, the luminous, abiding in their hearts ; and so attain to liberation from earthly existence. It comprehends the truth regarding Itself, It is unborn, and yet becomes born ; It is passionless, yet slays Its enemies ; It sleeps and yet It wakes. It is capable of enjoying sounds and other objects of sense, of practising severe austerity, of protecting Its creatures, and of living in indifference to all external things. The roads leading to perfection, which vary according to the different revealed systems, all end in It, as the waves of the Ganges flow to the ocean. For those passionless men whose hearts are fixed on It, who have committed to It their works, It is a refuge, so that they escape further mundane births. Its glory as manifested to the senses in the earth and other objects, is yet incomprehensible ; what shall be said of Itself, which can be proved only by the authority of scripture and by inference. Seeing that the remembrance of It alone purifies a man, the rewards of other mental acts also, when directed towards It, are thereby indicated. As the waters exceed the ocean, and as the beams of light exceed the sun, so Its acts transcend our praises. There is nothing for It to attain, which it has not already attained. Kindness to the world is the only motive for Its birth and for Its actions."

Here she suddenly stopped and appeared to listen to something. I was so much absorbed in what she was reading, that I scarcely noticed the sweet music before she attracted my attention to it by her attitude of a listener. It was a delicious, charming music, flowing from a grove which was at a short distance from where we were sitting ; though I could not see any human being, the voice seemed to emanate from the branches of the nearest tree in the grove.

"Do you hear the music, guest ?" she asked.

"Yes", answered I. "Who sings ?"

"I do not know, but I have often heard that music emanating from the same grove, but on my running there to find out the person I have invariably failed. It is so strange, and whenever I asked Guruji what it meant, he would only smile at my curiosity and say it is music by an unknown spirit, whom you cannot see before you have learnt the practice of *Dhyan*. You can hear the sound, but not see the form."

"And is it really a fact—can I go and see if I find anyone ?"

"No", she said, impatiently, "do not. Once I had a sorry experience of it. The music deluded me from one tree to another, until I got quite but the music is sweet. You hear what it sings ?"

“Yes, I do. Every syllable is distinct and well pronounced, even though coming from a distance,” and as I was saying this the following lines were distinctly heard by me :

“ Upon these airy regions flying
Down I look to learn and laugh,
Every new life seems a secret,
Surely I know always half
All the knowledge, all the wisdom
I sought once and I seek now,
Half forgotten, half forgetting,
Fly above and wonder how.

The world is vexed by death ; decay
The frames of mortals wears away.
Do I not note the circling flight
Of those still robbers, day and night,
With stealthy tread, which hurrying past
Steal all our lives away at last ?
When well I know how death infests
This world of woe, and never rests,
How can I still, in thoughtless mood,
Confide in future earthly good ?
Since life with every night that goes,
Still shorter, and yet shorter grows,
Must not the wise perceive how vain
Are all their days that yet remain !
We, whom life's narrow bounds confine,
Like fish in shallow water, pine.
While men on other thoughts are bent—
Like those on gathering flowers intent—
As lambs by wolves are snatched away,
They fall to death a sudden prey,
Before they yet the good have gained
For which they every nerve had strained.
No moment lose ; in serious mood
Begin at once to practise good ;
To-morrow's task to-day conclude ;
The evening's work, complete at noon ;
No duty can be done too soon.
Who knows whom death may seize to-night,
And who shall see the morning light ?
And death will never stop to ask
If thou hast done, or not, thy task,
While yet a youth, from folly cease,
Through virtue seek for calm and peace,
So shalt thou here attain renown,

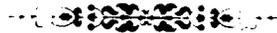
And future bliss thy lot shall crown.
 Death interrupts the futile dreams
 Of men who, plunged in various schemes,
 Are thinking ; ' This or that is done ;
 This still to do ; that just begun.'
 As torrents undermine the ranks
 Of stately trees that crown their banks,
 And sweep them downwards to the main,
 Death tears from earth those dreamers vain.
 While some are all on traffic bent,
 And some on household cares intent,
 Are fighting hard with pressing need,
 And struggling wives and babes to feed,
 Or with some other ills of life
 Are waging an incessant strife ;
 Death these hard toiling men uproots,
 Before they yet have reaped the fruits
 Of all their labor, all their thought,
 Of all the battles they have fought.
 Death spares no class, no rank, nor age,
 He carries off the fool, the sage,
 The knave, the saint, the young, the old,
 The weak, the strong, the faint, the bold.
 As soon as men are born, decay
 And death begin to haunt their way.
 How can'st thou, thoughtless, careless, rest,
 When endless woes thy life infest ;
 When pains and pangs thy strength consume—
 Thy frame to dissolution doom ?
 Forsake the busy haunts of men,
 For there has death his favorite den.
 In lonely forests seek thy home,
 For there the Gods delight to roam.
 Fast bound by old attachments' spell,
 Men love amid their kin to dwell.
 This bond the sage asunder tears ;
 The fool to rend it never cares.
 Some do advise, that I should please
 With sacrifice the deities.
 Such rites I disregard as vain ;
 Through these can none perfection gain.
 Why sate the Gods, at cruel feasts,
 With flesh and blood of slaughtered beasts ?
 Far other sacrifices I,
 Will offer unremittingly ;

The sacrifice of calm, of truth,
 The sacrifice of peace, of ruth,
 Of life serenely, purely spent,
 Of thought profound on Brahma bent.
 Who offers these, may death defy,
 And hope for immortality.
 But once I thought that I should wed,
 And sons should gain to tend me, dead,
 By offering pious gifts, to seal,
 When I am gone, my spirit's weal.
 Now *I* shall ask no pious zeal
 Of sons to guard my future weal,
 No child of mine shall ever boast
 His rites have saved his father's ghost.
 Of mine own *bliss* I'll pay the price,
 And be myself my sacrifice."

As the two last lines met my ears the scene at the Ganges—the being standing above the waters—occurred to my memory, and impatiently I asked my fair companion: "Do let me go to that grove; perhaps I may see—know—recognize he who sings this, a being whether of this world or the next—the Sound is so familiar, could he be my" And with these words, in a moment I was on my feet and rushed towards the grove, my fair companion running after me with the book in her hand half closed.

U. L. DESAI, F.T.S.

(To be continued.)



THE THOUGHTS OF MARCUS AURELIUS ANTONINUS.

I learned from my great grandfather not to have frequented public schools, and to have had good teachers at home, and to know that on such things a man should spend liberally.

Begin the morning by saying to thyself, I shall meet with the busy-body; the ungrateful, arrogant, deceitful, envious, unsocial. All these things happen to them by reason of their ignorance of what is good and evil. But I, who have seen the nature of the good that it is beautiful and of the bad that it is ugly, and the nature of him who does wrong, that it is akin to me not only of the same blood or seed, but that it participates in the same intelligence and portion of the divinity. I can neither be injured by any of them, for no one can fix on me what is ugly nor can I be angry with my kinsman, nor hate him. For we are made for co-operation, like feet, like hands, like eyelids, like rows of the upper and lower teeth. To act against one another then is contrary to nature; and it is acting against one another to be vexed and turn away.

The soul does violence to itself when it is overpowered by pleasure or pain.

Let the duty which is in thee be the guardian of a living being.

African Magic.

BY TAU-TRIADELTA.

BEFORE we enter into the subject of the occult art as practised on the West Coast of Africa, it will be well to clear the ground by first considering for a moment what we mean by the much-abused term "Magic".

There are many definitions of this word ; and, in bygone ages, it was simply used to designate anything and everything which was "not understood of the vulgar". It will be sufficient for our purpose to define it as the knowledge of certain natural laws which are not merely unknown but absolutely unsuspected by the scientists of Europe and America.

It is a recognised fact that no law of Nature can be—even for a single moment—abrogated. When, therefore, this appears to us to be the case—when, for instance, such a universally known law as that of the attraction of gravitation seems to be annihilated, we must recognise the fact that there may be other laws at present unknown to Western science which have the power of overriding and suspending for the time being the action of the known law.

The knowledge of these hidden laws is what we understand by the term occult science, or magic. *And there is no other magic than this*, and never has been, at any period of the world's history. All the so-called "miracles" of ancient times can be and are reproduced at the present day by magists when occasion requires. An act of magic is a pure scientific feat, and must not be confounded with legerdemain or trickery of any kind.

There are several schools of magism, all proceeding and operating on entirely different lines. The principal of these, and on whose philosophy all others are founded, are the Hindu, the Thibetan, the Egyptian (including the Arab) and the Obeeyan or Voodoo. The last named is entirely and fundamentally opposed to the other three : it having its root and foundation in necromancy or "black magic", while the others all operate either by means of what is known to experts as "white magic", or in other cases by "psychologizing" the spectator. And, a whole crowd of spectators can be psychologized and made at the will of the operator to see and feel whatever things he chooses, all the time being in full possession of their ordinary faculties. Thus, perhaps a couple of travelling fakirs give their performance in your own compound or in the garden of your bungalow. They erect a small tent and tell you to choose any animal which you wish to see emerge therefrom. Many different animals are named in rotation by the bystanders, and in every case the desired

quadruped, be he tiger or terrier dog, comes out of the opening in the canvas and slowly marches off until he disappears round some adjacent corner. Well, this is done simply by "psychologizing", as are all the other great Indian feats, such as "the basket trick", "the mango tree", throwing a rope in the air and climbing up it, pulling it up and disappearing in space, and the thousand and one other similar performances which are "familiar as household words" to almost every Anglo-Indian.

The difference between these schools and that of the Voodoo or Obeeyah is very great, because in them there is a deception or want of reality in the performance. The spectator does not *really* see what he fancies he sees: his mind is simply impressed by the operator and the effect is produced. But in African magic, on the contrary, there is no will impression: the observer does really and actually see what is taking place. The force employed by the African necromancers is not psychological action but demonosophy.

White magists have frequently dominated and employed inferior spirits to do their bidding, as well as invoked the aid of powerful and beneficent ones to carry out their purposes. But this is an entirely different thing: The spirits which are naturally maleficent become the slaves of the magist, and he controls them and compels them to carry out his beneficent plans. The necromancer, or votary of black magic, is, on the contrary, the slave of the evil spirit to whom he has given himself up.

While the philosophy of the magist demands a life of the greatest purity and the practice of every virtue, while he must utterly subdue and have in perfect control all his desires and appetites, mental and physical, and must become simply an embodied intellect, absolutely purged from all human weakness and pusillanimity, the necromancer must outrage and degrade human nature in every way conceivable. The very least of the crimes necessary for him (or her) to commit to attain the power sought is actual murder, by which the human victim essential to the sacrifice is provided. The human mind can scarcely realise or even imagine one tithe of the horrors and atrocities actually performed by the Obeeyah women.

Yet, though the price is awful, horrible, unutterable, the power is real. There is no possibility of mistake about that. Every petty king on the West Coast has his "rain-maker". It is the fashion among travellers, and the business of the missionaries, to ridicule and deny the powers of these people. But they do possess and do actually use the power of causing storms of rain, wind, and lightning. When one considers that however ignorant and brutal a savage may be, yet that he has an immense amount of natural cunning, and his very ignorance makes him believe nothing that cannot be proved to him, no "rain-maker" could live for one year unless he gave repeated instances of his powers when required by the king. Failure would simply mean death. And the hypothesis that they only work their conjurations when the weather is on the point of change is only

an invention of the missionaries. The native chiefs are, like all savages, able to detect an approaching change of weather many hours before it takes place. And is it at all likely that they would send for the rain-maker and give him sufficient cattle to last him for twelve months, besides wives and other luxuries, if there were the slightest appearance of approaching rain.

I remember well my first experience of these wizards. For weeks and weeks there had been no rain, although it was the rainy season. The mealies were all dying for want of water; the cattle were being slaughtered in all directions; women and children had died by scores, and the fighting men were beginning to do the same, being themselves scarcely more than skeletons. Day after day, the sun glared down on the parched earth, without one intervening cloud, like a globe of glowing copper, and all Nature languished in that awful furnace. Suddenly the king ordered the great war drum to be beaten, and the warriors all gathered hurriedly. He announced the arrival of two celebrated rain-makers, who would forthwith proceed to relieve the prevailing distress. The elder of the two was a stunted, bow-legged little man, with wool which would have been white had it not been messed up with grease, filth and feathers. The second was rather a fine specimen of the Soosoo race, but with a very sinister expression. A large ring being formed by the squatting negroes, who came—for some unknown reason—all armed to the teeth, the king being in the centre, and the rain-makers in front of him, they commenced their incantations. The zenith and the horizon were eagerly examined from time to time, but not a vestige of a cloud appeared. Presently the elder man rolled on the ground in convulsions, apparently epileptic, and his comrade started to his feet pointing with both hands to the copper-colored sky. All eyes followed his gesture, and looked at the spot to which his hands pointed, but nothing was visible. Motionless as a stone statue he stood with gaze rivetted on the sky. In about the space of a minute a darker shade was observable in the copper tint, in another minute it grew darker and darker, and, in a few more seconds developed into a black cloud, which soon overspread the heavens. In a moment, a vivid flash was seen, and the deluge that fell from that cloud, which had now spread completely overhead, was something to be remembered. For two days and nights that torrent poured down, and seemed as if it would wash everything out of the ground.

After the king had dismissed the rain-makers, and they had deposited the cattle and presents under guard, I entered the hut in which they were lodged, and spent the night with them, discussing the magical art. The hut was about fourteen feet in diameter, strongly built of posts driven firmly into the ground, and having a strong thatched conical roof. I eventually persuaded them to give me one or two examples of their skill. They began singing, or rather crooning, a long invocation, after a few minutes of which the younger man appeared to rise in the air about three feet from the ground and remain there unsuspending, and floating about.

There was a brilliant light in the hut from a large fire in the centre, so that the smallest detail could be distinctly observed. I got up and went to feel the man in the air, and there was no doubt about his levitation. He then floated close to the wall and passed through it to the outside. I made a dash for the doorway, which was on the opposite side of the hut, and looked round for him. I saw a luminous figure which appeared like a man rubbed with phosphorised oil; but I was glad to rapidly take shelter from the torrents of rain. When I re-entered the hut, there was only the old man present. I examined the logs carefully, but there was no aperture whatever. The old man continued his chant, and in another moment his comrade re-appeared floating in the air. He sat down on the ground, and I saw his black skin glistening with rain, and the few rags he wore were as wet as if he had been dipped in a river.

The next feat was performed by the old man, and consisted in several instantaneous disappearances and reappearances. The curious point about this was that the old man also was dripping wet.

Following this was a very interesting exhibition. By the old man's directions we arranged ourselves round the fire at the three points of an imaginary triangle. The men waved their hands over the fire in rhythm with their chant when dozens of tic-polongas, the most deadly serpent in Africa, slowly crawled out from the burning embers, and interlacing themselves together whirled in a mad dance on their tails round the fire, making all the while a continuous hissing. At the word of command they all sprang into the fire and disappeared. The young man then came round to me, and, kneeling down, opened his mouth, out of which the head of a tic-polonga was quickly protruded. He snatched it out, pulling a serpent nearly three feet long out of his throat, and threw it also into the fire. In rapid succession he drew seven serpents from his throat, and consigned them all to the same fiery end.

But I wanted to know what they could do in the way of evocation of spirits. The incantation this time lasted nearly twenty minutes, when, rising slowly from the fire, appeared a human figure, a man of great age, a white man too, but absolutely nude. I put several questions to him, but obtained no reply. I arose and walked round the fire, and particularly noticed a livid scar on his back. I could get no satisfactory explanation of who he was, but they seemed rather afraid of him, and had evidently—from the remarks they interchanged—expected to see a black man.

After the appearance of this white man, I could not persuade them that night to attempt anything more, although the next night I had no difficulty with them. A most impressive feat, which they on a subsequent occasion performed, was the old custom of the priests of Baal. Commencing a lugubrious chant they slowly began circling around the fire (which said fire always is an essential part of the proceedings), keeping a certain amount of rhythm in both their movements and cadences. Presently, the movement grew faster and faster till they whirled round like dancing dervishes.

There were two distinct movements; all the time during which they were gyrating round the circle, they were rapidly spinning on their own axes. With the rapidity of their evolutions their voices were raised higher and higher until the din was terrific. Then, by a simultaneous movement, each began slashing his naked body on arms, chest, and thighs, until they were streaming with blood and covered with deep gashes. Then the old man stopped his erratic course, and sitting down on the ground narrowly watched the younger one with apparent solicitude. The young man continued his frantic exertions until exhausted Nature could bear no more, and he fell panting and helpless on the ground. The old man took both the knives and anointed the blades with some evil smelling grease from a calabash, and then stroked the young man's body all over with the blade which had done the injuries, and finished the operation by rubbing him vigorously with the palms of the hands smeared with the unguent.

In a few minutes time the young man arose, and there was not the slightest trace of wound or scar in his ebony skin. He then performed the same good offices on the old man with the same effect. Within ten minutes afterwards they were both laid on their mats in a sweet and quiet sleep. In this performance there were many invocations, gestures, the circular fire, and other things which satisfied me that some portion, at all events, of the magical processes of West Africa had been handed down from the days when Baal was an actual God, and mighty in the land.



Ancient Races.

OF the various native races found in Central and South America, the Maya is certainly the most interesting as well as the most ancient. The remarkable ruins of edifices erected by their remote ancestors make the peninsula of Yucatan (Mexico) a most attractive spot for archæologists; and those deserted old cities are now more easy of approach than they were a few years ago, because the hostile Indians are not carrying on as active a war as formerly. Anciently that land must have been densely populated; more than forty cities can yet be traced, and in nearly all there are walls elaborately decorated with sculptures, inscriptions, and ornaments. Some of the structures are of vast antiquity, and must have perished long since had they been erected in a less lasting manner. Strength and grandeur were what the architects evidently aimed at. All the beautifully-carved exterior decorations were coated with fine stucco as hard as the stone itself. This has preserved many fine works of art. Stored away in the city of New York Dr. Le Plongeon has several large cases full of perfect moulds of fine sculptures. With those moulds, the photographs, and measurements which we have taken, we have it in our power to build in any part

of the world a Maya temple; and, with the needful protection, could bring from the ruins art treasures enough to fill a large edifice—treasures that we have unearthed and again concealed to save them from mischievous hands, for the whites and half-breeds (meztizos) are destructive, much more so than the pure-blooded Indians, who generally respect antiquities, particularly statues, which they commonly call “enchanted people”, owing to a belief, which many have, in reincarnation. They say: “You white people may think as you please—as for us, we know that we must again return to live on the earth.”

It is by no means easy to make the Maya Indian talk of his belief; he and his fathers have been too often flogged for daring to have any except that in Christian dogmas. Old rites, that they cling to, have to be performed in secret, to avoid reproof and punishment. Moreover, it pains them to see the customs of their forefathers derided. They believe in a future state not only for themselves, but for other forms of animals. This is made manifest by the fact that at the time of the conquest they placed with the remains of their dead certain food to pacify the souls of the *tzomes*—small hairless dogs whose flesh was much relished, and which were accordingly fattened for the table.

The Mayas delight in “magic”, but, owing to the efforts of Romish priests, their science now seems to be reduced to peering into a crystal, and often pretending to there see things that they have really learned from other sources. If any have true power they keep it well hidden. They refuse to kill creatures found in the old ruins, however venomous, saying that they belong to the lord of the old house, and that he walks about his domains every night. The ancient Maya MSS. which we have partly translated, reveal the fact that the ancients believed in the power of elementals, and personified all the forces of nature. The mammoth appears to have represented the God of the ocean; and that great creature was certainly one of the emblems of deity. A conventional form of the mammoth face is the principal ornament on the old edifices. May not the elephant worship in India be an outgrowth of mammoth worship in America? In the *Ramayana* we read that Maya, a great warrior, conquered the Dekkan (Southern India). But on this subject of the Mayas, their language, religion, architecture, etc., there is so much to be said, and thought, that many a volume would not contain it all.

ALICE D. LE PLONGEON.



“Every book is good to read which sets the reader in a working mood. The deep book, no matter how remote the subject, helps us best.”

EMERSON.

* We would rather say that it is the other way about. The Aryan Hindu is the last offshoot of the first sub-race of the fifth Root-race which is now the dominant one.—[ED.]

The Seven Wonders of Corea.

“THE First Wonder is a certain hot mineral spring near a place called Kin shantao, the healing properties of which are believed to be miraculous. Its virtues are in constant request, and so great are they that they have never failed in efficacy within the memory of man. No matter what disease may afflict the patient, a dip in these healing waters will prove as sure a cure as the bath in Jordan did to leprous Naaman.

“The Second Wonder is also connected with water. There are two springs situated at a considerable distance from each other; in fact there is almost the breadth of the entire peninsula between them. These have two peculiarities—when one is full the other is empty: and the Coreans seem to believe that somewhere deep in the bowels of the earth there is a mysterious tide which ebbs and flows with marvellous rapidity at stated intervals of time, filling one spring while it empties the other. But the strangest part of the phenomenon is, that the water is so strongly sweet that whatever is cooked in it, no matter how bad it may be of itself, immediately acquires a delicious taste.

“The Third is called the Cold Wind Cavern. There is a cave somewhere in the mountains in which a mysterious wind blows perpetually—a wind so cold as to pierce to the very bones, and so strong that the most powerful man is unable to stand against it.

“The Fourth Wonder is the ineradicable forest. There is a large grove of pine trees, that sprout again directly they are cut down. It matters not what injury is done to the root—nothing will avail to destroy it, but up it will sprout again in no time, like a phoenix from its own ashes.

“The Fifth Wonder is more wonderful still. This is the floating stone; and a temple has been reared in its honour called the Fou Shih Miao. In front of the temple stands, or appears to stand, the extraordinary stone. It is of great bulk, and a sort of irregular cube in shape. To all appearance it is resting on the ground, and perfectly free from all supports on any side. But if two men standing at opposite ends of it hold each the opposite ends of a thread, they will find themselves able to pass the thread under the stone without encountering any obstacle! In other words the stone is actually hovering a little way above the earth.

“The Sixth Wonder also consists of a stone, but a stone of a more practically useful nature. It is called the warm rock, and forms the summit of a hill upon which there is a pavilion, or kiosque, for the benefit of travellers. Here they may rest and pass the night. However cold the weather may be, there is no stove nor any need for one. The stone on which the rest-house stands, diffuses its wonderful and benign warmth through every room in it, and the poorest may bask in its comfort.

“The Seventh Wonder is a drop of the sweat of Buddha. Around the large temple where it is enshrined, for thirty paces square, not a blade of grass will grow; there are no trees, no flowers; the very birds and animals desert it, instinctively recoiling from profaning with their footfalls a plot of ground so holy.”

The above is extracted from the *Family Herald*; but I thought it might prove of interest to your readers, so have ventured to forward it for your columns.

F. L. G.

Atalanta Fugiens: or Secrets of Nature.

OF MICHAEL MAIER.

FIFTY EMBLEMS.

(An English Version.)

[Michael Maier was perhaps the greatest Rosicrucian Philosopher, Theosophical Alchemist, Kabbalist, and Student of Nature whose works are known to us.

These fifty plates, and the epigrammatic descriptions of them, supply to the ADEPT who holds the CLANCULA, a complete view of the system of the Universe, the essential unity of all things, the possible transmutations of matter, and the highest form of Theosophy able to be conceived by earthly mortals. . . . Quod Scis Nescis, 1886.]

1. The *Wind* carried it (him) in its *Belly*.
2. The *Earth* is its *Nurse*.
3. Go to the *Woman* washing clothes, and do thou likewise.
4. Join the *Brother* to the *Sister*, and hand them the *Cup of Love*.
5. Place a *Toad* on the *woman's Breasts*, that it may suck, and the *Woman* may *Die*, and that the *Toad* may become fat on *Milk*.
6. Sow your *Gold* in the *white leafed Earth*.
7. A *Bird* is made flying from the *Nest*, which falls into it again.
8. Take an *egg*, and strike it with the *fiery sword*.
9. Enclose an *old Man* with a *Tree* in a dewy house and on eating the *Fruit*, he shall become a *Youth*.
10. Give *Fire* to *Fire*, *Mercury* to *Mercury*, and it sufficeth thee.
11. Whiten *Latona*, and tear up the *Books*.
12. The *Stone* which *Saturn*, having devoured for *Jove the son*, he has vomited out, and it is placed upon *Helicon*, as a monument for men.
13. The *Brass of the Philosophers* is dropsical, and requires to be washed seven times in the *river*, as the *Leptous Naaman* was washed in *Jordan*.
14. This is the *Dragon* devouring its own tail.
15. The work of the *Potter* consisting of dry and wet, teaches thee.
16. This *Lion* has not the wings which the other *Lion* has.
17. The *Fourfold Globe* rules this *Work of Fire*.
18. The *Fire* loves to ignite, not to make gold, but the gold.
19. If thou slayest one of these *Four (elements)*, the whole will be suddenly dead.
20. Nature teaches *Nature*, so that it may subdue *Fire*.

21. Make a *circle*, out of a *male* and *female*, then a *square* within it, then make a *circle* within it and have the *Stone of the Philosophers*.

22. The *white lead* being obtained, do the work of women, that is *cook*, (*boil*).

23. It rained *gold*, when *Pallas of Rhodes* was born, and when *Sol* had intercourse with *Venus*.

24. The *wolf* shall eat the *king*, and being *burned* shall restore the king to life.

25. The *dragon* does not *die*, unless it be slain along with its brother and sister, which are *Sol* and *Luna*.

26. The *fruit of human science* is the *tree of life*.

27. He who endeavors to enter the *rose garden*, without the *key of the philosophers*, is like a *man* trying to walk without feet.

28. The *king* is bathed sitting in *Laconicus* (vapor bath), and is freed from black bile by *Pharut*.

29. As a *Salamander* lives in *fire*, so is the *stone*.

30. The *sun* needs the *moon*, as a *cock* does the *hen*.

31. The *king* (*Duenech*) swimming in the *sea*, crying with a loud voice : "Whoever shall rescue me, shall have a great reward".

32. As *coral* grows under *water*, and hardens in *air*, so is the *stone*.

33. The *Hermaphrodite* like a dead man, lying in darkness, needs the *fire*.

34. It is conceived in *water*, and born in *air*, and being made red, it walks upon the *waters*.

35. As *Ceres* was accustomed to keep *Triptolenus* in the *fire*; and *Thetis*, *Achilles*; so is the *artificer of the stone*.

36. The *stone* is thrown upon the *earth*, and elevated on the *mountains*, and dwells in the *air*, and is nourished in the *river*, this is the *mercury*.

37. Three suffice for the *magistery*, the *white vapor*, this is *water*; the *green lion*, this is the *Brass of Herm:s* and the fetid water.

38. *Rebis*, like *Hermaphroditus*, is born from two mountains, *Mercury* and *Venus*.

39. *Ædipus* having overcome the *Sphynx*, and having killed his father *Laius*, takes his mother to wife.

40. From two waters make one, and this shall be the *Water of Holiness*.

41. *Adonis* is killed by a *Boar*, *Venus* running to him tinges the *Roses* with *blood*.

42. *Nature*, *Reason*, *Experience*, and *Study* are chemical changes, the *Guide*, *Staff*, *Spectacles*, and *Lamp*.

43. Hear the loquacious *Vulture*, which by no means deceives thee (I am the *Black*, *White*, *Citrine*, and *Red*).

44. *Typhon* kills *Osiris* with pain, and by his arts scatters his parts, but *Isis* collects these gloriously.

45. The *Sun* and its *shadow* complete the work.

46. *Two eagles* assemble, one from the *East*, one from the *West*.
 47. The *Wolf* from the *East*, and the *Dog* from the *West* have each bitten the other.
 48. The *King* becomes ill by drinking *Waters*, and is cured by taking *medicines*.
 49. The *Philosophic Infant*, like *Orion*, knows *three fathers*.
 50. The *Dragon* destroys the *Woman*, and she him, and both are bathed in *Blood*.

Finis de secretis Natura.

The end of the Secrets of Nature.

W. WYNN WESTCOTT, M.B.



Progress in Nationalism.

IN Boston, something over two years ago, a number of ladies and gentlemen, several of whom are members of the Theosophical Society, organised the Nationalist reform movement. Of the first year's officers for the Boston club—president, secretary, treasurer, and a majority of the executive board were Theosophists. Within a year from the date of organisation of the first club, branches were scattered over the country from the Atlantic to the Pacific, the circulation of the Nationalist magazine, started by members of the Boston club, was increasing at a rate that even exceeded the expectations of its enthusiastic founders; and to many it seemed as though the structure of the old social order, so weak in places, must succumb to the rising tide of new thought. As the waves of this new thought rose higher and gathered strength, large numbers of enthusiasts were drawn into the tide, most of them expecting within a few months, or short years at the most, to see a regenerated world in place of the present dark age and rule of Mammon.

The tide rose and rose, and many an honest soul borne along on its crest, forgot that tides that rise also fall, that ebb must follow flow. Finally, the nationalistic waves began to roll back, and then in their wake came the reaction which is so familiar an experience to the earnest Theosophist. All this was natural and expected by those who understood that action and reaction is a universal law.

But with the first indications of a receding tide and the possibility of a waning interest, the disturbed forces of self-interest in the social world came down in a storm of rage and hatred. On all sides the religious and secular journals began to denounce "the new fad". For a time it rained a deluge of "inspired" editorials, reviews and special articles without number. Many of the orthodox clergymen found that they no longer could remain silent upon a question of such vital interest to the wealthy among

their parishioners and as suddenly discovered that the Nationalists were tempting Providence. These meddlesome visionaries were attempting to disturb the natural order of things. As a consequence, the voice of many a prominent Christian clergyman was raised against the declared purposes of the new reform, and with an energy and animus out of all proportion to the small value set on the possibility of nationalism becoming more than a passing fad.

Thus it happened that in many Christian pulpits, and in the columns of the religious and secular papers, vials of wrath were uncorked upon this "new ism", and for once the defenders of the various creeds united in a common cry against the "designs" of the Nationalists, so clearly expressed in their club constitution and declaration of principles.

The constitution of the club states that "The object of this club shall be the nationalization of Industry and thereby the promotion of the brotherhood of humanity," and the declaration of principles, in its first and last paragraphs, thus explains this object.

"The principle of the Brotherhood of Humanity is one of the eternal truths that govern the world's progress on lines which distinguish human nature from brute nature."

"The present industrial system proves itself wrong by the immense wrongs it produces: it proves itself absurd by the immense waste of energy and material which is admitted to be its concomitant. Against this system we raise our protest: for the abolition of the slavery it has wrought and would perpetuate, we pledge our best efforts."

Comment seems unnecessary. Is it to be wondered that the living spirit has fled from the Conservative Christianity of to-day?

It also happened that the corporation presidents, promoters of trusts, syndicates and other forms of legalized robbery, likewise agreed quite unanimously with the majority of the clergy. Nationalism was not a thing to be desired. They too were indisposed to tempt providence.

Thus it came to pass that the vicars of God and the rich man witnessed to the fact that the cycle of Kali Yug is not yet run. For many this was an unexpected revelation, though not to the Theosophists interested in the movement, some of whom believe that the feast of Belshazzar is about to be enacted on a gigantic scale in our modern civilization, and that the hand which will write on the wall is already becoming visible. But whether or not this may be so, the advocates of the doctrine of *laissez faire*, or let well enough alone and don't tempt providence, were the means to accomplish the very end sought by those who entered into the nationalist movement from Theosophical grounds. The Theosophists did not expect to revolutionize present social conditions. They had no desire to attempt to re-arrange or to equalize by physical force the unequal and obviously unjust status of our vaunted civilization, well knowing that the causes for these conditions of harmony lie deep beneath the physical plane of being, and only can be

reached by opening the mind of the individuals which form that civilization to a deeper wisdom that at present is taught in our schools.

What the Theosophists expected was to use the enthusiasm aroused by Mr. Bellamy's book, "Looking Backward", as a means of sowing broadcast the idea of universal brotherhood and the organic unity of all mankind. In the accomplishment of this work, preacher and Dives alike came to their aid. For months the doctrine of brotherhood and the nationalization of industries was labored over in nearly every paper and pulpit in the country. The end is not yet. It does not matter that the most of this labor was adverse criticism. Seed has been planted, much of which in distant time must bear a bountiful harvest. Thoughts lie dormant, sprout, and grow, as do seeds and plants in what we are pleased to call the natural world. Thus does opposition sometimes work for the very end it opposes. So also, says an old occult doctrine, does everything return to its source, the significance of the circle, as priest and plutocrat may discover, when too late, of their efforts to retard the mighty wheel of social evolution. How strange that the lessons of history, like the past experiences of the individual, so plain to be read, should be ignored until the hand of Fate has written the judgment in fiery letters and the day of reconsideration is past.

But the nationalist movement still lives. Efforts have been made to side-track it, to make it a tail to the kite of other organizations, to turn it into a political machine, to do anything with it rather than hold it as an educational factor until the powerful leaven contained in the first of its declaration of principles has thoroughly permeated our Western thought. The press has misrepresented its aim and purpose from beginning to end, priest and preacher have anathematized it, plutocrats supposed their henchmen had buried it in a potter's field—but it still lives. And the first result of the educational work of the Nationalist club is that an increasing number of those who are a part of the busy life of the world are coming to recognize the critical importance of the closing years of the present century, from both its spiritual and physical aspects. In the rush and hurry of life little real thought has been given to the changes of the past fifty years, changes unparalleled in the known history of the world, not only *per se*, but in their far reaching effects upon our future civilization. To the Theosophist who is a student of ethnology and social science there is a world of meaning in these facts and from them a strong light is thrown upon the great problem of existence. Much is revealed concerning the law which rules over the destinies of nations and which ultimately must bring harmony out of all the discords. Perhaps, when more fully explained, the mystery of the human race, in the relationship of the units composing it, will be found to be as simple as the budding and growth of the most elementary forms of protoplasmic matter, and that the death of an individual is only the apparent death of a cell in that organism which, in its unity, is the race. We look upon ourselves as separated human beings and our race as merely a collection of such separate units, with no well-

defined organic unity for the mass. Sir Edward Arnold says: "The lowest living thing, the Protamœba, has obviously never died. It is a formless film of protoplasm which multiplies by simple division, and the specimen under any modern microscope derives, and must derive, in unbroken existence, from the amœba which moved and fed forty æons ago." The latest discoveries in the field of micro-organisms seem to show conclusively that the physical organism is but a co-operative body of protoplasmic cells, each with a psychic life of its own, but which in turn goes to make up the physical life of the individual. Let the individual carry this reasoning one step further in his own relation to the rest of humanity, and he finds a self-evident scientific reason for believing in the brotherhood of the race.

It is this line of thought which the Theosophists, who have interested themselves in Nationalism, have endeavored to emphasise, and thus to make of the reform an educational factor which should bring out and develop the idea of brotherhood. So long as this Theosophical infusion into Nationalism of the doctrine of universal brotherhood runs in the life of the new reform, so long will this virile strength in the movement carry it irresistibly onward toward final victory.

The first period of reaction has past, and there is already a mysterious revival of interest unexplainable to those who do not go below the surface in the study of Nature's finer forces.

Says Laurence Gronlund in the concluding chapter of his new book, "Our Destiny": "Nationalism makes this world a real one, but preparatory to another; makes selfishness satanic, individualism a delusion, and will teach us that while unlikeness is a necessary condition for individuality, for being useful in the world, it is our common humanity that entitles us to the divine regard". And further on he declares "that each person is an eternal, integral part of humanity; that the fibres of each 'self' are, and will be eternally, intertwined with those of posterity and our ancestors". He closes this excellent Theosophical chapter and the book, exclaiming, "Ah, such a brotherhood will be divine! What friendships it will give rise to! What influences for good it will possess! What love for good and noble manhood it will breed!"

J. RANSOM BRIDGE.



A man that looks on glass
On it may stay his eye;
Or if he pleaseth, through it pass,
And then the heaven espy.

GEORGE HERBERT.

"There is no self-delusion more fatal than that which makes the conscience dreamy with the anodyne of lofty sentiment, while the life is grovelling and sensual."—LOWELL.

The Music of the Soul.

What wondrous music whispers in the Soul!—
 Perpetually vibrating; like the murmur of the breeze
 Thro' the dark nodding fastnesses of forest trees;—
 Or like the everlasting, deep-voiced tone
 Of the great Ocean's varying harmonies,
 When restless billows roll.
 By day and night its mystic chant
 Is never done;—
 But hastes to haunt
 Our footsteps thro' the heated strife—
 (Like echoes of the conflict) in the Battle-field of Life.
 And, in those breathing-moments—when the mind
 Reposes in the brief, refreshing balm
 Of philosophic calm—
 We still can hear it ling'ring in the mind.

Oh were it mine, the pow'r to tell
 The secret of this silent, yet distinguishable spell;—
 So strange the melodies that strike the countless strings,
 And thrill the senses, of our complex nature;—
 So potent is the influence which, unbidden brings
 Our Inmost Being from its darksome flesh-wrapp'd cell,
 And wanders with It thro' the Present, Past, and Future;—
 That all the Universe at length appears to be
 Reverberating in a chord of Sympathy!

Whence is this Music? For it lives
 As surely as the Life which prompts the ear
 To catch at ev'ry passing sound:—
 (For all the pleasure, hope, or pain it gives)—
 It speaks to us as surely as the lip,
 Which, as the cadence swells and falls, is bound
 In mute astonishment and awe,—nay even fear;—
 Whilst Reason yearns to trace Its Authorship.

I can but hope that God is whisp'ring thus,
 In these mysterious melodies, to us;—
 It seems, to me, akin to that great wave
 Of Harmony when roaring tempests rave
 O'er land and sea; or when the summer days
 Arouse the hum of sentient Nature's praise;—
 It is a part, methinks, of that Vast Voice
 Which bids Creation bend in homage or rejoice;—
 Which sounds thro' Space, in every form of life,
 And sings in joy, or wails in Death and Strife;—
 In ev'ry dead and living thing this Music rings a note;—
 However near, seen or unseen; felt, or howe'er remote.

Thus do I *dream*?—
 Does Fancy lead astray
 My thoughts to such a theme,

And mock me with the fond, illusive scope
 Of contemplation born of such a hope?—
 No, no; these reveries obey
 The instincts of a truth I *feel*;—
 Experience prompts my tongue to tell
 Of Revelations strange as real—
The Soul's own Moral Heav'n and Hell!

Imagination could not tune the chords
 I can but feebly answer to in words;—
 Which often fill my eyes with helpless tears,
 At what my listening, questioning Spirit hears:
 No, no; in Nature dwells a secret song,
 That wakes our slumb'ring sense of right or wrong;—
 I never hear the anger of the gale,
 Shrieking on mountain-tops, or moaning in the vale;—
 I never hear the surges' ceaseless sigh—
 (As if for mercy for their writhing agony)—
 I never hear the babbling of the brook,
 Half-hidden in some shaded, moss-grown nook;—
 I never hear the rustling of the leaves,
 Or the wind's whistling frolic round the eaves;—
 I never hear the droning of the bee,
 Or the lark's long, aerial ecstasy;—
 Without my Soul responds in melody,
 Of indescribable affinity.

II.

And hark; how softly steals the Music in
 The Soul, when far from all the world's wild din,
 We wander o'er a moorland height,
 And view the distant, fast-unfolding sight;—
 Or rock upon the bosom of the Sea,
 Alone with God and His Immensity!—
 What murm'ring melodies then fill the air;—
 What haunting harmonies of praise and pray'r;—
 What thoughts, what mem'ries, what unspoken words,
 Find fit expression in those changing chords;—
 What vivid pictures burst upon the gaze,
 That long-forgotten Recollections raise;
 What hopes, what aspirations seize the brain,
 At every echo of the soothing strain!—

Yes, in those hours of welcome peace—
 Given as in compensation for the broil
 Of Life's hard toil;
 When grateful meditation finds release
 From Duty's callous summons for the day;
 And Earth's engrossing pleasures and necessities,
 Fail, for the while, to exercise their sway;—
 When all our worldly agonies
 Of Lust, and Pride, and meaner Hate—
 (Which we ourselves so oft create!)—
 Flee from the heart, like Night before the Morn,
 And Reason, undefil'd, with Hope surveys,
 A world transform'd, and Man himself new-born,
 And God adored in Universal praise:—
 Then in such hours of blissful rhapsody,

The soul is thrilled with mystic melody,
 And Love and Praise take warm possession of the breast ;
 Love for the Loving Heart who fills our own ;
 Praise to the Mighty Voice whose solemn tone
 Is echo'd in the Ocean's fathomless unrest ;
 Love for the Master Architect,
 Whose boundless plan are time and space ;
 Praise to the Giant Hand who could erect
 The snow-capp'd peak, the yawning cliff, the quarried hill :
 Love for the Watchful Father, whose benignant Face
 Frowns in the storm, and smiles when all is still :—
 Praise to the Wondrous Wisdom who could dye
 The panoramic pageant of the sky ;
 And, with an equal love for beauty, trace
 The iridescence of the butterfly :
 In truth, for ev'ry object which we see,
 The Soul has some responsive melody ;
 Nay, more, the Spirit is in sympathy
 With ev'n the *Unseen* World of Mystery !

III.

Or when, in close seclusion, we would woo
 Uninfluenc'd Thought ; and with the Searching Eye
 Of Self-Examination, calmly look into
 The wayward workings of our wilful nature,
 And lay unshrinkingly expos'd to view
 Their ev'ry faithful and unfaithful feature,
 With stern impartiality ;
 Then is the music weird and deep,
 And rouses startled Conscience from her sleep.

We feel our darkest secrets are reveal'd to God,
 And shrink beneath His sad admonitory gaze ;
 Whilst Mem'ry swiftly leads us thro' Time's gloom,
 In many a thrice-accusing phase—
 Till Life's imperfect pilgrimage has been re-trod—
 And ev'n th' imagin'd outlines of the Future loom
 Upon th' expansive Mirror of the mind ;
 What wild, chaotic cadences then find
 Their answer in Repentance, Shame, and Fear ;
 Till guilt heaps up a load we cannot bear ;
 And Justice coldly calls on Conscience to produce
 The Record of our lengthy Life's misuse !
 Reproaches grimly follow fast,
 At recollections of the Past ;
 And sighs, in silent anguish, prove
 Remembrances of fruitless love ;
 Remorse reminds us of the hour
 When Error held us in its pow'r ;
 And vainly would we now forget
 Sin's hateful never-ransom'd Debt ;
 Still does the mournful Music roll
 Like muffled dirges in the Soul ;—
 Till to our Maker, humbly we confess,
 And ask forgiveness for our wantonness.
 Then suddenly the Spirit's strivings cease ;
 A sweet, ethereal calm pervades
 The Mind ; and both with God and Man

We feel to be at peace.
 The Earth's own picture quickly fades
 Before Hope's bright, bewitching ban ;
 And with a kiss from smiling Comfort, we
 Are wand'ring in a Paradise, it seems,
 Of rapturous dreams ;
 And Fancy holds Her dazzling Sov'reignty.

What wondrous visions pass before the eye ;
 Arise from nothing, and to nothing die ;
 What aims are realis'd, what Fame and Might
 Are gain'd in Vict'ries won—without a fight !

In rev'ries such as these the World is doubly fair,
 The Sun has never shone before with half the glory ;
 No Night—the horrid emblem of despair,
 Has enter'd into dreams so gay—so transitory !

Unutt'able emotions then arise,
 Responding to a change of Melody ;
 Some sudden recollection fills
 The bosom with ecstatic thrills ;—
 Forsooth another dims the eyes
 With honest tears ;—
 As one by one forgotten places,
 And dearly-lov'd, departed faces,
 Crowd the Kaleidoscope of Memory ;—
 So tender are the tunes the Spirit bears !

And, as the mind reviews the varied pictures of the Past,
 Where Folly's Phantoms seem to peer thro' ev'ry shifting scene—
 Resolves for greater good, and pray'rs for strength,
 Steal in the yearning bosom ; till at length
 The burdens of our fretfulness are cast
 To Earth—where many a vow has been
 Imprisoned—and the Soul takes wings
 Beyond this Sphere of worldly things.

Another life seems open'd to our gaze ;—
 The Spirit, from its shackles shaken free,
 Despises Sin's seductive slavery ;—
 And Wisdom's pure reflections scan the road,
 Where, had we not been blinded by the blaze
 Of Power, and Pride, and Passion, we had trod
 Throughout the Byegone's irrecoverable days.
 Then new-sworn Reclamation urges fast
 To compensate for all the failings of the Past.

IV.

Nor even as we sleep—
 When, it would seem,
 The Spirit sometimes peeps behind
 Those Shadows which enfold our own
 Existence—does that Music's tone
 Forget its faithful guard to keep ;—
 But, sounding on thro' many a dream,
 It strikes the senses of the Mind ;
 And murmurs melodies we hear
 Still echoing in the wakening ear.

How oft have truths, have warnings, flash'd
 Upon the slumber-wand'ring brain ;—
 When recollections, hopes and fears,
 Have come to us, in smiles and tears,
 As, on awakening, come again ?—
 (Those musings, which in spite of Disappointment's pain,
 We, in full-conscious contemplation, love to clasp)—
 Or when Night's brooding phantasies have dash'd
 Our day-dreams from our fondling grasp ?—
 Indeed, in sleep, my tongue has been unloos'd
 In eloquence and fervor quite unus'd
 To wakefulness ; my heart has felt
 Emotions such as seldom dwelt
 To cheer or chide me thro' the day ;
 Such visions in my dreams I've seen,
 So bright, so awful, sad and gay ;
 I've heard such sounds, such deeds I've done ;
 I've known such love, such fame I've won ;
 That Fancy's Picture-Land has been
 More wonderful and real to me,
 Than this World's actuality !

V.

Yes, in each human Soul that lives,
 This Harmony for ever strives
 To make its message understood ;—
 But whilst our faculties obey
 “ This muddy vesture of Decay ”,
 We can but indistinctly hear
 The melodies that else would bear
 Our hopes above this earthly Sphere
 Of spiritual disquietude.
 Did we but hear the Voice aright
 That speaks to us by day and night,
 Conscience would count most worldly joys
 As but the tawdry, tinsell'd toys
 That tempt us—like a child at play
 Upon a sunny summer's day—
 To clutch at ev'ry glitt'ring prize
 In vague, soon-satisfied surprise ;
 Whilst Time and Opportunity,
 Unmindful of our long delay,
 Sink from our sight, like clouds at sea,
 Below th' Horizon of Futurity.

And Wisdom, sought of God, would know
 That Hope, in Virtue, finds its rest,
 Not *here*, in fierce Self-Interest—
 Where Life's experiences attest
 That Sin and Death for ever brood
 In whatsoever thing is good,
 And Wealth and Want are one to Woe—
 But whence th' Eternal Love descends,
 Like sunshine on a troubl'd sea,
 And works inscrutably its ends—
 If ev'n in seeming contrariety.
 Then should we keep our Spirits' conflict in control,
 To hear God's Voice of Comfort in the Music of the Soul.

J. REDDIE MALLETT.

Reviews.



EASTWARD:

OR A BUDDHIST LOVER.*

THIS work—owing to the author's unfamiliarity with Eastern people and their respective religions—though of a somewhat artificial construction to the average well informed Orientalist, must, nevertheless, and we trust will, prove extremely interesting to the general profane reader. It will no doubt aid in bringing before a large section of the public, otherwise unreachable, some of the problems which every one with the slightest pretensions to seriousness will have to face in this latter end of the nineteenth century. It is mischievous to destroy without constructing; and if "eternal damnation", the horrors of "hell fire" and the rest of the ghastly paraphernalia of Calvinism and "Eldership" have to go by the board, it is well to replace them with new and higher ideals.

The present book is an effort in that direction; and gives us under the attractive form of a novel, in which perhaps for the first time in the history of modern literature, the original feature of *Sinhalese lovers* is largely displayed, an extremely readable volume on the whole. The style is elegant, often pathetic, and the descriptions of places and *Western* people always graphic. The whole tale is based on one of the most crying evils and abuses of the age, missionary enterprise in "Heathendom", and Protestant dead-letter forms of soul-killing orthodoxy in American Christendom. Three adult schoolboys in a theological university of Jansenville, three future reverends—two of whom are Sinhalese redeemed from Buddhism and rejoicing in the utterly *non*-Sinhalese names of Thien-Gah and Kyn-Dhwen, and the third an American, are the chief heroes; and several grown-up school-girls open to flirtation and ready for elopement, the heroines. But the chief heroine is pretty Faith Whitney, the daughter of an infidel father. There is a thread of mystic interest running through the book by the introduction of the latter, which from first to last is the most attractive and the best sustained character of all. The girl is a natural born seer, and the phenomenal incidents attributed to her, though in their outcoming results too crudely spiritualistic, will, no doubt draw many a reader's attention to the external signs of the grand fact of the reality of subjective states of consciousness and of a true science of the soul. The casual sketches of country "Elders" and various orthodox fanatics are excellent and true to life; while their "meetings" and religious services form an admirable background to set forth some of the eternal truths which the old Eastern faiths have retained in common, and which are so high, so grand, and so philosophical, whenever brought in contrast with the darkest dogmas of Western Orthodoxy. The novelistic elements of "Eastward" render the crude truth more palatable to those who habitually shrink from a direct statement of fact; and wishing the author well as we do, we hope that the class to whom such facts will the most appeal, may not notice the important errors of detail made; but no theologian, conversant at all with Eastern literature, can fail to do so, and he will deplore to find in a novel otherwise so interesting and well written that

* Boston: J. G. Cupples and Co.

no more than the average American journalist does the author know the vital difference between a Sinhalese and a Hindu, between the sacred books of Buddhism and those of Brahmanism. Thus, when finding the reviewer in the *Chicago Tribune* of September 27, 1890, gravely devoting a column to "a Hindu writer over the signature Rukhmabai" (author of "Married in the Cradle" in the *New Review*) and mistaking her for a man, we can only smile: no American, unless he has lived in India, is bound to know that the final syllable *bai* in a name denotes a woman, and is never found in a man's name. But when we read in a carefully written novel that an average Sinhalese boy reads his sacred Buddhist books in *Sanskrit*, and that these books are works pre-eminently Indian, which for a Sinhalese Buddhist would be heresy, then the mistake becomes very important. Indeed, on page 194 of the work under review we read: "He (Kyn-Dhwen) turned . . . to examine his father's books . . . the *Bhagavad Gita*, the *Upanishads*, and other sacred books of his people". Now the fact is that (a) the sacred books of the Buddhists are all written in Pali, and (b) with the exception of some priests and Oriental scholars few Sinhalese have ever heard of the *Bhagavad Gita* and the *Upanishads*, the *Esoteric Doctrine of the Hindus*, nor do they know *Sanskrit*. Again, when Kyn Dhwen giving Faith Whitney an inkling into the "fundamental doctrines of that (Buddhist) faith" (philosophical system, rather), is made to say on page 142, that these "doctrines" are: "First—a belief in One creative Power or Spirit—*universal, all-powerful, unapproachable*; rarely named, but when spoken, called Om'," surely the author may be suspected of knowing absolutely nothing of Buddhism, at any rate of the Sinhalese. In Ceylon even small boys, unless enticed into missionary schools, will repeat their proverbial motto, 'There is no Creator, nor is there any creation or creature'. They believe in no God, whether personal, or even impersonal, as the Parabrahm of the Advaiti Vedantins, or the "Om" of the Vaishnava and other Brahmins. A single glance into the *Buddhist Catechism* is sufficient to show the mistake.

To close. Had the gifted author made of Kyn-Dhwen a Hindu, a Ganga Lal, or a Krishna Swami, or replaced the *Bhagavad Gita* and *Upanishads* with *Tripitaka* and the *Suttras*, then there would be no necessity for such criticism. As "Eastward: or a Buddhist Lover" stands, however, it was impossible to review it in *Lucifer*—an organ of the Theosophical Society—without noticing the prominent blunders that disfigure an otherwise charming novel.

"NEILA SEN" AND "MY CAUSAL DEATH".*

Mr. J. H. Connelly has done good work in giving the public the two stories which bear the above titles. They may be briefly described as "Occultism made easy". It is just such clear and simple illustrations of the practical working of certain laws on the moral and physical planes that the general reader needs as an introduction to the study of the profounder doctrines of Eastern philosophy.

In the first story, "Neila Sen," a young Sinhalese maiden stands as a type of future humanity. The grand teachings of Buddha and Christ, as interpreted in the light of the Ancient Wisdom Religion, have taken root in her mind till the temporal bathes itself in the eternal. Amidst the trials of life which must of necessity befall a heroine, she remains steadfast and unmoved, yet withal very lovable and human. Intuition she has been taught to trust as the voice of the Higher Ego, and it serves

* "Lovell's Occult Series, No. 8." N. Y. and N. S. Book Company.

her as a shield and buckler in danger. The part it plays in the human economy she endeavors to describe in these words when warned by this higher sense of approaching danger in the person of an evilly-disposed man: "I cannot help dreading and loathing the man. . . . I know that my feeling is true. It is, I suppose, perception by a sixth sense, that, if we cultivate it, is truer to us than the other five to which we are accustomed to give our confidence. All are endowed with it, to a greater or lesser degree, in childhood; but as we grow older it is generally lost, as any function is by disuse. Older persons teach us that we must not trust to it, that it is not politic to manifest its possession; and when we distrust and conceal it, no longer is it true to us. So gradually it fades away. But, in truth, it is the only sense of the soul. The other five are all of the body. And it is sad and wrong that we do not nourish and develop it. We would all try to live better if we did know that others could look at our soul as we looked at theirs." A lighter element comes in through the graphic picture of American life, into which the girl is thrown by an endeavor to recover property left by her deceased father. Like a star shining through the darkness, the sweet purity of her mind sends its radiance around. "To her there was no hidden sense or double meaning in the words of the Bhagavat Gita: 'Let the motive be in the deed, and not in the event. Be not one whose motive for action is the hope of reward. Depend upon application, perform thy duty, abandon all thought of consequence, and make the event equal, whether it terminate in good or evil. The action stands at a distance inferior to the application of wisdom. Seek an asylum, then, in wisdom alone, for the miserable and unhappy are so on account of the event of things.'" Any writer who can embody such thought in the living guise of fiction as attractive as that which lies before us, is doing valiant service to the cause of humanity.

"My Causal Death" is chiefly interesting from the realistic way it brings before us the possible effect, good or bad, of the mirror at midnight experiment with which students of occultism have already become familiar through the pages of the *Theosophist*. It is a grave question whether the danger, which must arise from giving detailed accounts of experiments that any ignorant man or woman can carry out in the present state of all but universal ignorance of the laws which underlie these manifestations, is not too great to cover the possible good which may come with the increase of knowledge. But for those who believe that no price is too great to pay for an insight into the world of reality, for a knowledge of the "Thing-in-itself" of Kant, the pages of "My Causal Death" will prove most fascinating.



BUILDING FUND.

Already acknowledged	£1,045	4	9
Mrs. Norderling		0	10 0
J. Morgan, jun.		1	0 0
Mrs. Kilburn		1	0 0
Loan		50	0 0
		<hr/>	
	£1,097	14	9

There has been received "for the maintenance of Head Quarters", Mr. and Mrs. Sonstadt, £2; Mdme. de Neufville, £1; Mdlle. Obreen, £1. These sums have been placed to the paying off of the mortgage on the house.

Theosophical Activities.

EUROPEAN SECTION.

BRITISH SECTION COUNCIL MEETING AT EUROPEAN HEADQUARTERS.

The General Council of the British Section held its annual meeting on October 10th, the following persons being present as representing the different Lodges, or holding *ex officio* seats upon the Council:—H. P. Blavatsky, President *European Section*; Annie Besant, President *Blavatsky Lodge*; Countess Wachtmeister, Mrs. Cooper-Oakley, Herbert Burrows, J. M. Watkins, Major W. H. Hand, Delegates *Blavatsky Lodge*; G. R. S. Mead, Delegate *Scottish Lodge*; C. F. Wright, Delegate *Dublin Lodge*; A. Besant, Delegate *Newcastle Lodge*; Dr. A. Keightley, Proxy *Liverpool Lodge*; H. Kenneth Austin, President *Birmingham Lodge*; A. J. Campbell, Delegate *Brixton Lodge*; S. V. Edge, Delegate *West of England Lodge*; Wm. Kingsland, Delegate *Brighton Lodge*; F. L. Gardner, Treasurer of the Section; W. R. Old, General Secretary.

The reports of the Lodges and that of the Treasurer being read and adopted, the business arising out of the General Report of the Section was next dealt with. The necessity of bringing the outlying members of the Section into closer contact with Headquarters, and with the work of the Section generally, was urged by the Secretary. To meet this need, it was decided that a paper to be called the *Vahan*, and to include the Theosophical news of the current month, should be issued free of charge to members of the Section, and to all others, including Associates of the Lodges, at twopence a copy. The production of this paper was entrusted to Mrs. Cooper-Oakley, Wm. Kingsland, and the General Secretary.

A motion was brought forward by the Countess Wachtmeister to provide for the better co-operation of the working members of the Section by holding half-yearly conferences at the Headquarters of the Section. The motion was adopted.

A motion to provide for the representation of the newly organised European Section on the British Section Council, was included in the agenda; and it was decided that the Secretary of the European Section shall hereafter hold an *ex officio* seat on the Council of the British Section. The delegation to Bertram Keightley of full powers to represent the British Section at the General Convention of the Theosophical Society at Adyar in December next, was confirmed by the Council. The motions to be brought forward by him on behalf of the British Section will appear in the full official report of the Council which is now in preparation for the press.

Special notices of the proposed new activities of the Section follow this.
October 31st, 1890.

W. R. OLD,
General Secretary, British Section T. S.

NOTICE.

Rule 3 British Section Code, December 18th, 1889, is now altered to give the Corresponding Secretaries of the Lodges resident in London an *ex officio* seat on the Council, in addition to the officers therein mentioned.

By order of the Council.
October 17th, 1890.

W. R. OLD,
General Secretary.

THE "VAHAN."

This is the title of a Theosophical pamphlet which is to be issued monthly from the "H. P. B." Press. The first number will appear on 1st December, 1890.

It is specially designed to meet the requirements of members of the British Section who are not in touch with any one of its Lodges. To these "unattached members" it will be sent free of charge; and each of the Lodges will also receive a sufficient number to supply its members with copies.

To Branch Associates and others it will be supplied at 2d. a copy, or 4s. per year, post free.

The scope of the pamphlet, consisting of eight pages, will include a review of some of the Theosophical publications and a brief digest of leading matter in *Lucifer*, the *Path*, and the *Theosophist*; in addition to questions and answers on problems of common interest to Theosophists, and notes upon current activities.

Generally, it will aim at supplying information to members and others, to whom, for various reasons, a large amount of the now extensive literature of the Society is often inaccessible.

The "VAHAN" will be on sale at the Theosophical Publishing Society's Office, 7, Duke Street, Adelphi. Subscriptions and orders should be directed to the General Secretary, British Section, 19, Avenue Road, St. John's Wood, London, N.W.

THEOSOPHICAL WORKING-MEMBERS.

Half-Yearly Conference.

It is proposed to hold a half-yearly Conference of the working members of the T. S. Three days will be devoted to this purpose in the winter holidays, during the second week in January; and three days in the summer holidays, during the last week in June. Those members who are unable to meet their own expenses will have free board at Headquarters during those days. Inexpensive rooms in this neighborhood can easily be procured.

At these Conferences, plans will be discussed for the furtherance of all practical work during the following six months; and working members are freely invited to take part in the discussions, and to put forward their own views as to the best methods of serving the cause of Theosophy both within and outside of the Society. The main object of the Conference is that all the working members should have an opportunity of uniting and co-operating as fully as possible.

All members desirous of availing themselves of this invitation to attend the First Conference, are requested to give notice to the Secretary of the British Section not later than December 31st, 1890, so that a programme of activities may be arranged, and other necessary provisions made.

W. R. OLD,
General Secretary British Section T. S.

THE LATEST THEOSOPHICAL EFFORT.

THE "H. P. B." PRESS.

To Members of the Branches in the European and British Sections.

For some time past it has been evident that our work in the West could be at once considerably forwarded and lightened by the establishment of a printing office at the London Headquarters. Most of our members are working as hard as they can, and no effort is being spared to spread Theo-

sophy and disseminate its literature, and as a result the Society is growing rapidly; but at the same time the labor is increasing so enormously that without this aid, neither our purses nor our backs will be able to stand the extra strain.

In order to meet the difficulty, then, a prominent member here has advanced the sum necessary to purchase a press and sufficient type to commence work. The cost has been about £100, the press being similar to the "Aryan", run by our energetic New York brethren. It is worked by a competent practical printer, a Theosophist, who, devoted to the Society, has given up his employment and offered his services for the purpose. Our friend is Mr. Jas. M. Pryse, who, having already made the "Aryan Press" a success, is now proceeding to do the same kind office for the "H. P. B. Press".

It is evident that with proper support from the Branches, the success of the enterprise is assured. We have been told that at the present stage of progress, it is our individual duty to assist and back up any proposition that may be advanced with the object of assisting the movement, that "every sincere effort for Theosophy will bear good fruit, no matter how inappropriate it may appear in the eyes of those members who have set themselves and everybody else only one definite plan of action". Therefore the attention of all members is directed to the scheme.

All orders from Branches and members will be executed at the cost price of composition, paper, and presswork, the charges amounting to little more than half the ordinary retail price.

In this way Branches can have papers printed, and notices, tracts, and brochures prepared for distribution. Tickets, circulars, note-headings, envelopes, etc., will be printed quickly, cheaply, and well, the object aimed at being to assist as much as possible the Branches in their work.

The press is the very best of its size that can be procured, and arrived from the United States a few weeks ago.

Donations from members will be gladly accepted, as the press is intended for the benefit of the Society and not for individual profit. For the present it will be under the direction of the undersigned, to whom cheques and money-orders should be made payable and all enquiries directed.

CLAUDE F. WRIGHT,
19, Avenue Road, Regent's Park,
London, N.W.

PRIZE ESSAY.

In the pamphlet entitled "Theosophy the Religion of Jesus", by Alexander Fullerton, F.T.S., page 3, we read: "between the Jesus of the Churches, and the Theosophist, there is a gulf—though perhaps, not more so, than between the Jesus Christ of the Churches, and the Jesus of the Gospels: but it is with the Jesus of the Gospels that the true comparison must be made".

A member of the E. S. offers the next two volumes of *Lucifer* as a prize for the best essay, entitled "A comparison between the character and acts of the Jesus of the Gospels, and the conception of Jesus Christ exemplified by the orthodox Established Church of England of the nineteenth century".

Any member of the British Section may compete; essays, identified by a motto, should be sent to Q. S. N., care of the Countess Wachtmeister, 7, Duke Street, Adelphi, London, W.C., before January 1st, 1891. The Prize Essay will be printed in *Lucifer*; the judges will be guided in their selection by accuracy, style, and clearness of demonstration; the essays

must not exceed sufficient matter for six pages of *Lucifer*, and must be written to convince Christians, and must studiously avoid giving any avoidable offence. Madame Blavatsky has selected W. Wynn Westcott, M.B., Annie Besant, and G. R. S. Mead, B.A., to act as judges.

LIBRARY AND PROPAGANDA FUND.

On the 1st November, 1889, having received from some kind friends a few small sums, which I was told I might spend in any way best suited to the spread of Theosophy, I conceived the idea of forming a Library and Propaganda Fund. Lending libraries have thus been formed in various parts of Great Britain, and pamphlets, leaflets, and books distributed wherever the soil seemed fertile enough to receive the good seed.

Only seven years, we are told, remain in this cycle when active Theosophical work will be of real effect, and it seems to me to be the duty of all those calling themselves members of this Society to make strenuous efforts to keep the ball of activity rolling. Those who are rich, but who are prevented, owing to various causes, from taking a forward step in the movement, can do enormous good by supporting with generous donations the efforts of those working members who are only too eager and anxious to use every moment of their lives in the service and for the extension of the Cause of Theosophy.

A vast field is open before us, and many are the plans and projects for the spreading of Theosophical truths which are discussed at Headquarters, but which have to be laid aside simply for want of funds, the handful of devoted workers there being no longer able to cope with the ever increasing calls on their resources, although they devote everything they have to the movement. It seems so selfish to keep all this knowledge to ourselves, while it might benefit the whole world, if we could only circulate it as widely as it should be during these remaining seven years. The true spirit of Theosophy is *self-sacrifice* and *renunciation*. It is not the thought of one's own progress which is the essential part of Theosophy, but the true Theosophical spirit is the trying to awaken in others that divine spark which in so many is still slumbering.

CONSTANCE WACHTMEISTER.

BALANCE-SHEET OF LIBRARY AND PROPAGANDA FUND.

DR.	£	s.	d.	Cr.	£	s.	d.
Donations	70	19	10	Leaflets and Books	64	2	5
Sale of Photos of H. P. B. ...	31	7	3	Balance on hand Oct. 28, '90	38	4	8
	<hr/>				<hr/>		
	£102	7	1		£102	7	1
	<hr/>				<hr/>		

BLAVATSKY LODGE.—The weekly discussions have been well attended during the last month, and great interest is being shown in the course entitled "Theosophy from the Root up".

The Librarian of the Working Women's Club, at Bow, gratefully acknowledges the following: An anonymous parcel of two years of the *Argosy* (unbound), etc.; several framed photographs and some books from Miss K. E. Mills; some books from Mr. Gardner; and the monthly contribution of *Lippincott* and *Cornhill* magazines from Mrs. Watkin. Mrs. James has sent to Countess Wachtmeister £2 for the Library. The 3d. dinners were commenced on October 30th, 47 women being present.

SPECIAL NOTICE.

Theosophists throughout the country are particularly requested to look carefully through any local paper they may come across for any notices or remarks relating to Theosophy. These should be at once cut out, and forwarded to Herbert Coryn, 153 Acre Lane, Brixton, London, S.W. The matter will involve small trouble, and be of considerable service to the Society.

THEOSOPHY AND THE PRESS.

Mrs. Besant's recent visit to Ireland is the chief topic of Theosophical interest in the "Press Cuttings" of the past month. The following papers (among others) give notices and reports: *Star*, *Belfast Morning News*, *South London Press*, *Echo*, *Scottish Leader*, and *Freeman's Journal*. A certain amount of correspondence—a necessary outcome of a lecture—is to be found in the columns of the *Irish Times*, *Commonwealth*, and other papers. A discussion has been proceeding in the *South London Press* of 27th September, and 4th and 11th ultimo on Theosophy and its relation to modern social problems, including a criticism of Mrs. Cooper-Oakley's recent article in *Lucifer* "Some Conservative Aspects of Theosophy". The *Manchester Guardian* of 1st October, and recent issues of the *Home News* and *Pall Mall Gazette*, have notices of the formation of the European Section of the Theosophical Society. In the *Agnostic Journal* of 4th October we find a letter from Madame Blavatsky, well worth reading as a concise and clear statement on the subject of personal and individual consciousness. This letter was in answer to one from Lord Queensberry, referred to in the last issue of *Lucifer*. A further letter from his lordship on the same subject appears in the *Agnostic Journal* of 23rd ultimo. An issue of the *New York World* of some weeks back, contains a description of Headquarters, and of several prominent Theosophists. The article in question is a kind and sympathetic one, but is tainted with a somewhat vulgar and personal tone, unfortunately too common in American articles of this description. The account has been copied in several "Home" papers including the *Table* and the *Dublin Evening Telegraph*. The *Westminster Gazette* of 4th October, has a cheery article on our East End Club. There is generally something of Theosophic interest to be found in the *Society Times*, and the issue of October 18th contains a short article by S. G. P. Coryn, F.T.S. on "Alchemy" and a few words on "Signs of the Times" followed by the well-known initials "K. E. M." Theosophy appears to have recently mounted the steps of an Irish pulpit, for the *Belfast News Letter* reports, at some length, a sermon preached on the subject by the Rev. Dr. Hanna of Belfast. We would only add that the sermon in question presents an entirely false idea of Theosophy based on the conception of a personal God. A batch of American magazines and newspapers have come to hand recently, and also some Indian newspapers, containing lengthy notices of Theosophy and the work of the Theosophical Society.

IRELAND.

Mrs. Annie Besant arrived in Ireland on the evening of the 2nd October for her promised lecturing tour, and the same night met a large gathering at a conversazione in the rooms of the Dublin Lodge. Over ninety persons accepted invitations, and a good deal of interest was aroused in Theosophy amongst the strangers by a short account of the work of the Society given by Mrs. Besant, and also by Mr. Herbert Burrows, who accompanied her on her Irish tour.

On Friday, the 3rd October, Mrs. Besant delivered her first lecture in Ireland in the Ancient Concert Rooms, Dublin, selecting as her subject, "Why I became a Theosophist". The hall was comfortably filled, the audience numbering between 600 and 700 persons. The closest attention was given to the lecture, which dealt with Mrs. Besant's progress from Materialism to Theosophy, and the applause was hearty and frequent. At the close of the lecture a number of questions were asked, some of them being keen and to the point, and eliciting deeply interesting replies; while others were just as wide of the subject. A gentleman, his mellifluous brogue indicating that he had recently arrived from Kerry, felt curious to ascertain if the spirit which animates a Moonlighter to-day might possibly fill the body of a policeman, who would put a bullet in him, forty years hence. Mrs. Besant pointed out that the subject they were discussing was a serious one, and replied to the question by stating that after leaving a body the consciousness lay dormant for perhaps hundreds of years, before entering another. She added, and her observation was loudly applauded, that she sincerely hoped that before hundreds of years were over Ireland would be beyond all need for such persons as those mentioned. In reply to a question as to the brotherhood of man, she said that doctrine was put forward before 1800 years ago, when it was taught by Christ, by the founder of Buddhism, who advocated it 2,400 years ago. An inquisitive individual in the back seats asked Mrs. Besant as to her feelings with regard to Christianity now as compared with the time she was a Materialist, and she replied that she did not feel as bitterly now against Christianity as at the time it robbed her of her child and broke up the whole of her life. She was then the subject of persecution, and there was always a great deal of bitterness and resentment against cruel treatment. But she grew out of that before she came to Theosophy.

Of the deep admiration won by Mrs. Besant from all who heard her the best proof comes from the *Freeman's Journal*, the paper which attacked the society so viciously on the occasion of Colonel Olcott's visit to Dublin twelve months ago, but which gave a most friendly description of Mrs. Besant and of her lecture.

The visit has had a most excellent effect upon the Dublin Lodge. Towards the close of the last Session the average attendance was from forty to forty-five. The attendance at each of the three open meetings held since Mrs. Besant's visit numbered over sixty-five. But it is in the style of the meetings that the greatest change is shown. Visitors no longer come so much to attack Theosophy as to enquire into the various phases of the subject, and several of the visitors have joined as associates in order to study the questions more deeply. The papers read at the three meetings referred to were: (1) "Theosophy and its Ideals", Mr. H. M. Magee; (2) "Families or Individuals", Miss G. A. H. Johnston; and (3) "Some Thoughts on the Secret Doctrine", Mr. Fred. J. Dick. A good programme has been provided for the session, and as it has had so good a start, the results of the winter's work in Dublin will doubtless be very satisfactory.

FRANCE.

Serious differences having arisen between the Bureau of the late Hermès Branch in Paris, and M. Encausse (Papus), the Bureau appealed to the President-Founder in Council in a lengthy document against the conduct of M. Encausse. The President-Founder referred the case, with his advice on the subject, to the Council of the European Section. M. Encausse having no reply to make to the Council but puerile boasts and threats of attacking the Society, his expulsion from the Society has been forced upon the Council, and is hereby notified.

G. R. S. MEAD,
Secretary European Section.

AMERICAN SECTION.

THEOSOPHICAL HEAD-QUARTERS IN AMERICA.

A very practical and excellent scheme has just been inaugurated by some of our friends in the American Section.

"The plan proposed is to secure a house in New York which, when altered inside at minimum cost, would give a hall which the Aryan Theosophical Society could rent for its meetings, and that might be always open for Theosophical uses, whether for meetings or interviews and reading rooms, where also the *Path*, General Secretary, and the Aryan Press, might secure quarters. . . . In time greater benefits and results will follow without doubt, as many members have offered to work for the Society already, but cannot be used, because of the smallness of present quarters. In the permanent headquarters there could be rooms for daily use for conversation and inquiry upon Theosophical subjects, where members could attend any evening. Many members have expressed their intention of being in attendance. All the best Theosophical magazines might be on the tables, and a reading library should be made a feature, as well as a more extended circulating library than the one now in operation. It has been shown by experience that many visitors and enquirers have been unable to meet with those whom they desired to see, because the present headquarters could not be kept open at night."

The amount required is stated to be \$50,000 which it is proposed to raise by means of a "mortgage to Trustees selected for the purpose and representing all sections of the American Division of the Society, then to issue bonds for ten dollars at a very low rate of interest". Such a practical and excellent scheme, we are sure, will meet with the fullest support of our energetic co-workers in the American Section, and the benefits which will result will be even greater than are at present anticipated, if at least we may judge by the advantage gained by the establishment of our own European headquarters.

THE SECOND AD INTERIM CONVENTION OF THE PACIFIC COAST BRANCHES has been held at Santa Cruz, California. The proceedings were of a very interesting nature as showing the earnest work done by the Theosophists of the "Far West". We are sorry that we have not space for an account of the proceedings, but the following report will speak for itself.

SECOND REPORT OF THE PACIFIC COAST COMMITTEE FOR
THEOSOPHIC WORK.

This year the Theosophical Society on the Pacific Coast has sprung from childhood into vigorous youth; nine new Branches have been organised, viz:—The Oriental, of Gilroy; Sakti, of Los Angeles; Upasana, of San Diego; Eureka, of Sacramento; Stockton, of Stockton; Narada, of Tacoma; Aurora, of Oakland; Triangle, of Alameda; Seattle No. 1, of Seattle. Central Headquarters for the Coast were established in San Francisco, February 9, 1890, and since that date local headquarters at Tacoma, Washington; Los Angeles and San Diego.

The Pacific Coast Committee published a full report of organisation and work up to June 3, 1890. At that time, three months after its inception, 1,500 names had been inscribed on the register, and thirty towns assigned to individuals for tract distribution. A systematic scheme for Tract Mailing is utilised by the committee, whereby the largest amount of work may be done with the least expenditure of time, work, and money.

From June 3rd, to September 1st, propaganda has been active. Nearly 300 names have been added to the register, forty more cities and towns assigned to branches and individuals. One member has taken upon himself to supply Arizona. The Los Angeles Headquarters have New Mexico, and already eleven towns in that Territory have received

assorted leaflets. Besides this work in New Mexico, the Los Angeles Headquarters with scant resources and few workers, have accomplished much, holding meetings in East Los Angeles, etc., open meetings at Headquarters three evenings every week; they also have taken active measures towards the instruction in Theosophy of the children and youth.

San Diego Headquarters, only just established, bids fair to equal Los Angeles in zeal.

Tacoma has given us the "Globe Letters", a clear outline in a few pages of the fundamental teachings of Theosophy. Public meetings are held every Sunday, and efforts are being made to establish a Branch at Olympia.

The Pacific Coast Committee has supplied Pasadena and Wheatland; and is now mailing leaflets to Portland, Oregon. It will require between 10,000 and 15,000 leaflets and as many envelopes to supply this city alone. Beside the above work the Pacific Coast Committee have mailed to every name enrolled on the register the following leaflets: "Materialism, Agnosticism, and Theosophy", "Why one should become a Theosophist", and a catalogue of books graded for a reading course. It has donated 2,000 leaflets, Wilkesbarre Letters, etc., to each of the local Headquarters.

Thus the work progresses, yet it is a mere beginning. Remember, the Pacific Coast comprises eight States and territories, and the duties of the Pacific Coast Committee extend over this large field. Whether the Committee succeed or not in diffusing the truth over the entire Coast depends upon the help given by the different Branches. If every Branch would assist by a regular monthly contribution, as well as by personal effort, very much more work might be done. Work is now standing idle for lack of means. Friends and members are urged to send to headquarters any article pertaining to Theosophy, that may appear in the local papers.

LECTURE BUREAU.—This branch of the work, though scarcely formed has been quite active. A course of eight public lectures upon the fundamental teachings of Theosophy has been given in San Francisco and Oakland, on Sunday evenings. A new series of ten lectures began August 31st, and is now in process.

Audiences are large and increasing. Lectures have also been given in Los Angeles, Stockton, Sacramento, Santa Cruz and San Jose. Members of the Committee, while travelling on business in Oregon, Washington, Nevada, and California, have done propaganda work, holding meetings, distributing leaflets, etc.

J. A. ANDERSON, M.D.
Chairman.

The activities as reported in the October *Path* are very encouraging. Resolutions of confidence in the founders, owing to the attack of the *Sun* newspaper are universal; new Headquarters for branches are announced and lecture lists are frequent. It is remarked that the result of the *Sun* attack, followed by Mme. Blavatsky's article in the *North American Review*, has brought much additional work for the General Secretary's Office in answering the questions of enquirers.

The *Santa Cruz Daily Sentinel* devotes a column to an interview with Count Axel Wachtmeister, son of the Countess Wachtmeister, who has at present broken his travels round the world by a stay in California. The bulk of the interview consists of a description of H. P. Blavatsky, whom the Count speaks of with courteous enthusiasm. It is useful to have the legends about personalities occasionally checked by facts, especially in the United States, where the extremes of exaggeration and misrepresentation have lately been triumphant.

INDIA.

BERTRAM KEIGHTLEY'S TOUR.

On Sept. 15th Bertram Keightley lectured to a large audience at Baroda, and is reported at length in the *Bombay Gazette* of the 19th. The lecture was given "by permission of his Highness the Gaekwar", who was present, together with the officers of state, and "was much struck by the lecture". On Sept. 19th the delegate of the European and British Sections delivered another public lecture at Poona to a crowded hall, and the *Poona Observer* devoted a column to an interview with him. On Sept. 24th he again lectured at Bellary, in the Hall of the Sanmarga Samaj, and was translated into Telugu. We next find him lecturing at Gooty, Sept. 26th, and a notice of this in the *Madras Times*. The lecture was delivered "to a crowded audience in the Gooty Sanskrit School", which is supported by members of the Theosophical Society. This was followed by another lecture on the "Essence of Religion". Cuddapath was next visited and a lecture given which was much appreciated, and Adyar reached on Sept. 30th. It is arranged that Bertram Keightley should meet the President-Founder on his return from Colombo, whither he has gone on a visit to the Branch, at Tinnevely, and accompany him on a tour round the Branches of Southern India. We have received several reports of lectures, one a translation from the leading Gujerati daily, the *Jam-e-Jamshed*, which are unfortunately too long for our available space.

CEYLON.

"In view of the approach of the time for holding the Fancy Bazaar in aid of the Colombo Theosophical Society, we avail ourselves of the opportunity to recapitulate briefly the objects of the Society, and to record the work which this mission has been carrying out with success.

"The object with which this Branch of the Parent Society was established in 1880 by Col. H. S. Olcott, President, Theosophical Society was the promotion of Buddhism.

"(a) by guarding it from the attacks of those who profess other religions;

"(b) by strengthening Buddhists in their faith, and in the practice of Buddhist morals;

"(c) by spreading and teaching of Buddhist doctrines.

"These objects are carried out by the establishment of the *Sarasavisandaresa*, an unsectarian Buddhist semi-weekly which is now the most popular and widely circulated of the many vernacular periodicals. To meet the wants of our English speaking brothers, the *Buddhist* was started two years ago, as a weekly magazine, the organ of the southern church of Buddhism. The *Sandaresa* has subscribers in India, Burmah, the Straits, Cambodia, Queensland, etc., while the *Buddhist* is taken in by many of the leading Buddhists in England, France, Germany, and America, and has a good circulation in India, Japan, etc. Both periodicals are issued by the Buddhist Press belonging to the Theosophical Society. This Press also issues thousands of popular religious tracts, which are distributed gratis or sold at a low price.

"An English school was started in 1886, so that the Buddhist boys may receive their education away from the proselytising influence of Christian missionaries. The school has been registered as a grant-in-aid, and is annually inspected by Government. The boys receive a fair education in secular subjects, and are also taught the elementary principles of Buddhism. The highest class prepares for the Cambridge Local examination, while some of them tackle such subjects as trigonometry, mechanics, and hydrostatics. There is a boarding establishment in connection with the school, and here six Japanese gentlemen, and one Burmese, are studying English, Pali, and Sanskrit with a view of entering the Priesthood.

"The Society has, moreover, the management of about twenty-five schools in different parts of the Island, while many other schools have requested the Society to take up the management. Members of the Society are instrumental either in

opening up new schools or in visiting schools already opened. There is no doubt that in the future, the entire educational system of the Buddhists throughout the Island will devolve upon the Colombo Society, which will thus have the opportunity of training up the rising generation in harmony with the national and religious instincts.

"Another important feature of the work is the systematic lecturing tours undertaken by European Buddhists in various parts of the Island. Colonel H. S. Olcott, Messrs. C. W. Leadbeater, and C. Powell have been visiting nearly all parts of the Island. At present Dr. J. Bowles Daly is engaged in an extended tour through the Central Provinces of Ceylon. These lectures are largely attended by thousands of Sinhalese men and women in the different villages, to whom the message of brotherly sympathy and love carried by educated Europeans is ever most welcome.

"A library of religious and scientific works was established in 1885 for the older members, and a school library was started this year to meet the tastes of the boys attending the Buddhist English school.

"Moreover at head-quarters a room has been set apart for the Vihara, where devotees may offer flowers before the image of Gautama. This, of course, is not a blind bowing down to wood and stone, but is a religious act of reverence to the memory of the Sage.

"Every Saturday evening there is a regular Bana-preaching by a Buddhist monk; H. Summangala, the head of the Buddhist church, and many other learned monks, have preached here and expounded the words of the Lord Buddha.

"We should not omit mention of the rise and successful growth of the Women's Educational Society—a spontaneous product of the Theosophical movement, and which has roused the earnest enthusiasm of over 1,000 Sinhalese ladies; with noble devotion Mrs. Weerakoon has gathered around her a faithful band of her countrywomen, and they have undertaken to help the progress of the girls of Ceylon spiritually and intellectually. A European or American lady would be of immense help to the Society, which this year will open a large boarding school in Colombo.

"To enumerate all the activities of the Theosophical Society in detail would take up too great a space. Suffice it to say that more than once the Society has sent relief to sufferers from famine and sickness, especially during the Bengal famine, and to the starving villagers about Hanwella: that the Buddhist six colored flag has been introduced into general use, that through the exertions of the Society the Wesak Day has been recognised as the National Buddhist holiday, that the Buddhist Temporalities Ordinance has been made law, and that a Buddhist registrar of marriages has been appointed for Colombo, whose office is at head-quarters. The upstairs rooms are also made use of for temporary lodgings by the Buddhist monks, and by members coming to the town from other parts of the world.

"WHAT REMAINS TO BE DONE.

"The above are the chief fields of labor in which the Society works; with larger funds and more laborers, the scenes of activity could be increased tenfold. The headquarters at Maliban Street, Pettah, was bought in 1885 for Rs. 6,000, and improvements cost another Rs. 2,000. Already about Rs. 4,500 have been paid off from the proceeds of Fancy Bazaars and from donations and subscriptions. A further sum of Rs. 3,500 remains to be paid. The work of the printing establishment has increased, and is increasing year to year. A new press is wanted, and the extension of this branch of work is felt to be very necessary. The Buddhists' English school requires larger premises, and a better staff of masters to keep pace with the increase of boys, and in order to compete with the other schools of Colombo. The average attendance here is about 150 boys. It is felt that one or two scholarships should be given to be competed for by the boys. The village schools where more than 2,000 boys are taught, require visitation and help. At present the burden of supporting the schools is borne chiefly by the villagers.

"HELP WANTED.

"Seeing then that the Society does perform the useful and substantial work, which has been briefly sketched above, we have much pleasure in calling upon sympathising friends for help. In previous years the committee of the Fancy Bazaar have received aid from foreign countries, especially from London, California, Japan, Siam, the Straits, and Australia. Articles from foreign countries

are much appreciated and sell very well. We make this present special appeal to our brothers and sisters in Europe and America to send useful little articles, or donations, for the Fancy Bazaar, in aid of the Colombo Buddhist Society. Packages should be addressed to W. F. Wijesekera, Esq., Secretary of the Colombo Theosophical Society, 61 Maliban Street, Pettah, and should reach his hands before December 20th. Their receipt will be duly acknowledged in these columns."

(The Buddhist).



THEOSOPHICAL AND MYSTIC PUBLICATIONS

THE THEOSOPHIST for October starts its new volume with Col. Olcott's article, "Nett result of our Indian Work", which appeared in last month's *Lucifer*. S. E. Gopalacharlu next writes the first contribution to a very interesting and opportune paper on "Women in Ancient India". Confining his attention to the Vedic and Epic periods, he shows how woman was held in the highest estimation. The writer tells us: "In the household women assisted their husbands at the sacrifices and prepared the Soma-juice". Sometimes the wife "would teach her husband's disciples in the absence of her lord". There were many Rishis among the fair sex. "The unjust and inhuman custom of suttee finds no sanction in the Rig Veda, and subsequent writers twisted and interpolated the passage (x, 18-7) to yield the required interpretation". Professor Alexander Wilder's article on "The Serpent" from the *Progressive Thinker* which has already appeared in the *Agnostic Journal*, is reproduced with some valuable notes by Mr. Gopalacharlu. It is unnecessary to add that the article is a thoroughly scholarly one as is every thing that comes from that well-known and now veteran pen. A short article follows by F. A. Brodie Innes on "Some Dangers in Modern Education" that will well repay perusal. The article entitled "The Religious Aspects of the Early Tantras" introduces us to some first class black magic and tells us how this "spiritualism" of the East differs from the "spiritualism" of the West. The paper, which is a scholarly one, is by K. Chakravarti. The paper of P. R. Venkatarama Iyer on the "Symbolism in the 'Holy Thread'" is exceedingly interesting. "Upanithan means one

that is drawn near; and the holy thread is known as Brahmá-Sutram, i.e., the Cord of Brahm: or, in other words the cord or energy by which Brahm ties to itself all those who would come to it." As this "Thridandhi", or triple thread, signifies the correlation and inter-relation of the three cosmic triads, and from another aspect is the link between the lower and higher mind, the article will prove of very great interest to students of occult symbolism. In the continuation of "Vedantavartikam" by B. P. Narasimmiah, there are some useful passages on Agami, Sanchita and Prarabdha Karma. H. J. Mendis follows with the first part of a translation of the "Subhasita", a Sinhalese book of Buddhist maxims. Some are quaint, some are excellent, all are worth thinking over. The most important article of the month is that of C. Kotayya on "The Hindu Theory of Vibration as the Producer of Sounds, Forms and Colors". Starting with the concrete example of the eidophone experiments of Mrs. Watts Hughes, and supporting his arguments by quotations from Rama Prasad's *Finer Forces*, the *Secret Doctrine*, *Voice of the Silence*, and *Lucifer*, the author treats his subject in a masterly fashion, adding much interesting information. This clear and convincing paper, which is to be continued in a second essay, should be read by all students of esoteric philosophy, and deserves wide publicity. The number closes with an abstract of Mr. Fawcett's lectures on Mind and Body, in which there are signs of the critical making way for the constructive. Mr. Fawcett still, however, emphasizes the superiority of modern thought over ancient, without in any way taking into

consideration the fundamental difference between the methods of the two. The ancients studied the *science* of mental states, the moderns philosophize on the analysis of their *appearance*. Such a sentence as "Pythagoreans and other rude thinkers" is somewhat surprising! Altogether the *Theosophist* of this month is the best that has appeared for some time.

THE PATH for October rejoices us by opening with a paper by a Hindu, Vinayak C. Lonkar, in which he compares the Bhagawatgita, Tripitaka and Theosophy, contending that "Theosophy is the union of these two excellencies together", which he takes as representatives of the Brahminical and Buddhist schools. The writer says truly that "The esoteric teachings of Buddha were expressly intended to embody the general principles of morality keeping the esoteric basis, but at the same time he intended to avoid scientific details which he left for the higher esoteric circle". The "Turn of the Wheel" is a pretty story of Indian life showing the ups and downs of the cycle of births, by Bryan Kinnavan. "The form of beauty" which appears in the vision is made to say: "It is the ignorance of it (the fruit of action) that hurts thee. Thou art bound in thy future. This present birth of thine is to allow thee to make the Karma for thy next birth better in the end, but which will be ever dark and painful if not now ameliorated. In this present is thy future. Potential now lies the effect in what cause you make." This is followed by some valuable warning against popular errors about Karma and the Sevenfold Constitution of Man, and by a strange incident from the life of Cagliostro as recounted by Talleyrand. In the next paper Mrs. J. Campbell Ver Planck essays a very difficult task and contributes the first Lesson of "A Theosophical Catechism", for the use of children. In this undertaking which literally bristles with difficulties, the accomplished authoress gives the rocks of dispute as wide a berth as possible, and shows how healthily children might be taught. "N. P." follows with some notes on the much-talked of and little understood Astral Light, preceding a chapter from the new edition of the "Bhavagad Gita" with a short but salutary preface by the editor, which lovers of psychism and phenomena should mark well. The usual quantum of interesting "Tea Table Talk" completes a very readable number.

The *Buddhist* for September contains so many excellent things for lovers of "Nirvana and the Law" that selection would be invidious, while space forbids sufficient quotation to make any notice of particular points understood by the ordinary Western reader. Suttas and Jâtakas continue to be translated and capable papers contributed. In fact the selection of translations for this month is the best that has as yet appeared. In a courteous and mild fashion our contemporary is quietly paralyzing the trade of the Padres. We cordially recommend it to students of the simple teachings of the Southern Church of Buddhism.

The *Theosophical Forum*, No. 16 "goes for" a Simon Pure who objects to tobacco. Fame is said to be the "last infirmity of noble minds", and perhaps tobacco may be said to be the "last infirmity" of their bodies, at any rate, in the case of some prominent Theosophists. Perhaps the fact that so many members of the Society are students and writers may have something to do with it; anyhow the fact remains that smoking is not "taboo" in our ranks and no one seems the worse for it. Our "capnophobe" friend seems to be "straining out the gnat and swallowing the camel". Supposing after all that tobacco is a "microbe killer"!

In the next answer, when we read: "Above everything else an Adept is symmetrical. 'All steps are necessary to make up the ladder', says *Light on the Path*", we should remember that this quotation is very close to the page which mars that otherwise excellent little treatise, and which has led many a student wrong.

The Golden Era, San Diego, Calif., continues its department of "Oriental Literature" with great success. Dr. Jerome A. Anderson and Mrs. S. A. Harris, both prominent members of the Theosophical Society on the Pacific Coast, contribute excellent papers, the article of the former being entitled "After Death, What?" and that of the latter "Reincarnation".

Het Rozekruis,* a Dutch Magazine devoted to Occult Science, Magnetism, Symbols, Theosophy, etc., has been started by Dr. L. L. Plantenga, a military doctor. Holland has until recently heard but little of occultism except through the Spiritualists. There

* Amsterdam: B. Haanstra, Singel 242.

is perhaps hardly a country where spiritual and material views are more hostile to each other. The task, therefore, of preparing the Dutch public for an impartial study of occult teachings by a philosophic and scientific method, free from everything that smacks of religious dogma, is one that deserves the sympathy of all students of occultism. The editor has rightly judged that better than give original articles of little value, would be to cull from foreign publications that which could have a special interest to the Dutch public, and acquaint them in the most direct and clear manner with the results of occult studies made in larger countries. He intends to accept original articles if they are of real importance to the science. We regret that his gleanings seem to have been almost entirely confined to French publications. As the title-page of his magazine announces that Theosophy will be dealt with in its columns, we may expect that the extensive literature published by our Society during the last years will not remain without being noticed in future numbers. Otherwise the editor might find himself behind Reviews not devoted to occultism, such as "De Nieuwe Gids", in which Dr. Van Eeden is giving a thoroughly common-sense criticism of Mr. Sinnett's "Esoteric Buddhism".

We have received several copies of a small quarterly magazine of a spiritualistic tendency which hails from the "Hub of the Universe". We should not notice it, were it not that the Editor has put to sea under false colors by calling his venture *Occultism and Theosophy*, while its inspiration seems mostly to be derived from a medium who is advertised on the last page. As they say that "imitation is the sincerest form of flattery", we are by no means distressed by such headlines, as the letterpress invariably declares them to be wholesale plagiarisms. After previously declaring its independence of all things now known as "Theosophical", it holds out a bait to the unwary. It professes "to explain as far as possible the higher phenomena of spiritual life . . . and point the way, and give the key for the development of the spiritual man as against all

illusions, and teach absolute peace under all conditions". We have heard of those who were comforted by the word "Mesopotamia".

The Scientific Evidence of the Existence of the Soul, is an excellent pamphlet by Dr. Jerome A. Anderson. It is "an attempt to present in as compact and brief a form as possible a *résumé* of facts and deductions therefrom, to be found in Du Prel's 'Philosophy of Mysticism'." It is published at the cheap rate of \$1.00 per hundred, and is one of the series of pamphlets which are being mailed broadcast all over the Pacific Coast by our energetic fellows in the far West.

L'Anti-Egoïste contains, among other interesting matter, a sensible paper entitled: "Considérations sur la Recherche de la Paternité", and a curious psychological contribution with the title "Les Ondes du Soi, Rêverie Psychique et Littéraire".

Theosophical Siftings, Vol. 3, No. 12, price threepence, has a thoughtful and interesting paper by Dr. Franz Hartmann, on "Cremation". This subject demands the attention of all those who have the future physical welfare of their race at heart, as in the near future the method of disposal of the dead promises to be a matter of vital importance. Another paper in this number of *Siftings* is "The power to Heal", in which a much needed warning is given to those who rush heedlessly into the practice of Mesmeric and other Psychic methods of Healing.

Theosophical Siftings, Vol. 3, No. 13, price threepence, contains articles on "National Karma", by Kate E. Mills, and a reprint from *Lucifer* on "Atlantis". Miss Mills' striking paper deals with the subject of social inequalities, contains statistics not new, but nevertheless terrible and startling in the dark pictures they present to the reader. The writer impresses upon each one of us the duty of striving our utmost to relieve and mitigate the sufferings of those unhappy ones who lie around the base of our social system.

