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The Dual Aspect of Wisdom.

“No doubt but ye are the people and wisdom shall die with you.”

JOB xii. 2.

“But wisdom is justified of her children.”

MATTHEW xl. 19.

IT is the privilege—as also occasionally the curse—of editors to receive numerous letters of advice, and the conductors of LUCIFER have not escaped the common lot. Reared in the aphorisms of the ages they are aware that “he who can take advice is superior to him who gives it”, and are therefore ready to accept with gratitude any sound and practical suggestions offered by friends; but the last letter received does not fulfil the condition. It is not even his own wisdom, but that of the age we live in, which is asserted by our adviser, who thus seriously risks his reputation for keen observation by such acts of devotion on the altar of modern pretensions. It is in defence of the “wisdom” of our century that we are taken to task, and charged with “preferring barbarous antiquity to our modern civilization and its inestimable boons”, with forgetting that “our own-day wisdom compared with the awakening instincts of the Past is in no way inferior in *philosophic wisdom* even to the age of Plato”. We are lastly told that we, Theosophists, are “too fond of the dim yesterday, and as unjust to our glorious (?) present-day, the bright noon-hour of the highest civilization and culture”!!

Well, all this is a question of taste. Our correspondent is welcome to his own views, but so are we to ours. Let him imagine that the Eiffel Tower dwarfs the Pyramid of Ghizeh into a mole-hill, and the Crystal Palace grounds transform the hanging gardens of Semiramis into a kitchen-garden—if he likes. But if we are seriously “challenged” by him to show “in what respect our age of hourly progress and gigantic thought”—a progress a trifle marred, however, by our Huxleys being denounced by

our Spurgeons, and the University ladies, senior classics and wranglers, by the "hallelujah lasses"—is inferior to the ages of, say, a hen-pecked "Socrates and a cross-legged Buddha", then we will answer him, giving him, of course, our own personal opinion.

Our age, we say, is inferior in Wisdom to any other, because it professes, more visibly every day, *contempt for truth and justice, without which there can be no Wisdom*. Because our civilization, built up of shams and appearances, is at best like a beautiful green morass, a bog, spread over a deadly quagmire. Because this century of culture and worship of matter, while offering prizes and premiums for every "best thing" under the Sun, from the biggest baby and the largest orchid down to the strongest pugilist and the fattest pig, has no encouragement to offer to morality; no prize to give for any moral virtue. Because it has Societies for the prevention of physical cruelty to animals, and none with the object of preventing the moral cruelty practised on human beings. Because it encourages, legally and tacitly, vice under every form, from the sale of whiskey down to forced prostitution and theft brought on by starvation wages, Shylock-like exactions, rents, and other comforts of our cultured period. Because, finally, this is the age which, although proclaimed as one of physical and moral freedom, is in truth the age of the most ferocious moral and mental slavery, the like of which was never known before. Slavery to State and *men* has disappeared only to make room for slavery to *things* and *Self*, to one's own vices and idiotic social customs and ways. Rapid civilization, adapted to the needs of the higher and middle classes, has doomed by contrast to only greater wretchedness the starving masses. Having levelled the two former it has made them the more to disregard the substance in favor of form and appearance, thus forcing modern man into duress vile, a slavish dependence on things inanimate, to use and to serve which is the first bounden duty of every *cultured* man.

Where then is the Wisdom of our modern age?

In truth, it requires but a very few lines to show why we bow before ancient Wisdom, while refusing absolutely to see any in our modern civilization. But to begin with, what does our critic mean by the word "wisdom"? Though we have never too unreasonably admired Lactantius, yet we must recognize that even that innocent Church Father, with all his cutting insults anent the heliocentric system, defined the term very correctly when saying that "the first point of Wisdom is to discern that which is false, and the second, to know that which is true". And if so, what chance is there for our century of falsification, from the revised Bible texts down to natural butter, to put forth a claim to "Wisdom"? But before we cross lances on this subject we may do well, perchance, to define the term ourselves.

Let us premise by saying that Wisdom is, at best, an elastic word—at any rate as used in European tongues. That it yields no clear idea of its meaning, unless preceded or followed by some qualifying adjective. In the

Bible, indeed, the Hebrew equivalent *Chohmah* (in Greek, *Sophia*) is applied to the most dissimilar things—abstract and concrete. Thus we find “Wisdom” as the characteristic both of divine inspiration and also of terrestrial cunning and craft; as meaning the Secret Knowledge of the Esoteric Sciences, and also blind faith; the “fear of the Lord”, and Pharaoh’s magicians. The noun is indifferently applied to Christ and to sorcery, for the witch Sedecla is also referred to as the “*wise woman of En-Dor*”. From the earliest Christian antiquity, beginning with St. James (iii, 13-17), down to the last Calvinist preacher, who sees in hell and eternal damnation a proof of “the Almighty’s *wisdom*”, the term has been used with the most varied meanings. But St. James teaches two kinds of wisdom; a teaching with which we fully concur. He draws a strong line of separation between the divine or *noëtic* “Sophia”—the Wisdom from above—and the terrestrial, psychic, and devilish wisdom—the *Sophia ἐπιγειος, ψυχικη, δαιμονιώδης* (iii, 15). For the true Theosophist there is no wisdom save the former. Would that such an one could declare with Paul, that he speaks that wisdom exclusively only among them “that are perfect”, *i.e.*, those initiated into its mysteries, or familiar, at least, with the A B C of the sacred sciences. But, however great was his mistake, however premature his attempt to sow the seeds of *the true and eternal gnosis* on unprepared soil, his motives were yet good and his intention unselfish, and *therefore* has he been stoned. For had he only attempted to preach some particular fiction of his own, or done it for gain, who would have ever singled him out or tried to crush him, amid the hundreds of other false sects, daily “collections” and crazy “societies”? But his case was different. However cautiously, still he spoke “not the wisdom of this world” but *truth* or the “hidden wisdom . . . which none of the Princes of this World know” (1 Corinth. ii.) least of all the *archons* of our modern science. With regard to “psychic” wisdom, however, which James defines as terrestrial and devilish, it has existed in all ages, from the days of Pythagoras and Plato, when for one *philosophus* there were nine *sophistae*, down to our modern era. To such wisdom our century is welcome, and indeed fully entitled, to lay a claim. Moreover, it is an attire easy to put on; there never was a period when crows refused to array themselves in peacocks’ feathers, if the opportunity was offered.

But now as then, we have a right to analyze the terms used and enquire in the words of the book of Job, that suggestive allegory of Karmic purification and initiatory rites: “Where shall (true) wisdom be found? where is the place of understanding?” and to answer again in his words: “With the ancient is wisdom and in the length of days understanding” (Job xxviii 12, and xii, 12).

Here we have to qualify once more a dubious term, *viz*: the word “ancient,” and to explain it. As interpreted by the orthodox churches, it has in the mouth of Job one meaning; but with the Kabalist, quite another; while in the Gnosis of the Occultist and Theosophist it has distinctly a third

signification, the same which it had in the original *Book of Job*, a pre-Mosaic work and a recognized treatise on Initiation. Thus, the Kabalist applies the adjective "ancient" to the manifested Word or Logos (*Dabar*) of the for ever concealed and unrecognizable deity. Daniel, in one of his visions, also uses it when speaking of Jahve—the androgynous Adam Kadmon. The Churchman connects it with his anthropomorphic Jehovah, the "Lord God" of the *translated* Bible. But the Eastern Occultist employs the mystic term only when referring to the re-incarnating higher Ego. For, divine Wisdom being diffused throughout the infinite Universe, and our impersonal HIGHER SELF being an integral part of it, the *atmic* light of the latter can be centred only in that which though eternal is still individualized—*i.e.* the noëtic Principle, the manifested God within each rational being, or our Higher *Manas* at one with *Buddhi*. It is this collective light which is the "Wisdom that is from above", and which whenever it descends on the personal Ego, is found "pure, peaceable, gentle". Hence, Job's assertion that "Wisdom is with the Ancient," or *Buddhi-Manas*. For the Divine Spiritual "I," is alone eternal, and the same throughout all births; whereas the "personalities" it informs in succession are evanescent, changing like the shadows of a kaleidoscopic series of forms in a magic lantern. It is the "Ancient," because, whether it be called Sophia, Krishna, *Buddhi-Manas* or Christos, it is ever the "first-born" of *Alaya-Mahat*, the Universal Soul and the Intelligence of the Universe. Esoterically then, Job's statement must read; "With the Ancient (man's Higher Ego) is Wisdom, and in the length of days (or the number of its re-incarnations) is understanding". No man can learn true and final Wisdom in one birth; and every new rebirth, whether we be reincarnated for weal or for woe, is one more lesson we receive at the hands of the stern yet ever just schoolmaster—KARMIC LIFE.

But the world—the Western world, at any rate—knows nothing of this, and refuses to learn anything. For it, any notion of the Divine Ego or the plurality of its births is "heathen foolishness". The Western world rejects these truths, and will recognize no *wise* men except those of its own making, created in its own image, born within its own Christian era and teachings. The only "wisdom" it understands and practises is the psychic, the "terrestrial and devilish" wisdom spoken of by James, thus making of the *real* Wisdom a misnomer and a degradation. Yet, without considering her multiplied varieties, there are two kinds of even "terrestrial" wisdom on our globe of mud—the real and the apparent. Between the two, there is even for the superficial observer of this busy wicked world, a wide chasm, and yet how very few people will consent to see it! The reason for this is quite natural. So strong is human selfishness, that wherever there is the smallest personal interest at stake, there men become deaf and blind to the truth, as often consciously as not. Nor are many people capable of recognizing as speedily as is advisable the difference between men who are wise and those who only *seem* wise, the latter being chiefly regarded as such

because they are very clever at blowing their own trumpet. So much for "wisdom" in the profane world.

As to the world of the students in mystic lore, it is almost worse. Things have strangely altered since the days of antiquity, when the truly wise made it their first duty to conceal their knowledge, deeming it too sacred to even mention before the *hoi polloi*. While the mediæval *Rosecroix*, the true philosopher, keeping old Socrates in mind, repeated daily that all he knew was that he knew nothing, his modern self-styled successor announces in our day, through press and public, that those mysteries in Nature and her Occult laws of which he knows nothing, have never existed at all. There was a time when the acquirement of Divine Wisdom (*Sapientia*) required the sacrifice and devotion of a man's whole life. It depended on such things as the purity of the candidate's motives, on his fearlessness and independence of spirit; but now, to receive a patent for wisdom and adeptship requires only unblushing impudence. A certificate of divine wisdom is now decreed, and delivered to a self-styled "*Adeptus*" by a regular majority of votes of profane and easily-caught gulls, while a host of magpies driven away from the roof of the Temple of Science will herald it to the world in every market-place and fair. Tell the public that now, even as of old, the genuine and sincere observer of life and its underlying phenomena, the intelligent co-worker with nature, may, by becoming an expert in her mysteries thereby become a "wise" man, in the terrestrial sense of the word, but that never will a *materialist* wrench from nature any secret on a higher plane—and you will be laughed to scorn. Add, that no "wisdom from above" descends on any one save on the *sine quâ non* condition of leaving at the threshold of the Occult every atom of selfishness, or desire for personal ends and benefit—and you will be speedily declared by your audience a candidate for the lunatic asylum. Nevertheless, this is an old, very old truism. Nature gives up her innermost secrets and imparts *true wisdom* only to him, who seeks truth for its own sake, and who craves for knowledge in order to confer benefits on others, not on his own unimportant personality. And, as it is precisely to this *personal benefit* that nearly every candidate for adeptship and magic looks, and that few are they, who consent to learn at such a heavy price and so small a benefit for themselves in prospect—the really wise Occultists become with every century fewer and rarer. How many are there, indeed, who would not prefer the will-o'-the-wisp of even passing fame to the steady and ever-growing light of eternal, *divine* knowledge, if the latter has to remain, for all but oneself—a light under the bushel?

The same is the case in the world of materialistic science, where we see a great paucity of really learned men and a host of skin-deep scientists, who yet demand each and all to be regarded as Archimedes and Newtons. As above so below. Scholars who pursue knowledge for the sake of truth and fact, and give these out, however unpalatable, and not for the dubious glory of enforcing on the world their respective personal hobbies—may be

counted on the fingers of one hand: while legion is the name of the pretenders. In our day, reputations for learning seem to be built by suggestion on the hypnotic principle, rather than by real merit. The masses cower before him who imposes himself upon them: hence such a galaxy of men regarded as eminent in science, arts and literature; and if they are so easily accepted, it is precisely because of the gigantic self-opinionatedness and self-assertion of, at any rate, the majority of them. Once thoroughly analyzed, however, how many of such would remain who truly deserve the application of "wise" even in terrestrial wisdom? How many, we ask, of the so-called "authorities" and "leaders of men" would prove much better than those of whom it was said—by one "wise" indeed—"they be blind leaders of the blind"? That the teachings of neither our modern teachers nor preachers are "wisdom from above" is fully demonstrated. It is proved not by any personal incorrectness in their statements or mistakes in life, for "to err is but human", but by incontrovertible facts. *Wisdom* and *Truth* are synonymous terms, and that which is false or pernicious cannot be *wise*. Therefore, if it is true, as we are told by a well-known representative of the Church of England, that the *Sermon on the Mount* would, in its practical application, mean utter ruin for his country in less than three weeks; and if it is no less true, as asserted by a literary critic of science, that "the knell of Charles Darwinism is rung in Mr. A. R. Wallace's present book",* an event already predicted by Quatrefages—then we are left to choose between two courses. We have either to take both Theology and Science on blind faith and trust; or, to proclaim both untrue and untrustworthy. There is, however, a third course open: to *pretend that we believe in both at the same time*, and say nothing, as many do; but this would be sinning against Theosophy and pandering to the prejudices of Society—and that we refuse to do. More than this: we declare openly, *quand même*, that not one of the two, neither Theologist nor Scientist, has the right in the face of this to claim, the one that he preaches that which is divine inspiration, and the other—exact science; since the former enforces that, which is on his own recognition, pernicious to men and states—*i.e.*, the ethics of Christ; and the other (in the person of the eminent naturalist, Mr. A. R. Wallace, as shown by Mr. Samuel Butler) teaches Darwinian evolution, in which he believes no longer; a scheme, moreover, *which has never existed in nature*, if the opponents of Darwinism are correct.

Nevertheless, if anyone would presume to call "unwise" or "false" the world-chosen authorities, or declare their respective policies dishonest, he would find himself promptly reduced to silence. To doubt the exalted wisdom of the religion of the late Cardinal Newman, or of the Church of England, or again of our great modern scientists, is to sin against the Holy Ghost and Culture. Woe unto him who refuses to recognize the World's

* See "The Deadlock of Darwinism", by Samuel Butler, in the *Universal Review* for April, 1890.

“Elect”. He has to bow before one or the other, though, if one *is* true, the other *must* be false; and if the “wisdom” of neither Bishop nor Scientist is “from above”—which is pretty fairly demonstrated by this time—then their “wisdom” is at best—“terrestrial, psychic, devilish”.

Now, our readers have to bear in mind that nought of the above is meant as a sign of disrespect for the *true* teachings of Christ, or *true* science: nor do we judge personalities but only the systems of our civilized world. Valuing freedom of thought above all things, as the only way of reaching at some future time that Wisdom, of which every Theosophist ought to be enamored, we recognize the right to the same freedom in our foes as in our friends. All we contend for is their claim to Wisdom—as we understand this term. Nor do we blame, but rather pity, in our innermost heart, the “wise men” of our age for trying to carry out the only policy that will keep them on the pinnacle of their “authority”; as they could not, if even they would, act otherwise and preserve their *prestige* with the masses, or escape from being speedily outcasted by their colleagues. The party spirit is so strong with regard to the old tracks and ruts, that to turn on a side path means deliberate treachery to it. Thus, to be regarded now-a-days as an authority in some particular subject, the scientist has to reject *nolens volens* the metaphysical, and the theologian to show contempt for the materialistic teachings. All this is worldly policy and practical common sense, but it is not the *Wisdom* of either Job or James.

Shall it be then regarded as too far fetched, if, basing our words on a life-long observation and experience, we venture to offer our ideas as to the quickest and most efficient means of obtaining our present World’s universal respect and becoming an “authority”? Show the tenderest regard for the corns of every party’s hobbies, and offer yourself as the chief executioner, the hangman, of the reputations of men and things regarded as unpopular. Learn, that the great secret of power consists in the art of pandering to popular prejudices, to the World’s likes and dislikes. Once this principal condition complied with, he who practises it is certain of attracting to himself the educated and their satellites—the less educated—they whose rule it is to place themselves invariably on the safe side of public opinion. This will lead to a perfect harmony of simultaneous action. For, while the favorite attitude of the cultured is to hide behind the intellectual bulwarks of the favorite leaders of scientific thought, and *jurare in verba magistræ*, that of the less cultured is to transform themselves into the faithful, mechanical telephones of their superiors, and to repeat like well-trained parrots the *dicta* of their immediate leaders. The now aphoristical precept of Mr. Artemus Ward, the showman of famous memory—“Scratch my back, Mr. Editor, and I will scratch yours”—proves immortally true. The “rising Star”, whether he be a theologian, a politician, an author, a scientist, or a journalist—has to begin scratching the back of public tastes and prejudices—a hypnotic method as old as human vanity. Gradually the hypnotized masses begin to purr, they are ready for “suggestion”. Suggest

whatever you want them to believe, and forthwith they will begin to return your caresses, and purr now to your hobbies, and pander in their turn to anything suggested by theologian, politician, author, scientist, or journalist. Such is the simple secret of blossoming into an "authority" or a "leader of men"; and such is the secret of our modern-day wisdom.

And this is also the "secret" and the true reason of the *unpopularity* of LUCIFER and of the ostracism practiced by this same modern world on the Theosophical Society: for neither LUCIFER, nor the Society it belongs to, has ever followed Mr. Artemus Ward's golden precept. No true Theosophist, in fact, would consent to become the fetish of a fashionable doctrine, any more than he would make himself the slave of a decaying dead-letter system, the spirit from which has disappeared for ever. Neither would he pander to anyone or anything, and therefore would always decline to show belief in that in which he does not, nor can he believe, which is lying to his own soul. Therefore there, where others see "the beauty and graces of modern culture", the Theosophist sees only moral ugliness and the somersaults of the clowns of the so-called cultured centres. For him nothing applies better to modern fashionable society than Sydney Smith's description of Popish ritualism: "Posture and imposture, flections and genuflections, bowing to the right, curtsying to the left, and an immense amount of male (and especially female) millinery". There may be, no doubt, for some worldly minds, a great charm in modern civilization; but for the Theosophist all its bounties can hardly repay for the evils it has brought on the world. These are so many, that it is not within the limits of this article to enumerate these offsprings of culture and of the progress of physical science, whose latest achievements begin with vivisection and end in improved murder by electricity.

Our answer, we have no doubt, is not calculated to make us more friends than enemies, but this can be hardly helped. Our magazine may be looked upon as "pessimistic", but no one can charge it with publishing slanders or lies, or, in fact, anything but that which we honestly believe to be true. Be it as it may, however, we hope never to lack moral courage in the expression of our opinions or in defence of Theosophy and its Society. Let then nine-tenths of every population arise in arms against the Theosophical Society wherever it appears—they will never be able to suppress the truths it utters. Let the masses of growing Materialism, the hosts of Spiritualism, all the Church-going congregations, bigots and iconoclasts, Grundy-worshippers, aping-followers and blind disciples, let them slander, abuse, lie, denounce, and publish every falsehood about us under the sun—they will not uproot Theosophy, nor even upset her Society, if only its members hold together. Let even such friends and *advisers* as he who is now answered, turn away in disgust from those whom he addresses in vain—it matters not, for our two paths in life run diametrically opposite. Let him keep to his "terrestrial" wisdom: we will keep to that pure ray "that comes from above", from the light of the "Ancient".

What indeed, has WISDOM, *Theosophia*—the Wisdom “full of mercy and good fruits, without wrangling or partiality and without hypocrisy” (James iii, 17)—to do with our cruel, selfish, crafty, and hypocritical world? What is there in common between divine Sophia and the improvements of modern civilization and science; between spirit and the letter that killeth? The more so as at this stage of evolution the wisest man on earth, according to the wise Carlyle, is “but a clever infant spelling letters from a hieroglyphical, prophetic book, the lexicon of which lies in *eternity*”.



Leo Tolstoi and his Unecclesiastical Christianity.*

TOLSTOI is a great poet, a great artist, a great thinker. All through his life, both heart and mind have been occupied by one burning question, coloring more or less with its painful pressure all his works. We feel its overshadowing presence in the “History of my Childhood”, in “War and Peace”, in “Anna Karenina”, till at last it becomes the exclusive pre-occupation of his later years, which have produced such works as “My Confession”, “In what does my Faith Consist?”, “What shall we Do?”, “Upon Life”, and the “Kreuzer Sonata”. This same question burns in the hearts of many, especially among Theosophists; it is indeed *the* question of life itself. “What is the meaning, the purpose of human life? What is the final outcome of the unnatural, distorted and falsified life of our civilisation, such as it is forced upon each of us individually? What shall we do to be happy, *permanently* happy? How shall man escape the horror of inevitable death?” To these ever recurring questions, Tolstoi, in his earlier works, gives no answer because he had found none himself. But he could not rest contented, as do millions of others, weaker or more cowardly natures, without an answer, one at least satisfying to his own heart and intellect; and in the five last-named works is contained that answer. An answer, it is true, that will not content the Theosophist *in the form in which Tolstoi gives it*, but an answer in whose basic, vital thought he may find new light, fresh hope, stronger comfort. But to understand it, we must briefly trace the road by which Tolstoi reached the peace he has found; for unless we can *feel*, as well as understand the inner process which led him thither, his solution, like every other solution of life’s problem, must remain a dead letter, a merely intellectual word-conception, lacking all vital force and motive power; a mere speculation, not a living truth instinct with enthusiasm.

* An essay by Raphael von Koeber, Dr. Phil.; with an appendix by Dr. Hübbe Schielden, Dr. jur: utro.

Like all thinking men and women of to-day, Tolstoi lost faith in religion early in life; for this loss of one's childish faith—inevitable in every life—is not, as a rule, the result of deep thought; it is rather the natural consequence of our culture and of our general experience of life. As he says himself, his faith vanished, he knew not how. But his youthful striving after ethical perfection survived for some ten years, to die out by degrees, finally disappearing utterly. Seeing everywhere around him ambition, love of power, selfishness and sensuality triumphant; seeing all that is called virtue, goodness, purity, altruism, scorned and flouted, failing to give either inward happiness and content or outward success; Tolstoi went the way of the world, did as he saw others do, practising all the vices and meannesses of the "polite world". Then he turned to literature, became a great poet, a most successful author, seeking ever, he tells us, to hide his own ignorance from himself by teaching others. For some years he succeeded in thus stifling his inner discontent, but ever more frequently, more poignantly, the question forced itself upon him: What am I living for? What do I know? And daily he saw more clearly that he had no answer to give. He was fifty years old when his despair reached its height. At the summit of his fame, a happy husband and father, author of many splendid poems full of the deepest knowledge of men and of the wisdom of life, Tolstoi realized the utter impossibility of going on living. "Man cannot imagine life, without the desire for well-being. To *desire* and attain that well-being—is to *live*. Man probes life only that he may improve it." Our science, on the contrary, investigates only the *shadows* of things, not their realities; and under the delusion that this unimportant secondary is the essential, science distorts the idea of life and forgets her true destiny, which is to fathom *this* very secret, *not* what to-day is discovered and to-morrow is forgotten.

Philosophy tells us: "You are a part of Humanity, therefore you must co-operate in the development of Humanity and in the realising of its ideals; your life's goal coincides with that of all other men". But how does it help me to know that I live for that for which all Humanity lives, when I am *not* told *what it is for which that very Humanity does live*? Why does the world exist? What is the outcome of the fact that it does exist and will exist? Philosophy gives *no* answer.

Scepticism, Nihilism, Despair—thither the thinking man is driven by such thoughts, if he seeks the last word of Wisdom in the Science and Philosophy of the schools. Such, too, is the *real*, inner, mental condition of many an one, both without and within the Theosophical Society.

In regard to this, the problem of life, Tolstoi divides men in general into four classes:—

"Some, young and feeble of intellect, live happily in their ignorance—for them the problem of life has, as yet, no existence.

"Others know and understand the problem well enough, but turn purposely away from it, favored by fortunate surroundings which permit them to pass their lives as it were in intoxication.

"The third group consists of those who know that death is better than a life passed in error and ignorance; but they live on, because they lack the strength to put a sudden end to the fraud—life.

"Finally, there are the strong and consistent natures, who grasp the whole stupidity of the farce being played with them, therefore put an end to this silly farce at one stroke."

"I could do nothing," he says, "but think, think of the horrible position I was in. . . . My inner condition at that time, which brought me near to suicide, was such that everything I had hitherto done, everything I could still do, seemed to me foolish and bad. Even what was most precious to me in life, what had so far drawn away my eyes from the cruel reality—my family and my art—even these lost all value for me."

From this depth of despair he escaped at length. "Life is all," he reasoned, "I, my reason itself, are products of this general life. But at the same time Reason is the creator and the final judge of human life *proper*. How then can reason deny to the latter a meaning without denying itself and calling itself senseless? Hence I am only calling life meaningless, because *I* do not grasp its meaning." Convinced that Life *has* a meaning, Tolstoi sought this meaning among those who *really live*—the people. But there he again met disappointment, the bitterest of all, because here lay his last hope. For, among the people, he found only a solution of life's problem resting upon a conception of the universe which is *contrary to reason*, and is based upon that blind faith he had long since cast aside.

"I subjected," he tells us, "the *dicta* of my reason to a fresh examination, and found that Reason did not suffice to answer my questions, because it does not bring into its reasoning the conception of the Infinite (Cause-less, Time-less, Space-less); because it explains my life, passed in Time, Space, and Causality, in terms of Time, Space, and Causality again: thus explaining it indeed with logical correctness, but only in terms of the same components, *i.e.*, leaving its ultimate basis—with which alone we are concerned—unexplained. Religion, on the contrary, does the exact opposite: she knows no logic, but does know the conception of the Infinite, to which she refers everything, and, to that extent, gives correct answers. Religion says: Thou shall live according to the law of God; the outcome of thy life will be eternal suffering or eternal happiness; the meaning of thy life, which is not annihilated by death, is union with the Infinite Deity. . . . The conception of the Infinite Deity, of the divinity of the Soul, of the relations of human actions to God: these are conceptions, which have been ripened in the hidden infinity of human thought, and without which there would be no life, and I too should not exist."

"But what is God? On what train of thought rests the belief in his existence and in the relation of man to him? If I am", reasoned Tolstoi, "there must be a reason for my being, and a reason for that ground, and an ultimate reason, and this is God. I felt calmed; my uncertainty and the consciousness of standing orphaned in life vanished. But when I asked myself: What is God? How shall I act towards him? I found only *banal* answers that destroyed my faith again. . . . But that I have the conception of God in me, the *fact* and the *necessity* of this conception—of this no one can deprive me. Whence then this conception? Whence its *necessity*? This *necessity* is God himself. And I felt glad again. All things around me lived, and had a meaning. The conception of God is not indeed God himself; but the *necessity* of forming this conception, the *craving* for a knowledge of God, through which knowledge I live—that is

God, the living and life-giving God. . . . Live in the thought, thou art a manifestation of God, and then thy life will testify to the existence of God."

Tolstoi had regained Faith, "the evidence of things not seen," and his religious faith expressed itself for three years in a life in strict conformity with the most stringent prescriptions of the orthodox Greek Church. But at last, finding the Church and the entire Christian community acting in direct contradiction to his root-conception of true Religion, he broke loose from orthodoxy and set out to determine what is True in Religion for himself from the study of the New Testament.

But before considering the conclusions he reached, let us examine for a moment, from the Theosophical standpoint, Tolstoi's fundamental position. His argument for the existence of an Infinite God as the necessary "ultimate ground" of human reason, is precisely one of the Theosophist's arguments for the existence of Kosmic or Universal Mind, and, as an argument, it proves nothing more. Influenced by Western habits of feeling, he ascribes to the Universal Mind anthropomorphic attributes which it cannot possess, thus sowing the seeds of the strained and forced conclusions as to practical action which he subsequently arrives at. Fundamentally he is right; but in the effort to satisfy the demands of his emotional nature he falls into a quasi-anthropomorphism. For us, however, more importance attaches to the poignant picture he presents of the mental misery that tortures every honest thinker to-day, and to his pointing out of the road, the only road, by which an escape is possible. For starting from his basis we are led, if we reason carefully and closely, to the basic conclusions of Theosophical teaching, as will be seen later.

To return to Tolstoi's religious unfoldment. Studying the Gospels, he came to find the kernel, the essence of Jesus' teaching in the Sermon on the Mount, understood in its literal, simple sense, "even as a little child would understand it". He considers as the perfect expression of Christ's law of Charity and Peace, the command, "Resist not evil", which to him is the most perfect rendering of *true* Christianity, and this command he describes as "the sole and eternal law of God and of men". He also points out that long before the appearance of the historical Jesus, this law was known and recognised by all the leaders and benefactors of the human race. "The progress of mankind towards good", he writes, "is brought about by those who suffer, *not* by those who inflict, martyrdom."

Such is the essence of Tolstoi's religion; but we shall be better able to enter into its real meaning and appreciate his practical deductions therefrom, after having examined, first, his doctrine of religious bliss, and second, his philosophy of life.

I believe, says Tolstoi: (1) that happiness on earth depends solely upon the fulfilling of Christ's teaching; (2) that its fulfilment is not only possible, but easy and full of joy. Happiness, he teaches, is love towards all men, union with them, and evil is the breach of this unity. Love and unity are

the natural condition of men, in which all men find themselves who are not led astray by false teachings.

These conceptions changed his whole view of life; all he had before striven for, all that counts for so much in the world, honor, fame, culture, riches, increased refinement of life, of surroundings, of food, of clothing, of manners—all this lost its value in his eyes, and in place of them he came to esteem what the *World* calls bad and low, simplicity, poverty, want of culture. But the real essence of his teaching lies in the conception of the Universal Brotherhood of mankind.

For Tolstoi, *Life* means the striving of man after well being, after happiness, a happiness only to be attained, as we have seen, through the fulfilment of the commands of Jesus. Of these commands the deepest meaning is: true life, therefore also true happiness, consists—not in the preservation of one's personality, but—in absorption into the All, into God and Humanity. Since God is Reason, the Christian teaching may be formulated thus: subordinate thy personal life to reason, which demands of thee unconditional love for all beings.*

The personal life, that which recognises and wills only one's own "I", is the animal life; the life of reason is the human, the existence proper to man according to his nature as man. The crowning maxim of Stoic ethics: live according to nature, according to thy *human* nature, expresses the same thing. The teachings of the wisest law-givers: the Brahmans, Gautama Buddha, Confucius, Lao-Tze, Moses, all contain the same explanation of life, make the same demand upon the man. For, from the remotest times onwards, Humanity has ever been conscious of the torturing inner contradiction, wherein all who seek after personal well-being find themselves. As, unfortunately, there is no other solution of this contradiction except to transfer the centre of attraction of one's existence † *from* the personality, which can never be saved from destruction, *to* the everlasting All, it is intelligible that all the sages of the past, and with them also the greatest thinkers of later centuries, have established doctrines and moral laws identical in their general meaning because they saw more clearly than other men both this contradiction and its solution.

It is not difficult to see wherein consists the basic contradiction of personal life. That which for man is the most important, that alone which he desires, that which—as it seems to him—alone really *lives*, namely his personality, is destroyed, becomes a skeleton, decays, does *not* remain "himself"; while that which he does *not* desire, which has no value for him, the life and welfare of which he does *not* feel, the whole outside world of struggling beings, that proves itself to be that which endures, which truly lives.

With the awakening of the reasoning consciousness, which must occur sooner or later in every man, he becomes conscious of the gulf between the

* Absolutely the same doctrine as that taught by Buddha, and all other Initiates, Plato Included. A fact recognised by Tolstoi, though not given its due significance by him.

† Where thy treasure is, there will thy heart be also.

animal and the human life; he realises this more and more fully, till at last—on the highest plane of consciousness—the fundamental contradiction of life is recognised as only an *apparent* contradiction, pertaining solely to the sphere of animal existence, and the meaning of life, after which the personal man seeks in vain, is at last discovered. It is not discovered by logical deduction, but intuitively. The spiritually awakened or regenerated man suddenly finds himself transported into the eternal, timeless condition of the life of pure "Reason",* in which can be no more illusions, contradictions, riddles. . . . The life of reason is, as the original and only true life, also the *normal* life of man: and man as such can only be called "living" in so far as he subdues the animal in him under the law of Reason; precisely as the animal only *really lives* when it obeys, not only the laws of the matter which composes it, but also the higher law of organic life. . . . When once it has been recognised that, in specifically human life, the primacy naturally belongs not to the personality, but to the Reason, there is nothing superhuman in following the *natural* law of human life and both regarding and using as a *tool* what *is* a mere tool of the true life—the personality. . . . But it may be asked: Why then do we have a personality if we are to renounce it, deny it? In order that the personality, like any tool, may serve *merely* as a means to an end—other answer there is none. The personality is nothing but the "spade", that is given to the reasoning being to be dug with, to be blunted in that digging and then sharpened again, to be used up, but not to be cleaned and stored away. To *use* a tool as a tool is not to *deny* it, but simply to make it serve its proper purpose, *i.e.*, Reason.

This is Tolstoi's philosophy of life, identical in its basis with that of Theosophy. But lacking the universality of the latter, leaning too exclusively upon the corrupted and fragmentary dicta of but one Teacher of Wisdom, Tolstoi's philosophy fails to guide him in practice and, as a study of his work shows, lands him eventually in self-contradiction. This self-contradiction, however, being but of the surface, of the physical plane only, is of relatively small importance, contrasted with the real escape he has made beyond the delusions in which most of us live.

Want of space renders it impossible to follow out into further detail the comparison between Tolstoi's views and those of Theosophy. Every reader of *Lucifer* can readily do so for himself, and we will only add that Dr. Von Koeber's essay, which has supplied the material for the above sketch, and of which it is mainly a summary, is worthy the careful study of every one who can read German. Of the Appendix, which Dr. Hübbe Schleiden has tacked on thereto, it must be said to show a want of appreciation and understanding of the true spirit and meaning of Tolstoi's thought and action, which seems to indicate the same misconception of the nature of *real* "mysticism", that may be noticed in the same writer's other essays.

* Meaning Plato's "Noetic Life".

Astronomical Generalizations.

ASTRONOMICAL geometry is the geometry of motion, or the science by which the mutual relations of the heavenly bodies are respectively determined as they pass on their several courses through space.

Simple uncomplicated motion is unknown in astronomy.

The motion of the moon round the earth seems to be simple in character until it is recognised that it traverses a continuously increasing arc of its orbit as it draws nearer to the earth, and an as continuously diminishing arc of the same as it recedes therefrom, in equal periods of time; which is read as an alternate increase and decrease in the rapidity of that motion. But even here a complication is present, for were the moon not varying the ratio of its motion it would necessarily describe progressively increasing arcs of its orbit in drawing nearer to the earth, owing to the progressive shortening of the degrees of longitude, under which it would pass from the one to the other in an as progressively shortening period of time, or seem to move faster, reversing these relations during recession from the earth. Until the proportion of this apparent variation has been computed and allowed for, the actual ratio of the moon's motion cannot be accurately determined.

This is a complication which affects all apparent progressively varying orbital motion in the solar system, and must be allowed for in any attempt to compute the exact rate of motion.

But beyond this, another complication is added to the proper motion of the moon by the orbital motion of the earth; for the earth carries the moon with it, and so causes the latter to be constantly changing the position of its orbit in space. While if the sun be in motion a similar, an analogous, change is taking place in the position of the orbit of the earth and is transmitted to the orbit of the moon. And motion in the sun's centre of motion, and in any further centre of motion round which that centre might move would be, each in succession, transmitted to the several orbits affected thereby. And each and all of these several motions would be appreciable by their effects on the combined motion as measured on the circle of comparison—the relatively immoveable signs of the Zodiac.

Observation shows that certain changes are regularly taking place in the mutual relations of some of the heavenly bodies, as these pass through space; and that certain principles seem to regulate them.

These changes are the result of the complexity of the motions to which the bodies affected are subject, and of the conditions under which they are performed; while the principles which seem to regulate them point to certain controlling influences as concerned therein.

The facts of astronomy are the successive changes in position of the heavenly bodies. Its guides, the conditions under which these take place. Its aim, to determine the mutual relations, and, as far as possible, the nature and constitution of the several respective bodies, with a view to the discovery of the kosmical import of the whole.

The rudimentary principles of the science of astronomy are found in the distinction between the earth as the centre of observation, as a centre of motion, and as a moving body.

The elementary principles of the science of astronomy consist in the determination that the motions of the heavenly bodies are revolutions in space round centres of attraction.

The generalizations of the science of astronomy reveal themselves as interpretations which lead to the discovery of the unknown through the extended application of principles governing the known.

The earth is necessarily man's centre of observation.

He has learnt, by interpreting the unknown through the known and so distinguishing the actual from the apparent, that his centre of observation is itself in motion; is itself the subject of very complex motions.

The diurnal revolution of the starry heavens thus interpreted, tells him that the earth revolves upon its axis once during each such revolution.

The progressive recession of the sun through the signs of the Zodiac, similarly interpreted, shows him that as and while the earth revolves upon its axis, it passes round the sun in space; one such complete circuit in recession of the solar body denoting a complete revolution of the earth in its orbit.

The progressive recession of the moon through the signs of the Zodiac, interpreted in an analogous manner, shows him that it revolves round the earth; each lunation marking a single complete revolution.

In this way he learns that the Zodiacal stars form a circle of comparison, to which other motions will in succession be referable.

In studying the combined axial and orbital motion of the earth on this circle of comparison, the advancing student finds that, starting from conjunction with a given Zodiacal star, on returning to the same conjunction, at the end of a complete circuit of its orbit, it has made one more full revolution on its axis than the number of its solar days—this constituting and being the cause of, the difference between sidereal and solar time; and, as this is caused by the orbital revolution of the earth, he perceives that each revolution in space is marked by a revolution on the circle of comparison; and thence infers that every revolution on the circle of comparison denotes a revolution in space of the centre to which such revolution is or may be referred—a very important generalization, as will appear in due course.

In studying the orbital motion of the moon the advancing student notices that, while always directing the same face towards the earth, it presents each portion of its equatorial surface in succession to a given Zodiacal star,

as it would do were it simply revolving on its axis. But as it makes only one such revolution in each circuit of its orbit he sees that it has no proper axial motion, this revolution being simply a reflection on the circle of comparison of its orbital passage round the earth—which, by a special attraction, probably of superior gravity therein, retains the same face always directed to the centre of gravity of the terrestrial system. This again is a very important generalization, as will also appear in due course.

In this way, with the earth as his centre of observation and the Zodiacal stars as his circle of comparison, the advancing student has gained important principles which he seeks to generalize.

He sees in the stability of the earth's polar axis, which always points towards the celestial north, the possible influence of some remote centre to which that axis is persistently directed.

Granting this he perceives that, if the sun were describing an orbit in space, the diameter of that orbit would probably be sufficiently extensive to cause the earth's polar axis, as it passed with the solar system round that orbit, to appear to nutate to the polar star—as an intermediate body much nearer to the earth than the remote centre of its polar attraction.

And then, granting that the sun does revolve in space, he further perceives that its revolution must be reflected by a revolution on the circle of comparison.

Such a revolution he finds in the recession of the lunar nodes. Such a nutation of the earth's polar axis, associated with which is the oscillation of the lunar orbit. And, as the period of these three thus associated phenomena coincides, and, as such phenomena would be produced by the revolution of the sun under the conditions stated, he cannot but conclude that this period is the mark and measure of the period occupied by the sun in a single complete revolution round its orbit.

In association with this terrestrial systemic cycle he notices an advance of the lunar apsides, which, owing to their moving in a contrary direction to, and so meeting the receding lunar nodes, make rather more than two revolutions in advance, as computed from the moving nodes, but only rather more than one when referred to the circle of comparison, during each cycle.

This revolution he considers to be due to an influence emanating from the centre of the solar orbit, which causes the line of the lunar apsides always to point to that centre. And then he sees, in the difference in period between the full revolution of the apsides and the complete recession of the nodes round the circle of comparison, an analogous phenomenon to the difference between the sidereal and solar year, and is thus led to the conclusion that the centre of the sun's orbit is occupied by a stellar (solar) body, which is itself in motion, and revolving on an equatorial plane.

This revolution would add another, an inconceivably vast orbit, to the already extensive orbit of the solar system, and widen the range of its motions in space in an equivalent degree. And now, searching for further

indications of its existence in the measure of the period of revolution of this thus conjecturally discovered equatorial sun, he realizes that, moving under the conditions specified, it would cause a further and more extensive apparent nutation of the polar axis of the earth; an oscillation of the terrestrial orbit, that is, of the ecliptic, across the equator; and a recession of the terrestrial equinoxes—associated with which might be an advance of the terrestrial apsides.

Such a cycle of phenomena would be inevitable in motion under such conditions—and such a cycle exists.

Hence in this, the solar cycle, the advancing student finds the needed evidence of the existence, with the measure of the period of revolution, of the equatorial sun.

But the study of the relations of this cycle leads him yet a step further: for he now discovers that the terrestrial apsides advance on the retreating equinoxes in such a ratio that their full revolution is completed in a period considerably less than the period of the cycle.

In this he sees a repetition of the relations in the terrestrial systemic cycle from which he has already learnt so much; and hence, interpreting in a similar manner, he very naturally concludes that the centre of the equatorial solar system is occupied by a stellar (solar) body, itself in motion.

Of the motions of this central body he, so far, finds no further indications. Now this would be the case if it were moving on a plane at right angles to the plane of the orbit of the equatorial solar system. That is on a polar plane.

Hence he infers that this, which he would therefore term the polar sun is, with its whole system, moving on a polar plane. And as, so far, all systems so moving revolve round a central body, he further concludes that the polar solar system is revolving round such a body.

This central body he therefore ventures to term the Central Sun.

Further than this, with his limited means of enquiry, the advancing student cannot go; but his observations lead him to the conclusion that, owing to the alternations in distance from the Central Sun and from each other during the successive simultaneous revolutions of the several systems, the figure of the earth undergoes a secular change. As the recently observed variation in the latitude of places on its surface would seem to suggest; its polar axis alternately, though very gradually, lengthening and shortening; its equatorial diameter simultaneously contracting and expanding responsively—this, together with the oscillation in plane of the several orbits and the shifting relations of the terrestrial oceans, amongst which the tides are included, is simply a self-adjusting and compensating, or corrective, means by which the equilibrium, as well of the individual members as of the whole compound system, is preserved during the extensive and complex movements to which these members of the Kosmos are subjected.

HENRY PRATT, M.D.

"For Perfect Justice Rules the World."

IN a mean bed, in a long, curtain-partitioned room, a child, with a beautiful though pale and delicate face, was lying. Her eyes were closed, and a happy smile played around the well-formed, expressive mouth.

A stranger, used only to the dwellings of the rich, might have wondered at the contented, nay radiant, look upon the wan little face; for the old-fashioned, patch-worked, calico quilt, which covered the thin form, did not hide the great fact that the child was deformed. Signs of poverty were not wanting to show that those who made this room their home, had to struggle hard for daily bread. From the court beneath came the shrill cries of children, the brawling voices of angry mothers, and the rough voices of men. The air, that made its way in at the open window, was heavy with the odors of the stifling London slum, and crept up lazily to touch the cheek of the sick girl, as though weary with its burden.

The furniture of the room, though poor and scanty, showed the presence of an active order-loving woman. All about was cleaned and well-arranged. Near the window, placed to catch the first rays of the dawn and the last streaks of evening's waning light, was a heavy sewing machine, that showed plainly enough the employment of, at least, one of the occupants of the room. In the opposite corner, placed slightly behind the head-line of the bed, so as to escape the notice of the invalid, some dozen empty fruit-baskets were piled one above another, and before them an old, well-washed coster's barrow stood on end. The mantelpiece was ornamented with a bright tin tea-pot; the photograph of a man with a weather-beaten face, in a sailor's hat and blue jersey—the dead father of the little girl—and a common yellow jug, filled with wild flowers and grasses tastefully arranged.

A rough wooden box, converted into a table by the help of an old board and a piece of flowered chintz, stood near the bed, with a cup of cold tea, and two well-worn books, upon it. Bright prints from illustrated newspapers were fastened upon the blue-tinted walls, and the floor of the room shone with oak-stain and elbow grease. An air of comfort, even of refinement, revealed itself amidst the poverty of the place, and sorted well with the presence of the frail child. Bill, the coster, had learned from his father to keep things about him "ship-shape", and took a delight in having all around "The Queen", as he called his only, much loved sister, as neat and pretty as the means at his disposal allowed. And Bill was a prosperous coster with a pony and cart of his own, and a little fund in the Saving's Bank, in case of need. Bill neither drank nor swore; and as for marrying,

he always declared he had never seen the girl that could hold a candle to his sister Polly.

The entrance of a respectable, middle-aged woman, bearing a bundle of tailoring, was welcomed by the invalid with a glad smile, and the words :

“Mother, dear, what a long time they have kept you to-day. I’m afraid you are very tired?”

“Eh, child, tired enough; but they don’t care how long they keep you standing, or how tired you be.”

“Poor Widow Wilson was there before you, mother, and she so weak and ill. She was worrying about her three mites of children. She locked them into her room before she started, and had no bread to leave with them, until she got paid for her work.”

Mrs. East paused, bonnet in hand, and turned round quickly :

“How do you know that?” she said. “Have you been wandering again?”

“I’ve been down to the workshop”, laughed the child, “but I did not wander. I was there sooner than you. I looked into Widow Wilson’s. The children were all right, making patterns on the floor with a bit of burnt stick. I wanted to tell her, but could not make her see me.”

“You would have frightened her to death if you had. She’d have thought you were dead and that it was your ghost she had seen. I can’t think how you do it. Lying here all the while as still as a mouse, and as white as a sheet. My people never had those ways. You get them from your father’s folk. Came of living so lonely like on that dull Cornish coast, and staring at the sea. Doctor says it’s disease, and you can see so far because your body’s weak. But I don’t hold with that now. Your poor father was the strongest lad along the coast, and the Cornish men a’n’t no way like the London linen props, and he had the seeing eye, now and again; not that it did him any good as far as I could make out, and his mother—that’s your Gran’—has got the second sight. She saw the ship go down in which your father sailed, as plain as plain, and wrote to warn him not to go. But the letter came too late; I never got it till a week after they had left the docks. And she lost a good son, and I lost a good husband. There a’n’t many such. But Gran’ is as hale and hearty, though she’s naught but a bag of bones, as a body need be. I wish Bill could save enough to take you down to Cornwall, may be your back would get strong down there.”

“And leave you all alone? I’m well enough, and very happy here.”

“Doesn’t take much to make some folk happy then. I wonder if you would be happy if you had been standing in that hot shop for three hours, hearing the women grumble and curse at the loss of time and the hardness of the loss.”

“I was there, little mother. I’ll tell you what I saw before Bill comes in while you get supper. Poor Bill doesn’t like to think I see more than others. It makes him fear I’m not long for this world—silly boy! I wish

you had the 'seeing eye'; you might be happy then, even at the workshop, for '*Perfect justice rules the world*'. Things look quite different when you can see all round them. We are at school here, mother, and have to learn a new lesson. A lesson that will help us further on the road and make us happier in the long run. Though it seems dull and lonely, and as if we were deserted, while we are struggling with our hard task, we never are left alone a minute. It is just the same with us, as it was with Bill when he was at school. You used to make him take his book to the other end of the room, and draw the curtain, till he had learnt his lesson. You said it took him off his work to see you moving round. To him, when he had drawn the curtain, it seemed as though he were shut off and alone. He has told me so lots of times. But you were here, ready to help him, just the same, and you could have heard him, mother, if anything had been the matter, and he had called out. Bill goes behind the curtain now, to please himself, when he comes in from the night school, though he did not like it when he was little. If people could lift the curtain, when they liked, and look behind, they would never learn their lesson. Now, to-day, at the workshop, you were not alone. Standing close beside you was a beautiful being, strong and pure and good. It supported you in your fatigue, it gave you thoughts of Bill and me, to pass the time. It made you think of Gran' in her pretty cottage by the sea, and the happy times you had there when you were a housemaid at the hall. When you got vexed with the foreman for keeping you so long; when you listened to the girls cursing at their lot, and agreed that what they said was true, a grey shadow was thrown between you and your invisible friend. It was quite plain to me, that the thoughts of each person in that workshop were making for each a different kind of companion. Widow Wilson's mind was full of her children. She was silent and patient, though somewhat anxious and troubled. She had a thought in her head about some power that she kept saying was 'An ever ready help in time of trouble', and of One who was 'A Father of the fatherless'. And I saw a golden ray of light spread itself about her so she could not hear the curses, or feel the hot stifling air: and one glittering ray flashed out, like lightning through the sky, into the room where her children played. I followed it, I saw the eldest girl jump up, look round, catch up a broken mug, half full of water, and throw the water on the fire. The children had kindled it anew, in pulling out sticks to draw with. The girl knew there was no wood but that left for to-morrow. Then I looked again at Widow Wilson and saw that the golden light of peace had wrapped her in.

"Near the workshop door stood Bullying Bess. She had come late, and was last in the row of waiting workers. She had been drinking. Tongues of fire were darting round her. Her throat was dry and parched; her head was hot and felt like bursting. She was in a rage at standing last. She did not care for the work that was awaiting her so much as the money she had to take. Her thirst was terrible. How I pity her. She

had a terrible monster by her side: a tyrant who hisses constantly in her ear 'Drink! drink! drink!' Hovering over her was her better Self, trying to beat off the demon. It would catch the creature by the throat and try to strangle him. It would call to Bess to rouse herself and come and help in the fight. It tried to wake recollections of her dead mother and her own childhood, made miserable by a drunken father. It asked if she wished to make the childhood of her baby as miserable as drink had made her own. But though she listened she would not fight. The better Self was pushed away. The drink-demon dragged her in its cruel clutches, and now she is soaking herself with gin."

"Polly, what you are saying is horrible. Why would not Bess listen to you, months ago, when I brought her home that you might warn her what would come if she broke the pledge her poor mother persuaded her to take."

"I cannot tell. Perhaps there is some lesson for her to learn through drink, as I am learning mine through helplessness and pain. I only know what I see."

"Well, life is a mystery, and it is hard for me to understand that justice rules the world, as you say, when we slave and slave, and the master swallows all the profits, and lives in grand style, while many a poor woman, who has no good son like our Bill to help her, sits and sews and starves."

"I do not think, mother, you would be willing to change homes with the master if you could see what I have seen to-day."

"Bless the child! What have you seen?"

"Well, they are going to have a grand dinner party to-night at his house, and he went away early, didn't he?"

"Yes, that he did. I wondered what was up. For though he do grind others, there's no denying, he don't spare himself neither; but he does it to please himself, and that makes all the difference."

"No, mother, he does not do it, altogether, to please himself. He can scarcely help it now. He has chained himself to two tyrants, and they drive him sometimes almost against his will. He has let the demon of Greed and the demon of Selfishness get hold of him, and they push and hurry him along till he can't tell where he is going. They have bandaged his eyes and made him live in the dark, till he has lost the use of his sight. He is quite blind now. As he passed the women and girls in the shop this afternoon, he did not see how pale, tired, and anxious they looked. But he *felt* their silent anger and hate. And I saw how each black thought that ran through the minds of the women, as he passed them, fed the demons, and gave them renewed power. For the silent curses, the hard thoughts, went out like a dark damp cloud and settled upon him, and hung about him, making it impossible for his guardian-angel to reach his heart. And the cloud clung cold about him as he got into his brougham. It made his voice sound gruff and surly, as he said to the coachman 'Home—and look sharp about it'. It sent a thrill of hurt feeling through the man, who had looked for a civil word, and made him whip the horse, when there was no

necessity. So the animal started with pain and dashed off, nearly knocking down a little child. This made the coachman draw up suddenly, and gave him a fright, for he is a kind-hearted man and has children of his own. The shock angered him afresh, and he swore under his breath and whipped the horse again. Another injustice, which formed more dark clouds, till inside and outside, round carriage, horse and driver a heavy pall of evil influence travelled. Wherever it passed a deadly shiver ran through the air, nor did it once lift its cold weight all the way home. It met, and drove through many clouds as black or blacker than its own. The crowded streets are often filled with mere moving masses of varying darkness, lighted here and there by a ray of golden light surrounding a pure loving heart. These shades are the evil, selfish thoughts of men haunting the beings that gave them birth. When the master stepped from his carriage into the richly furnished hall, to the seeing eye, it was horrible. Evil thoughts hung heavily in the air. The master is a rich man, and his wife is a rich woman with money of her own, but they want to seem even richer than they are. Every two-shilling piece must do the work of half-a-crown, and the wife is killing her soul, and destroying her body, working with her brain as unceasingly as the hardest worked tailoress at the workshop with her fingers, to accomplish this self-imposed task. And, mother, her work kills more quickly than yours. It helps humanity less. It feeds selfishness, pride, and ambition more. The coat you make keeps some poor man warm; they will carry on your good work for you long after they have passed from your hands. The money you earn clothes and feeds our bodies, and helps us to stay here as long as we can to learn the lesson which life must teach. Her work does no one any good, and the miserable creature knows it. Day after day she plans and contrives new decorations for the house, new toilettes for herself and children, new economies for the household. Day after day her guardian angel whispers unceasingly, 'What is the good of it all? What is the good?' And she hears the voice, and is sick and weary unto death. But she dare not stand and grumble and swear, as do the girls at the workshop. She must keep a smile on her face, and have a courteous answer ready for every one who speaks to her. For she wishes to be thought free from care, and a lady. You would pity her, mother, as much as poor drunken Bess, if you could see and hear what I have seen to-night. Her thought and contrivances for show are bearing fruit. She has not toiled in vain. From the carpets on the floor, the furniture in the rooms, the pictures on the walls, the books in the cases, come forth sighs and moans of pain. The cries of disappointed hopes, of weariness, of suffering, given forth by the men and women who made them, are echoed again in low solos that tremble through the house. No health and happiness can abide there. No true joy. The servants are overworked, and the worst instead of the best of their human nature is called forth. Though they wear pretty dresses, smart caps, and embroidered aprons, though they put

on pleasant smiles, their aching limbs and rebellious hearts carry anxiety and hopeless sorrow wherever they go. In the kitchen, the cook is hot and worried, wasteful for want of time, unjust and cross to her assistants. The gluttony that 'hurries her off her feet' moves her soul in protest, and she stirs disease into every dainty dish. In the nursery there is sickness, begotten of maternal vanity. Whooping cough has declared itself. The mother loves her babes, but she must trust them to a nurse that she has hired for good looks and low wages, for her presence is wanted in twenty places at once, to-day. Death hovers over one little bed, but no one sees it. Tired, anxious, racked with neuralgia, and torn with fear, is the mistress of that household, as she meets the scowling master on the door-step with a forced and patient smile. If you could lift the curtain, mother, you would see more beauty in our poor home, than in that grand house at Brixton. And here comes Bill with the harebells and the grasses he has gathered for me on Tooting Beck."

K. E. M., F.T.S.



COUNT LYOF TOLSTOI says in his book, "My Religion", that when we ask a believer of whatever sect, a philosopher of whatever school, or even the "average" man, why he continues to lead a life in disaccord with his religious or philosophical ideas, a life, in short, which his theory condemns, he makes no reply, but begins at once to talk about things in general, about the State, commerce, or civilisation. They are one and all disgusted and humiliated at not possessing any doctrine with regard to life, for no one can live in peace without understanding what life really means. Count Tolstoi says further: "I seek in vain in civilised society as it exists to-day for any clearly formulated moral bases of life. There are none. No perception of their necessity exists. On the contrary, we find the extraordinary conviction that they are superfluous; that religion is nothing more than a few words about God and a future life, and a few ceremonies very useful for the salvation of the soul according to some, and good for nothing according to others; but that life happens of itself and has no need of any fundamental rule, and that we have only to do what we are told to do. Or rather, we have only to do as others do, or to please ourselves so long as we hurt no one else." But may we not ask: Is it not just this state of mind, prevalent among the majority, as described by Count Tolstoi, which is the cause of a certain number of pious and even reasoning people holding on to religion as expressed by the Churches, because these stand at least as witnesses to the spiritual life? However unsatisfactory that expression, however feeble the arguments of preachers, the meaning *behind* these doctrines, these ceremonies, these vestments and altar-lights, is that there *is* a Light towards which we strive, that there *is* a rule by which we must live, whether we grasp its full meaning or no. It seems to me that it will need many years of theosophic teaching, and above all of theosophic *living*, to show the world that the Light is independent of the candlestick, and that the Sacrifice needs no material altar. In the ideas of a certain class of minds at present, no-church leads to libertinism, and religion without ritual means life without morality. It may be wise, therefore, to second the efforts of those who would introduce the leaven of Theosophy into theological teaching; all cannot be philosophers; *aut homines, aut mentes*. "Milk for babes", and the rest in due order.

Strength of Character.

IN a comprehensive study of human nature, wherein it is sought to determine the meaning of life, and man's highest possible achievement, we must not only be governed by experience and guided by analogy; we must not only observe every fact and analyze every process; but we must supplement all these inductive processes by synthetic investigation, and proceed from universals to particulars. This two-fold method of induction and deduction enables the student to approximately, at least, round up his knowledge and prevents partial, hasty, and one-sided conclusions. In no other way can basic principles be discovered and correctly applied to the riddle of life.

Man's bewilderment springs from ignorance, and his troubles arise from his own passions. We often hear it stated that man is the creator of his own fortune, be it good or ill, and the arbiter of his own destiny; and yet the full meaning of such a statement is seldom realized.

The world's ideals generally belie all of these principles. People are seldom able to see beyond personalities to principles. This is not for lack of high ideals, but by reason of insincerity, in professing allegiance to one ideal, and in all practical concerns following another.

Everywhere a lip-service is rendered to the non-resistance, the charity and the loving kindness of the "Man of Sorrows", but in practical life a far different ideal is set up. It would indeed be a great gain to morality and to the highest ideals if everyone would declare openly his ideals and proceed boldly to follow them. It is true that such straight-forwardness would show many persons to be worse and some far better than their ideals. Each group, however, would then stand on its merits, and the world would be at no loss whatever to determine the measure of ban or blessedness of every man's code of ethics. Iconoclasts like Robert Ingersoll are a thousand-fold more friends to the Christian religion and the laws of Moses than those insincere individuals who profess allegiance with their lips and repudiate these things in every act of their lives.

These remarks are not made in a carping spirit of criticism, but in the interest of the simple truth, which Theosophy, no less than genuine Christianity, is interested in promoting.

Is it not a fact that the typical Christian, according to the ethics of the Sermon on the Mount, is at least regarded contemptuously throughout Christendom? He comes so far short of the world's ideals that he is pitied if not despised by the crowd. The genuine Christian resists not evil, and when he is reviled, reviles not again; and he is often considered the legitimate prey of the robbers of widows and orphans who imagine that

they can despoil him with impunity. Such a Christian will be the last one to be credited by the masses with strength of character. He is not a terror to evil-doers. Gentle, kind, self-possessed, considerate of others, such an one is rather imperturbable and the world at large has little use for him. In the narrow sphere of his unobtrusive life, in the little circle who know him well, among the sick, the poor, and the distressed; such an individual is known and appreciated at his real worth.

We come then to the real test of character. Is a man strong for good, or strong for evil? If the former, that strength will be of the gentler sort, and divested of all selfish or animal attributes. The reason why such attributes are not generally appreciated is because they belong to the subjective world, and make so little noise and so little show. There is a still deeper reason; and that is, that with a very large number of persons there is a feeling of hopelessness in the thought of achieving such a character, seeing how much self-denial it involves, even to relinquishing the "main chance in life". Such an individual is, therefore, a perpetual criticism on the greed and unworthiness of the average life, and rather than admit this and criticise and condemn self, it is found more easy and agreeable to affect to despise the ideal Christian.

If, in determining strength of character, an individual who is strong in evil is put forward as a type, very few persons have the courage to disapprove. The noisy swagger of the drunkard, the pestilent bravado of the bully, the thoughtless ranting of the egotist, the venomous tongue of slander—these are indeed strong for evil, and it is of just these elements that the world has often created its heroes, fear being mingled with adulation.

Just as muscular strength comes from physical training, and is perfected by exercise, even so with strength of character and moral force; these come only by effort at self-conquest.

It is not only quality *versus* quantity of force involved, but in range of action and essential results, that self-conquest brings strength of character. It is impure gold precipitated in an alembic from which the dross has been refined away.

As man climbs upward in the process of evolution, new vistas open to his vision, and new powers are unfolded at every step. We are considering man merely as a centre of power, and not in relation to happiness or misery, rewards or punishments.

As man passes over plane after plane in his upward march, exhausting the experiences of each plane as he ascends, he becomes master of that plane. In no single instance, however, is man master of the plane above him. Nothing less than experience and conquest determine power, and man is subject to, never master of, the untried realm. Man must therefore not only work out his own salvation with fear and trembling, but step by step with heavy trial and bleeding feet must he climb toward perfection. No vantage gained is ever lost, for an experience once known

can never be as though it were not till man relinquishes his birthright, and by love of evil destroys himself.

No greater mistake can be made than to despise the Christian ideal. Called by whatsoever name, it is the only road to power, and this power is not as a goal once for all attained. It is not the power to stand still, but the power to progress from height to height of being. Such an ideal is therefore a motor, while power on the physical or animal planes alone mean stagnation and death.

The true Theosophist and the ideal Christian are the same. Such an one is in the trend of the evolution of the life wave; he has found the line of least resistance and in working thus with nature becomes one with nature in knowledge and power. Step by step the illusion of Maya disappears. With no selfish motion and no ulterior design of his own, nature trusts him with her confidence and makes him observer of her choicest gifts. Silently as fall the rains and the dews of heaven such an one goes about his *Master's Work*. He knows no fear, for he has nothing to lose; he knows no anxiety, for he has nothing to gain. Persecution cannot daunt him, death cannot affright him, for his body is not he; and his soul is anchored in the Eternal, the deathless, the changeless.

It would be sacrilege to contrast such a character with the world's ideal, and yet they have much in common, for sweet charity and tender pity descend along the line of past experience and so remember those in bondage as though bound with them. It points no finger of scorn, bears no sanctimonious countenance, and gathers not its robes as though holier than others. It rather says: "Come! we will do thee good; we are all brothers. Thou art the King's son; thy patrimony awaits thee. Enter into the joy of thy Lord."

This is the line along which the Theosophical Society is working. Neither progress nor power has ever been promised in any other way. This is true Occultism, true magic; the liberation of the Higher Self; the enthronement of the Divinity in man.

Can there be any question as to what constitutes strength of character, and as to measure of power? This line of evolution involving thus the divine is natural. It is the struggle of a strong man against all his foes, the sons of Pandoo, on the planes of Kooroo-Kshetra, and he must indeed fight to the bitter end. He recognizes no enemy without, all are within; and having conquered these he is master of the field. He who conquers self is indeed greater than he who taketh a city, for he who wins this battle is lord over all things; at one with nature without, and God within.

Here is the true meaning of life, and herein lies man's highest possible achievement. There need be no mistake and no bewilderment. He who relinquishes joy is near the end of sorrow, for he has found the Path of Peace.

HARIJ, F.T.S.

Spooks among the Roman Catholics.

[The following curious old tale was sent to us by a respected correspondent, and, as it is vouched by names and dates, we have inserted it. It is unnecessary to add that we wholly dissent from its teaching.—Eds.]

MR. LIVINGSTON was a farmer in Pennsylvania. He was an honest and industrious man, and possessed of considerable property. This property began to decrease in various ways; his barn was burned, his horses and cattle died. His losses continuing, he left Pennsylvania and settled near Smithfield, Jefferson County, Virginia, where he had as much trouble as before; his cattle died and even his clothes were cut to pieces. His household was frequently alarmed by strange noises in the house like horses galloping around; clothes were burned, money taken away, and a variety of strange things happened, until they determined to get some one to come to lay the ghost. They tried conjurers, preachers, etc., but to no purpose. At last Mr. Livingston had a dream, in which he thought he was climbing a high mountain, and had great difficulty in getting up. He labored hard by catching to roots and bushes, and when he reached the top, he saw a man dressed in robes (as he said) and heard a voice saying: "This is the man that can relieve you". His wife heard him groaning in his sleep and called him. He told her his dream, and said he would go in the morning and find out who that man was. He went to Shepherdstown, where someone told him, it was a Catholic priest he was looking for, as they were the only ones who dressed in that way. He was then directed to go to "Retirement" (Mr. McSherry's place) where he would probably find one. Late in the evening of the same day, he went to "Retirement" to see the priest, but he was told that he was not there, but that there would be Mass in Shepherdstown on the following Sunday. When Mr. and Mrs. McSherry entered the church on the next Sunday, they found Mr. Livingston there, and as soon as the priest came out to the altar, Mr. Livingston was very much overcome, wept aloud and said: "This is the man I saw in my dream; this is the one who will relieve me". When Mass was finished Mr. Livingston went to the priest and related his sad story, but the priest, the Rev. Denis Cahill, only laughed at him, told him it was only his neighbors teasing him, and that he must go home and watch for them. Mr. Richard McSherry and Mr. Minghini were present, and were moved by the old man's tears, which made them listen to him, and try to comfort him. After a great deal of persuasion, Mr. Cahill went to Mr. Livingston's house, accompanied by Mr. McSherry and Mr. Minghini. They each questioned the family, and finding they all told the same sad story, Mr. Cahill sprinkled the house with holy water, and before he left, a sum of money which had been taken away was found lying on the door-step between the priest's feet. After he said Mass the work of destruction ceased. Mr. Cahill visited them often and received several of the family into the church. They often saw a brilliant light at night in their house, and heard a voice speaking, which made them get up to pray. It told them that the Blessed Virgin had a great deal of power, which she would use for poor sinners, and that they must say: "Holy, holy, holy Mary, Mother of God, pray for us sinners". The voice explained the mass and told them that one mass was more acceptable to God, than the whole world in sackcloth and ashes, that it was

a pure God, offered to God. On one occasion when Mr. Livingston and his family were sitting in one room, they saw a man in the midst of them, and as he was badly dressed and bare-footed, Mr. Livingston offered him shoes and some clothes, which he accepted, but said they were not needed where he came from. He stayed sometime instructing them in the Christian doctrine, telling them also that Luther and Calvin were lost, and that every soul that was lost through their teaching added to their torments. When he left, the family watched to see where he went, as they had not seen him enter, and when just in front of the house he suddenly disappeared. The family were often told to pray for the dead, and the voice would say: "I want prayers".

One day Mr. Livingston was taken apparently very ill in one of his fields, and when one of his sons went to him, he told him that he had heard a scream from a soul in Purgatory, and that he was almost drawn double with fright, and that he was unable to get home. He said he never could forget that dreadful shriek. Mr. Livingston lived about four miles from "Retirement", in a little village called Smithfield, and he went to the McSherrys' very often to talk to them, as there were very few Catholics in the neighborhood. Mr. Livingston would go, and say he was sent by the voice to tell them different things. On one occasion Mr. Livingston went very early in the morning and told Mrs. McSherry that he was sent by the voice to tell her that her sister, Mrs. Mary Spalding, had died the night previous in Baltimore, and that she must have masses said for the repose of her soul. At that time the mail only came once a week, but the next mail brought a letter saying that Mrs. Spalding died on that very night. Many things were communicated to Mr. McSherry's family through Mr. Livingston from the voice. There was a Protestant lady who was very ill. Her husband was an Italian, a Catholic, and kept a boarding house at the Sulphur Springs. The voice sent word to this man (Mr. Minghini before mentioned) to send for a priest for his wife; this he refused to do, saying she had her own preacher, from whom she had already told him she could obtain no kind of help or comfort. Mr. Minghini said it was too far to send forty or fifty miles for a priest. Mrs. McSherry went to see the lady, and found her very well-disposed, and anxious to do what was right, and she repeated an Act of Contrition after Mrs. McSherry, seeming to be very fervent and very penitent. That night Mrs. McSherry had a dream, in which she saw a little infant with a little stick in his hand, sitting beside a large rock. The infant struck the rock, and in an instant the rock crumbled away. She said the dream made an impression on her, though she did not mention it to any one; but in a short time Mr. Livingston came in, and told her she had had a vision, at the same time describing what she saw in the dream. He said that the rock was the representation of Mrs. Minghini's sins, which were melted away by the act of contrition, and the infant striking the rock was to convey the idea of the effect of contrition. Eve Livingston was a very pious Catholic, but some of the family were never converted. Mrs. Livingston—stepmother to these children—said she never would believe, and so far as we know, never did. Eve (the eldest daughter) went to a Protestant meeting once after she became a Catholic, and while there shed tears at the thought of the many souls who would be led astray by false teaching, not knowing anything of the Catholic Church. The voice said she had committed a great sin, as those people thought she was affected by what she heard there.

There was a messenger sent to "Retirement", for the priest to go to see a sick woman. The priest's horse was generally kept in a small field near the house, called the "Spring Pasture". Immediately the horse was sent for, but could not be found anywhere. Mr. McSherry sent for one of his horses, which caused some delay; but directly after the priest started, his horse ("Old Bull") was seen quietly grazing on the hill side, and had not

been out of the pasture. The voice said that the horse was made invisible, because the woman had put off her conversion until her last moments, and that she was dead when the priest got there, which was true. Mrs. McSherry often told her children how pious her parents were. She had eighty masses said for the repose of the soul of her sister, Mrs. Spalding, and had the happiness of hearing through the voice that she and her parents were in heaven. The voice told Mr. Livingston that many persons, even priests, would not believe what he said, or that it even spoke, and would laugh at it, if so, he must cease speaking and not try to convince them.

When Mr. Livingston left Smithfield to return to Pennsylvania he left a house and seventy acres of land to the church, and the voice said, that before the end of time, that spot would be a great place of prayer and fasting. In 1804, Mr. McSherry had some difficulty or difference with the priest, Mr. Cahill, and on that account did not go to confession. He had a severe spell of illness, in which his life was despaired of. The voice told Mr. Livingston to tell Mr. McSherry and his helpmate (for that was the name it always gave to Mrs. McSherry) that Mr. McSherry must humble himself and go to confession, and "touch Christ through the Church" and he would be cured. Mr. McSherry obeyed, sent for the priest in the night (he was not expected to live through the night), made his confession, received Holy Communion, and after making his thanksgiving, he fell into a sweet sleep, from which he rose in the morning perfectly strong and well, but still pale and emaciated. Some of the servants on the place seeing him were exceedingly frightened, thinking it was his ghost, as they thought he was dying, and had not heard what had occurred during the night. On one occasion some children were playing in Mr. Livingston's yard, when some gentlemen passed, dressed in black. The children ran in to tell the family that some *priests* were coming. The voice spoke of the simplicity of those children, and said those men were ministers of the devil, whose hearts were blacker than their garments. They were preachers. The voice said that Mrs. Spalding, Mrs. McSherry's sister, was detained in purgatory eight months for over-indulgence to her children. It often spoke of the trouble hanging over the world, and said that Mrs. McSherry would not live to see it, but her children would see famine, war, and pestilence. Mrs. McSherry asked Mr. Livingston to inquire of the voice of the soul of her confessor, who had been in eternity seventeen years. She expected to hear that he was crowned immediately after judgment, but the voice said that Father I— was still in purgatory on account of carelessness in the management of some property belonging to some orphans, which property he had given over into the hands of another, without seeing that it was properly attended to. One night in a hard rain, a stranger asked to be allowed to stay at Mr. McSherry's all night, and he was put in the room usually occupied by the priest, and in which the vestments were kept. Mr. and Mrs. McSherry knew that he was a Methodist preacher, but they never refused anyone hospitality. All during that night Mr. and Mrs. McSherry were kept awake by noises in the stranger's room, as if he were walking very briskly and hurriedly up and down the floor, with very heavy creaking boots. They were very much disturbed, and asked the stranger in the morning what was the matter with him, or if he was sick. He said no, that he had slept well the whole night. Early in the morning Mr. Livingston came to tell them that the voice said they had spent an uncomfortable night, and that God had permitted it, for they had harbored a minister of the devil.

Mr. Livingston wished the voice to speak to a certain person, to induce him to change his life, but the voice said he was like Dives, and if he would not hear the church he would not listen to a voice from the dead. Mrs. McSherry was once greatly frightened on seeing the cradle, containing

her infant son, William, rocked violently, no one being near it. She called Mr. McSherry who witnessed it also, and deterred her from taking the child from the cradle, saying that God was more powerful than the devil, and that an innocent child would not be hurt. Mr. Livingston came to tell them that the voice said, the devil was trying to destroy that child, as he would one day be of service in the church, and an enemy of the devil. This child, Wm. McSherry, went afterwards to Georgetown College, and then to Rome, where he was ordained, and was later the Provincial of the Jesuits. Mr. Livingston and his daughter Charlotte were sitting together one night, when the voice spoke to them from a bright light in a corner of the room. It said that the devil had had designs on Charlotte all day, but was prevented by the innocence of a little child (a visitor) that she carried in her arms. Mr. Livingston's son Henry was twenty-one years old on the eve of harvest, and being told by his father to lead the workmen in the reaping, refused to do so unless his father would promise him harvest wages, as he was of age. He was soon after stricken with a pain in his knee, which caused him much suffering, and confined him to bed for eighteen months: after which time the voice said that he had satisfied the justice of God for his disrespect and disobedience to his father.

Eve Livingston after her conversion spent much of her time at Mrs. McSherry's. She was always very devout. After her death, the voice said, she did not even pass through purgatory. Mrs. Livingston was always very prejudiced and bitter and remained so. Once on Thursday, having some soup left from dinner, she said she was determined to deceive the Catholics and give it to them on Friday. She put the soup in the cellar, which she locked, and carried the key in her pocket. On Friday when she went for the soup, the vessel had been washed clean, and filled with clean water. The voice said *he* had emptied the soup, that it was better to drink clean water than to violate the rules of the church by taking meat on Friday; and that if Mrs. Livingston did not submit to the teachings of the church she would open her eyes in hell. Mrs. McSherry often spoke of a visit that she and Mr. McSherry made to Mr. Livingston's. When they approached the gate it opened wide for them to pass through though no one was in sight, and the same thing occurred at the front door, which opened wide as they drew near. Mrs. McSherry was so frightened that she trembled exceedingly. The voice said *he* opened the gate and the door for them. One night a piercing shriek was heard, and the words "help, help, help", so distinctly as to arouse the whole family. They asked what help they could give, and it answered, "prayers." It said it was in excruciating torments, and asked that something be held to that spot, and he would convince them. Immediately the form of a hand was turned on the shortgown (which had been held up) the strips of cloth left between the fingers, and the family saw a bright light, as of a flame of fire. Another time a similar shriek was heard, and help asked for as before. A shirt of Mr. Livingston's was handed to it, and a cross with the letters—I. H. S. were entirely burned out of it. The sufferer said that her name was Catherine Gorman, a relative of Mr. Livingston. Mrs. McSherry saw the burned articles, and was under the impression that they were taken to Conewago, Adam's Co. Penn.

Mrs. McSherry described some dresses she saw after they were clipped, as being cut regularly in half moons, as if done by gauge or pattern. One new dress which she examined carefully, was cut so entirely that not a piece could be found large enough to cover a button mould. Some of these clipped articles were afterwards sent to Georgetown College, and some to the Sisters of Loretto, at the Barrons, Missouri. The family were ordered to keep the usual fast of Lent, and each night when they assembled for prayers, they were told to pray until the voice answered, "Amen", or "Deo Gratias!" They were also ordered to keep another fast (or Lent as

they called it) in the fall of the year, in thanksgiving for their conversion to the true faith, and they were to pray every night, until the voice said "Amen!" Mr. Livingston once walked from Smithfield to Conewago and back, and the voice said it was with him step by step, the whole of the journey.

Letter from Rev. A. D. Gallitzin to Mrs. George Dole, Martinsbury, Virginia:—

" Loretto, Cambria, Co., Pennsylvania,
" April 11th, 1839.

" My dear Child and Friend,—

" Oh! what pleasing recollections you recall to my memory! The happy days I spent in the family of Richard McSherry and his dear 'help-mate' as the voice at Mr. Livingston's used to call her. Yes, my dearest child, in 1797, I think in September, I became acquainted with your parents, and very soon a most intimate friendship was formed. I remained in that part of the country, spending all my time at your father's house, or at Mr. Livingston's, from September until Christmas, when I had to return to Conewago, my residence. My view in coming to Virginia, and remaining there more than three months, was to investigate those extraordinary facts at Livingston's, of which I had heard so much at Conewago, and which I could not prevail upon myself to believe, but I soon got converted to a full belief of them. No lawyer in a Court of Justice did ever examine and cross-examine witnesses more strictly than I did, all the witnesses I could procure. I spent several days in penning down the whole account, which on my return to Conewago was read with great interest, and handed about from one to another, till at last (when I wanted it back) it could no longer be found: in short it was lost, and I had unfortunately neglected to take a copy of it, and now after a lapse of forty-two years, you could hardly expect that I could bring back to my memory the whole *well connected history* of those surprising facts. I only remember a few detached facts, some of which may prove interesting to you. The first beginning of this business was a great destruction of property by clipping, burning, and removing, all done by invisible hands.

Mr. Livingston applied first to his Lutheran minister for help, but he having candidly confessed his want of power, Livingston applied to Protestant ministers of various denominations some of whom promised relief. Among them was a Methodist preacher, who went to Livingston's house, accompanied by some of his congregation; here they began to pray and bawl, but were soon silenced and driven away by a shower of stones thrown among them by invisible hands. After trying ministers in vain old Livingston applied to a conjuror in the South Mountains, who promised to banish the evil spirits if he (Livingston) would pay him a certain sum of money on the spot. Livingston very wisely refused paying him beforehand, but promised him double the amount if he would perform the job. The conjuror would not agree. Poor Livingston went home much dejected, and in consequence of so many disappointments almost came to the conclusion that Christ had no longer any ministers on earth, and that those who pretended to be, were only imposters. He was determined henceforward never to apply to any one of those, calling themselves ministers of Christ. A Roman Catholic peddler who happened one night at Livingston's house, tried to persuade him to send for a Roman Catholic priest, but Livingston answered very quickly, that he had tried so many of those fellows, he was not going to try any more of them. Your worthy father, Richard McSherry, was the one who overcome Livingston's obstinacy as far as to permit him to bring a priest to his (Livingston's) house. With a good deal ado, Mr. McSherry prevailed upon the Rev. Denis Cahill to attend at Livingston's. During his first visit, Mr. Cahill only said some prayers, and sprinkled the house with holy water. On his going away, having one foot already over

the door-sill, and the other inside yet, suddenly a sum of money which had disappeared out of the house (out of the old man's chest) was by invisible hands laid on the door-sill between the priest's feet, and besides the house for several days became quiet. After a while the noise and destruction beginning again, the Rev. Mr. Cahill made them a second visit, celebrated mass, instructed them, took them into the church and finally the work of destruction ceased. Being one day at a tea-party in Martinsburgh, an old Presbyterian lady, who was also invited, told the company, that having heard of the clipping that was going on at Livingston's, to satisfy her curiosity, she went to Livingston's house. However, before entering in, she took her new black silk cap off her head, wrapt it up in her silk handkerchief and put it in her pocket, to save it from being clipt. After while she stept out again to go home, and having drawn the handkerchief out of her pocket, and opened it, she found it cut into narrow ribbands. If any circumstances should come to my recollection, I shall communicate them to you. I am in possession of two letters, which your pious mother wrote to one of her brothers, I think Samuel Lilly, which contain some very interesting facts and advice communicated by Mr. Livingston to your mother at the command of the Voice. However, I have no doubt, but the original must have been carefully preserved among your family records, and must be familiar to you; if not, let me know, and you shall have a copy. I remain very respectfully and affectionately,

“ My very dear child,

“ Your very humble servant and friend,

“ DEMETRIUS AUG. GALLITZIN.

“ To Mrs. Catherine G. Dole.”

“ Loretto, Cambria Co.

“ June 6th, 1839.

“ My very dear and much respected Child,—

“ In obedience to your request I send you copies of the two letters written by your dear Mother to your Uncle Samuel Lilly, in November, 1796 or 1797. If I may judge by my own feelings, I think you will be strongly affected by the reading of them. Oh! how happy I would be if I could come to see you, but my age (nearly sixty-nine) and my pecuniary embarrassments forbid it. Since 1807, when the Government of Russia passed a decree against me, robbing me of the whole of my father's property in punishment for my turning to the Catholic Church, I have passed these last thirty-two years of my life in struggling to discharge my debts, which in 1807 amounted to \$20,000, and are yet about two thousand. God grant in His mercy that I may live to see them all paid. To accomplish so desirable an object I am obliged to live very economically, and to avoid all superfluities. I well remember little Richard, and little Denis, one of them (Denis I think) met with a serious accident whilst I was at your parents' house. He fell backward into a kettle of boiling water, and scalded his little back most dreadfully, which gave your good Ma a great deal of trouble; does he remember it yet? Mr. Livingston removed from Virginia to Bedford Co., Penn., about twenty miles from here, where he died in the spring of 1820. I had mass at his house repeatedly, and he continued to the last very attentive to his duties, but did not receive the rites of the Church in his last illness, which carried him off too quickly to afford any chance of sending for a priest. The children are all scattered away, and I believe care very little for the Church. I have a great number of your relations in my congregation, principally children of Joseph Lilly deceased, your mother's brother, and I am sure that if you would undertake a journey to this place, you would find yourself quite at home, and what would surprise you more, you would find yourself altogether in a Catholic country,

without any mixture of Protestants. Now, I have answered all your inquiries; I therefore conclude with assurance of the greatest respect and affection, with which

“ I remain,

“ My dear child,

“ Your most humble servant and friend,

“ DEMETRIUS AUG. GALLITZIN.

“ TO MRS. GEO. DOLE.”

Letter written by Mrs. McSherry, to her brother, Samuel Lilly :

“ My dear Brother,—

“ Scarcely had Sister Head gotten three miles from this house, when Mr. Livingston came expecting to find her here. He said the Spirit was talking all the night, meaning the last night Sister slept here. At first they saw a glittering light, sometimes in one corner of the room, and then in another, and then in an instant the whole house was in such a blaze of light that he declared he could not look at it. It told him to go to Richard McSherry's help-mate and tell her to be steadfast in prayer; that her parents were in great hope of going to rest soon. It also told him to tell me, and all the family, to throw away all pride and vanity, and humble ourselves to the earth, as though we were in sackcloth and ashes. The spirit said that ruffles, fringes, flounces and tuckers and modesty pieces are all inventions of the devil. It forbids them to cut or curl their hair, saying that our Lord came meek and lowly, and now would we worms of the earth deck and adorn our sinful bodies—and then respecting what our Lord suffered for us, begging us in the humblest manner to turn our hearts to the Lord. It told them that many are now burning in hell for following the fashions of the world, who never will be relieved. He said we never would have heard this, but for our Mother's prayers—calling her the widow, Mary Lilly.

“ They saw plainly a hand and arm which struck the old man on the arm, and then vanished.

“ Your sister,

“ ANASTASIA McSHERRY.”

AUTHORITIES.

Dr. Carroll was very much surprised at the knowledge of the Catholic religion which he found in the Livingstons, and thought they had received their instruction from heaven.

Father Gallitzin was of the same opinion.

Fathers Brosius and Cahill thought likewise.

Father Cahill afterwards returned to Ireland.

As a mark of gratitude to God, Mr. Livingston left his house and seventy acres of land to the Catholic church in Jefferson County, when he removed to Loretto, Pennsylvania, where he, one son, and one daughter, died.

The following is a P.S. to a letter written by Father Gallitzin to Right Rev. Bishop Carroll, dated,

“ Conewago, Feb. 9th, 1800.

“ P.S.—Your Lordship has very likely been informed of the miraculous conversion of Mrs. Minghini, in Virginia, to which I was called on a Thursday, January 18th, and who departed this life the next Monday, January 22nd, provided with all the rites of the Church. The particulars of it, I shall relate to your Lordship, when I come to Baltimore.

“ My Lord,

“ Your most humble and obedient servant,

“ AUGUSTINE DE GALLITZIN.”

From Miss Brownson's "Life of Father Gallitzin", page 123.

"Dear Miss Whinnery,—

"I have copied this manuscript from 'Retirement', at your request, and I beg of you, when you read the names of my grandparents, and my dear mother, to keep a kind thought for your friend.

"In Corde Jesu,

"St. M. Bernard Dole.

"Visitation Convent, Wilmington, Del.

"August 4th, 1889."



Pistis - Sophia.

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

(Continued.)

[67] It came to pass, therefore, when John had finished speaking these words to Jesus, that he said unto him: "Well said, John, the Virgin, thou who shalt reign in the Kingdom of Light". And Jesus continued and said: "Thus then it came to pass. And the Projections of the Self-willed One were afflicting PISTIS-SOPHIA in Chaos and wished to take away the whole of her Light, and her Statute had not yet been accomplished for conveying her forth (completing her evolution) in Chaos, and the order had not yet come to me from the first Mystery, to aid her in Chaos. Whereupon she cried aloud, repeating her *fifth* Repentance,* and saying: 'Light of my Salvation, I hymn to thee in the Region of the Height and also in Chaos. Let my Hymn come into thy presence. [68] I am become like as the Rulers of Chaos, which have come into the Lower Darkness. I am become like a hylc Body, which has no one to help it in the Height. I am become also as the Hyle (*pl.*) cast forth into Chaos, from which they have taken away their Power, which have not been preserved by thee, but have perished by thy Statute. Now, therefore, they have placed me in the lower Mist, in the Darkness and dead Hyle (*pl.*), endowed with no Power. Thou hast imposed thy Statute on me and on all things, which thou hast decreed, and thy Spirit has fled from me and left me. Moreover, also, by thy Statute, the Projections of my Æon† did not come to my aid; nay, they held me in detestation, and kept themselves from me. Yet am I not utterly ruined, though my Light is diminished in me. And I have cried on high to the Light, with the whole (strength of the) Light that is in me, and I have stretched forth my hands to thee. Now, therefore, O Light, surely thou wilt not accomplish

* The Soul, in passing through the different stages and planes of evolution, reaches a middle point of balance in each, where the choice between the below and the above is given: doubt thus arises, and it is said to "repent".

† Æons and Projections represent various stages and degrees of *emanation*.

thy Statute in Chaos? Nor will Redeemers come according to thy Statute, and arise in the Mist, to learn of thee? Surely they will not tell the Mystery of thy Name in Chaos? Surely they will not tell thy Name in the Hyle of Chaos, in which thou wilt not explain it? But I hymn to thee, O Light, and my Repentance shall come and take hold of thee in the Height. [69] Let thy Light come upon me, for they have taken my Light from me, and I am in afflictions because of the Light, from the time when they projected me. And when I had gazed into the Height towards the Light, and below at the Power of Light, which is in Chaos, I arose and came into the lower (Region). Thy Statute came upon me, and the terrors, which thou didst decree, threw me into confusion and surrounded me continuously. Like as waters they seized hold of me together, throughout all my time. And *by thy Statute,** they did not suffer the Projection, my co-partner, to aid me, nor my Syzygy to preserve me from my distress'."

And when Jesus had finished, Philip sprang to his feet, and laid down the Book, which he had in his hand. For it is he who writes all things, which Jesus had said and done. Philip, therefore, advanced and said unto him: [70] "My Master, surely I am not the only one whom thou hast charged to bear the care of the World, and write all that *we shall say and do*, and hast not allowed me to come forward, and give the interpretation of the Mystery of the Repentance of PISTIS-SOPHIA?" And when Jesus had heard Philip, he said unto him: "Hearken, Philip, that I may speak to thee, in that to thee, and Thomas, and Matthew (1) has been given by the First Mystery the duty of writing all things, which *I shall say and do, and which ye shall see*. But so far the number of the words which thou hast to write, is not completed. When, then, it shall have been accomplished, thou shalt come forward to reveal that which thou shalt desire. But now ye three shall write all things, which *I shall say, and do and see*, that *I may bear witness of the Kingdom of the Heavens*". Then said Jesus to his Disciples: "He that hath an ear to hear, let him hear!" [71] And Mary arose again, and came into the midst, and stood by Philip, and said to Jesus: "My Master, hearken, that I may speak in freedom. Thou hast said: 'He that hath an ear to hear, let him hear'. Concerning that which thou didst say to Philip: 'To thee, and to Thomas and Matthew, to you three has been given by the First Mystery the duty of writing all things concerning the Kingdom of Light, that *ye may testify concerning them*'.† Hearken, therefore, that I may reveal the solution of the Word, which thy Power of Light prophesied of old through Moses: 'With two or three witnesses everything shall stand'. The three witnesses are Philip, and Thomas, and Matthew."

And when Jesus had heard this, he said: "Well said, Mary. This is

* All is according to law.

† Notice the uncertainty of the pronouns in the sentences in italics and compare *Lucifer*, VI, 36, p. 495, note, and *pag. 74 infra*.

the solution of the Word. Now, therefore, do thou, Philip, come forward, to reveal the interpretation of the Mystery of the fifth Repentance of PISTIS-SOPHIA. And afterwards, take thy seat and write all things, which I shall say, until the Number of thy Part (*sc.* the division of the book), which thou shalt write in the Words of the Kingdom of Light shall be accomplished. After this, thou shalt come forward and say what thy Spirit understands. [72] But now reveal the interpretation of this Repentance." [And Philip explained the Repentance of SOPHIA by reciting the eighty-eighth Psalm: "O Lord, God of my salvation, I cry to thee, day and night", [73] and after being commended by Jesus, he sat down and continued writing.]

And Jesus continued in his discourse, and said to his Disciples: "Then did PISTIS-SOPHIA cry on high to the Light. It remitted her sin, in that she had quitted her own region and was come into the Mist. Thus, then, she recited her *sixth* Repentance: [74] 'I have trusted in thee, O Light, even though turning in the lower Chaos. Let every Power, which is in me, have confidence in the Light, though I am in the lower Chaos. Let them also have confidence in him, when they come into the Region of the Height, for he shall see and redeem us, and he has the great Mystery of Salvation (2). And he will keep all Powers from Chaos, because of my transgression, in that I have left my Region and am come into Chaos.'" [75] [And Andrew explained this Repentance by the one hundred and thirtieth Psalm; "In the Depths, I have cried unto thee, O Lord".] And Jesus said unto him: "Well said, Andrew, thou blessed one. This is the interpretation of the Repentance. AMÊN, AMÊN, I say unto you, I will perfect you in all the Mysteries of Light, and in all the Gnosis, from the Interior of Interiors, to the Exterior of Exteriors; from the Ineffable to the Mist of Mists; and from the Light of Lights, to the * of Hyle; from all Gods to Daemons; from all Lords to Decans; from all Authorities to Ministers; from the Creation of Men, to that of Beasts, and Cattle, and Reptiles; in that they shall call you Perfect, complete in every perfection (*pleróma*). [76] AMÊN, AMÊN, I say unto you, in that Region, where I shall be in the Kingdom of my Father, there shall ye be also with me. And when the Perfect number shall be completed, so that the Mixture (*Kerasmos*)† may be resolved, I will give order for them to bring all the Tyrant Deities, which have not yet given up the Purity of their own Light, and I will give order to the Fire of Wisdom (*ignis sapiens*),‡ which is crossed by the Perfect, to consume those Tyrants, until they shall have yielded the last Purity of their Light."

[And Mary explained what Jesus had said by reciting a verse from the eighty-second Psalm, "God shall sit in the congregation of the gods to judge the gods."§]

* A word is omitted in the text.

† See Table I., *Lucifer*, VI., 34, p. 319.

‡ Buddhi.

§ "God", the higher Triad, shall judge the "gods", the lower Quaternary.

[77] And Jesus commended Mary, and continued: "It came to pass when PISTIS-SOPHIA had finished reciting her sixth Repentance concerning the remission of her Transgression, that she turned again to the Height, to see whether they would lead her upwards in Chaos. But not yet have they heard her, by command of the First Mystery. Therefore, does she again turn to the Height to see whether they had accepted her Repentance, and sees all the Rulers of the Twelve Æons mocking at her and rejoicing because her Repentance had not yet been accepted. Therefore she raised her face upwards towards the Height and recited her *seventh* Repentance: "O Light, I have raised my Power upwards to thee. They, which have taken away my Power, shall remain in the Mist: they shall not profit by it themselves, but it shall be taken from them. [78] O Light, show me thy Paths, and I shall be preserved in them: and show me the Region of thy going, that I may be set free in Chaos. As to my Transgression, which I have committed from the Beginning *through Ignorance*, lay it not to my charge, but preserve me by that same great Mystery of thine which remits sins, on account of thy great goodness, O Light, for good and righteous is the Light. Therefore will it show me my way, that I may be preserved in my Transgressions. And from the hylic Projections of the self-willed One will it take my Powers which have been weakened through fear of them, according to its own Statute, and will teach my Powers its own means of knowledge. For every Science of the Light is saving, and there are Mysteries for everyone who seeks the Region of the Inheritance thereof, and its Mysteries, on account of the Mystery of thy Name, O Light. To each one, who has confidence in it, the Light will give the Mystery he shall desire. His soul shall be in the Regions of Light, and his Power shall inherit the Treasure of Light. [79] Look upon me, O Light and save me, for they have taken away my name in Chaos."

[80-82] [And Thomas came forward, and explained the Repentance by reciting the twenty-fifth Psalm: "O Lord, I have lifted up my soul to thee, O God."]

And Jesus continued: "It came to pass when PISTIS-SOPHIA had recited her seventh Repentance in Chaos, and the command had not yet come to me from the First Mystery, [83] to free her, and lead her upwards in Chaos, that I of my own accord, in compassion, *without any command*,* brought her to a slightly less confined Region in Chaos. And when the hylic Projections of the Self-willed One perceived this, they ceased to afflict her for a little, thinking that she would be raised up entirely in Chaos. Now, when this was done, PISTIS-SOPHIA did not know that it was I who was bringing her help, nor did she know me at all, but she continued singing to the Light of the Treasure, and thought that it was it that was aiding her. Moreover she continued singing to it, thinking that it was the Light of Truth, and that it was because she had confidence in the Light,

* Compare pag. 99 *infra*.

ascribed to the Truth of the Treasure, that she would be taken to a higher place, and her Repentance accepted. But the Statute of the First Mystery had not yet been completed, that her Repentance should be received. [84] But when the Projections of the Self-willed One understood that PISTIS-SOPHIA was not (entirely) exalted in Chaos, they returned again together, and began to afflict her exceedingly. Therefore, in that they had ceased to afflict her, and had again returned and excessively oppressed her, she recited her *eighth* Repentance, saying: 'I have set my heart on thee, O Light, leave me not in Chaos. Because of the Mystery of thy Name, O Light, show me the way, and give me thy Mystery. Thou shalt free me from this Power with the appearance of a Lion, with which they have lain in wait for me, for thou art my Saviour, and I will give the Purity of my Light into thy hands. Thou art freeing me, O Light, with thy knowledge.'

"And it came to pass that, when the Power with the appearance of a Lion understood that PISTIS-SOPHIA had not been entirely exalted in Chaos, [85] that it came again with all the other hylic Projections of the Self-willed One,* and oppressed PISTIS-SOPHIA anew. Thereupon, she cried out in the same Repentance, saying: 'Because of thy Statute, O Light, the Light, which is in me, is thrown into confusion, and so also is my Power and Mind (*nous*). The Number of my Time is in Chaos.† And all the Powers in me are tossed about. I am impotent in the presence of all the Rulers of the Æons, which hate me, and of the Four-and-Twenty Projections‡, in whose Region I was. And my Brother, my Syzygy, feared to give me aid, because of the things in which they have set me. And all the Rulers of the Height considered me as Hyle, in which is no Light. I am become as hylic Power, which has fallen down from the Rulers, and they have said, "She is turned into Chaos". And after this, pitiless Powers have surrounded me, wishing to take away the whole of my Light. But I have trusted in thee O Light, and said, "Thou art my Saviour". [86] Let Chaos cover the Projections of the Self-willed One'."

[And Matthew came forward, and explained this Repentance, by reciting the thirty-first Psalm, "On thee, O Lord, have I set my heart§." [87, 88].]

[89] And when Jesus had heard these words, he said: "Well said, Matthew. AMEN, I say unto you, when the Perfect Number|| shall be accomplished, and the Universe complete its evolution, I shall sit in the Treasure of Light, and ye also shall sit on Twelve Powers of Light, until we shall have restored all the Orders of the Twelve Saviours into the Region of the Inheritances of each one of them". And when he had thus

* The Powers of the lower Quaternary.

† Sc. The time of my evolution in matter.

‡ There are four-and-twenty Projections above and four-and-twenty below, which together with Sophia, who is now above, now below, or with their synthesis, make up the *Forty-nine Fires*.

§ Desire.

|| Compare *pag. 33 et seqq.* and note 12 *Lucifer* vi, 35, pp. 397 and 400.

spoken, he said : " Know ye what I say ? " And Mary came forward and said : " Master, thou didst speak to us formerly about this very thing in a Parable ; ' Ye endured trials with me : I will found a Kingdom (3) with you, like as the Father founded one with me, for ye shall eat and drink at my Table in my Kingdom, and ye shall sit on twelve Thrones to judge the Twelve Tribes of Israel.' (5) He said unto her : " Well said, Mary."

And Jesus continued : " It came to pass that when the Projections of the Self-willed One continued to oppress PISTIS-SOPHIA in Chaos, she recited her *ninth* Repentance, saying : ' Smite, O Light, them which have taken away my Power, and take from them the Power, which they have taken from me, for I am thy Power and thy Light. [90] Let their Power be as the dust, and let IEU,* thy messenger, smite them : and if they shall endeavour to come to the Height, let Mist cover them. Let them smite upon them so that they be turned into Chaos, and let IEU, thy messenger, pursue them to slay them with the lower Mist. Now, therefore, O Light, take its Purity from the Power with the appearance of a Lion, *without its knowing it* (6). Thou shalt free me from them which have taken my Power and Light from me. For they have stood against me, [91] speaking a lie, and saying that I knew the Mystery of the Light in the Height, in which I trusted. And they constrained me, saying : ' Tell us the Mysteries of the Light in the Height', which indeed I knew not. They have afflicted me with all these evils, and have deprived my Power of its Light. Save me, O Light. I know that thou wilt free me, because I was doing thy Will, the Will of thee, from whom I was in my Æon. I was working thy Will, like as the Invisibles, which are in my Region, and like as my Syzygy. Free me from the Power with the appearance of a Lion, for *I alone of the Invisibles am in this Region.*† [92] Now, therefore, O Light, let not the Projections of the Self-willed One rejoice over me. For they were addressing me flatteringly with soft words,‡ demanding from me the Mysteries of the Light, which I know not. Now, therefore, save me that I may rejoice, for I long for the Thirteenth Æon, the Region of Righteousness. [93] And I will say throughout all time, ' more and more shall shine the Light of IEU, thy messenger', and my tongue shall hymn to thee in knowledge of thee, the whole time, in the Thirteenth Æon."

[And James interpreted this Repentance by reciting the thirty-fifth Psalm, " Judge them, O Lord, which oppress me with wrong ; fight against them that fight against me" [94-97].]

[98] And when James had thus spoken, Jesus said : " Well said, James, well done. This is the interpretation of the ninth Repentance of PISTIS-SOPHIA. AMÊN, AMÊN, I say unto you, ye shall enter into the Kingdom of

* See *Lucifer* VI, 35, p. 399 note 6.

† The Lower Manas which is a ray from the Higher.

‡ The " words " of the Powers of the lower principles are the allurements and seductions of matter.

the Heavens, before all Invisibles, and all Gods, and all Rulers, which are in the Thirteenth Æon, and in the Twelfth Æon; and not only ye but everyone who shall have performed my Mysteries". And when he had thus spoken, he said unto them: "Know ye how I speak with you?" And Mary sprang forward again and said: "Yea, master, this is what thou didst say to us once on a time, that *the last shall be first and the first last*. The first, then, which were procreated before us, are the Invisibles, since they were before the Human Race, they, and the Gods, and Rulers. And the men who will undertake the Mysteries, shall enter before them into the Kingdom of the Heavens."

And Jesus commended Mary, and continued: "It came to pass when PISTIS-SOPHIA had proffered her ninth Repentance, that the Power with the appearance of a Lion oppressed her again, wishing to take away her whole Light, and she again cried out to the Light, saying: [99] 'O Light, in whom I have trusted from the Beginning, for whose sake I have undergone these great griefs, help me'. And this time they accepted her Repentance. The First Mystery heard her and sent me *by its command*.* I came to help her: I lead her upwards in Chaos, because she repented, and because, trusting in the Light, she undertook these great griefs and great dangers, and was deceived by the Self-willed Deity, nor was she deceived by anything else, save through the Power of Light, in which she trusted. Therefore was I sent by command of the First Mystery to help her secretly. Nor was I yet come into the Region of the Æons at all, but I came through the midst of all of them, *no Powers knowing it*, neither those which pertain to the Interior of Interiors, nor those which pertain to the Exterior of Exteriors, but only the First Mystery alone. It came to pass, when I was come into Chaos to help her, that she saw me, inasmuch as I was of an intelligent nature (*noëros, i.e., manasic*), and shone exceedingly, and was compassionate towards her, for I was not self-willed like as the Power with the appearance of a Lion, which took away the Power of Light in SOPHIA, and oppressed her to take away the whole of it. Therefore did she see me endowed with greater Light than the Power with the appearance of a Lion, ten thousand times, and being compassionate to her, and she understood that I was from the Height of Heights, in whose Light she had trusted from the Beginning. Therefore PISTIS-SOPHIA had confidence, and spake her *tenth* Repentance, saying: 'Thou hast heard me, O Light. Woe is me for my Dwelling-place is far off: and my Power is in Regions, which are not mine.'

[And Peter explained the Repentance by the one hundred and twentieth Psalm [101] "I have cried unto thee, O Lord, when I was afflicted."]

COMMENTARY.

(1) For the "Gospel of Philip", see *Lucifer* vi, 35, p. 400, Note 11. The Greek,

* Compare pag. 83 *supra*.

Latin and Syriac fragments which remain of writings called the Gospel of Thomas give but little idea of what the original Gospel or Gospels according to Thomas must have been to have been held in such respect by the followers of various schools of Gnosticism and even by some Church Fathers. The fragments are also called "Acts of the Lord's Boyhood", and are replete with the foolish and childish incidents which are so frequent in the "Gospel of the Infancy". These fables, however, were in such favour among Catholic readers, that the gospel was dressed up to suit orthodox taste by cutting out all heretical passages. Still, the Gnostic tendency of the fragments is shown by their strong Docetism, that is to say the theory that the appearance of the Christos as man was an illusion. That there was a philosophical gospel of Thomas is very evident by the nature of the citations from it, and by the many references to it, but that this gospel was the book that the Thomas of our text was commissioned to write, must for ever remain a mystery, unless some fresh evidence is forthcoming.

There is a Gospel of Matthew called the "Book of the Infancy of Mary and of the Saviour Christ", which purports to be a translation from the Hebrew by St. Jerome, and is probably the original on which the later "Gospel of the Nativity of Mary" was based. But such edited and re-edited fragments are certainly no more the authentic "Gospel according to Matthew" than is the text of the Synoptic of that name, and as certainly can never be placed in that philosophical category to which genuine Gnostic writings must always be ascribed.

(2) *Great Mystery of Salvation.* This great Mystery is the Mystery of the Ineffable (*Atma*), or First Mystery, the Supreme Wisdom (*Buddhi*), from which all emanations proceed. It emanates from the Ineffable and is like unto it, being at the same time the Supreme Principle of the Forgiveness of Sins. See Table I.

(3) *Kingdom of Heaven.* Out of the many quotations which might be given to show what occult ideas the Gnostics held concerning this "Kingdom", and how different was their view from the poverty-stricken orthodox conception of our own degenerate times, perhaps the following from the *Gospel of the Egyptians* will not be the least interesting. In answer to the question, when will this kingdom come, it was answered: "When out of Two has been made One, and the Outward has become as the Inward, and the Male with the Female neither Male nor Female". Whence two interpretations of the many which could be given, start immediately forward: (a) The union of the Lower with the Higher Manas, of the Personality with the Individuality; and (b) The return to the androgynous state as will be the case in future Races. Thus this Kingdom may be attained by individuals now and by mankind in Races to come.

(4) *Thrones.* "They who are called in Theology 'the Thrones', and are the 'Seat of God', must be the first incarnated men on Earth; and it becomes comprehensible, if we think of the endless series of past Manvantaras, to find that the last had to come first (*Cf. pag. 98 infra*), and the first last. We find, in short, that the higher angels had broken, countless æons before, through the 'Seven Circles', and thus *robbed* them of their Sacred Fire (*Cf. pag. 76 supra*); which means in plain words, that they had assimilated during their past incarnations, in lower as well as in higher worlds, all the wisdom therefrom—the reflection of MAHAT in its various degrees of intensity." *Secret Doctrine*, ii, 80.

(5) *Israel.* The meaning of this term will be made clear from the following, taken from the systems of the Naaseni (Ophites) and of Justinus as found in the *Philosophumena*.

The Exodus of the Children of Israel from Egypt (*i.e.* the body) was hindered by the waters of the Great Jordan (the type of spiritual birth or generation), which were turned backward and made to flow upward by Jesus (v. 7). See *Lucifer* vi, 35, p. 400, note 8.

Again the Sons of Israel crossed the Red Sea and came into the Desert (*i.e.*, by parturition were born into the world), where are the gods of destruction and the god of salvation. The former are they which inflict the necessity of changeable birth on those who are born into the world. These are the Serpents of the Desert, and it was in order that the Sons of Israel might escape the bites of these Powers that Moses showed them the *True* and *Perfect Serpent* (v. 16).

In the system of Justinus the first triad consists of The Good Principle, the Elohim and Eden or Israel, the latter being considered as feminine and figured as a Virgin above and a Viper below; she is the Spouse of the Elohim. The passage of *Isaiah* (i, 3): "Hear, O Heaven, and give ear, O Earth, for the Lord has spoken But Israel does not know me", is explained by saying that Heaven is the Spirit of the Elohim in man, Earth the Soul which is in man with the Spirit, Israel is Egypt (*i.e.* matter). (v, 26). *Cf.* also *Lucifer* vi, 34, p. 316, note 1. It is abundantly evident from the above that the Tribes of Israel are the men of this world of matter.

(6) In the passage of Jesus to the Height, the Powers of the different Regions exclaim one after the other, as he passes from plane to plane: "How has the Lord of the Universe changed us without our knowing" (*pag.* 21). They are further (*pag.* 25) described as being in fear "because they knew not the Mystery which was done". Sophia again (*pag.* 78) tells us that she has sinned "through ignorance". From the comparison of such passages we are led to conclude that the triumphant ascension of Jesus, as the perfected Initiate, and the dramatic narrative of the repentant Sophia, are but two aspects of one and the same thing regarded, firstly from the point of view of the Individuality, and secondly from that of the Personality.

(To be continued.)



Levana.

HE who seeks something higher in its own nature, not merely in degree, than what life can give or take away, that man has religion, though he only believe in infinity not in the infinite, only in eternity without an eternal; as if, in opposition to other artists, he did not paint the sun with a human countenance but rounded off this to resemble the former. For he who regards all life as holy and wonderful, whether it dwells in animals, or, still lower, in plants: he, who, like Spinoza, by means of his noble soul floats and rests less upon steps and heights than upon wings, whence the surrounding universe—the stationary and that moving by law—changes into one immense Light, Life and Being, and surrounds him, so that he feels absorbed in the great light and wishes to be nothing but a ray in the immeasurable splendor: such a man has, and consequently imparts, religion, since the highest ever reflects and paints the highest even though formless behind the eye. . . . Excite in the child the all-powerful perception of the whole, in opposition to the selfish perception of the parts, and you then raise the man above the world, the eternal above the transitory. . . . At least two miracles or revelations remain for you uncontested in this age which deadens sound with unreverberating materials; they resemble an Old and New Testament, and are these: the birth of finite being, and the birth of life within the hard world of "matter".

JEAN PAUL RICHTER.

Two Worlds.

I AM only a little girl; but I would like to know something. I am full of perplexities; because there are so many curious things which I cannot explain to myself, and it is of no use to ask other folks about it; because they will not believe that I see and feel things which they cannot see. They say that all the little people who talk and play with me are nothing, and exist only in my fancy. Now I know they are no such thing; they are as real as I am myself; but I would like to know why other people want to dispute them away, and having been told that you know ever so much about such things—even more than our own family doctor—I made up my mind to write to you and to ask for an explanation.

I have been asked when I saw them first; but this I cannot tell; for it seems to me that I have been acquainted with them all my life, and that I knew them before I became acquainted with my mother. It requires no effort of my will to bring me into the fairy world; it rather requires an effort when I am in the fairy world to make me come out of it into the so-called real world. These little people are not imaginary. I might just as well believe my mother to be imaginary; for they are visible and tangible to me, and when I begin to see them, the persons around me become transparent and fade out of my sight. Moreover, these people talk, and although I never learned their language, I nevertheless understand very well what they mean to say.

I remember, when I was about six years of age, I awoke one morning and saw them playing upon the coverlet of my bed; but the bedcover was gone, and in its place there was a very pretty forest with trees, flowers, mosses and ferns, and oh! ever so many mushrooms of various sizes and colors. There were lots of these little dwarfs, dressed in grey, and some seemed to be old, although they were little, for they had long grey beards. They were rollicking among the mushrooms and ferns, while out from some of the flowers there were looking the tiniest little ladies, and sometimes one or the other of these sprites of the flowers would soar in the air above the flower which she inhabited, as if to take a look at the world. Then her dress, which seemed to be made of gossamer and sprinkled with diamonds, would sparkle in all kinds of colors, and after a while she returned again into the chalice.

When I grew up and learned to read, I came across some books and pictures which almost exactly described those little people; but when I told my mother about it she scolded me and sent for Doctor Schneckenburger. He made me take some very nasty medicine and ordered me to eat flesh, which I dislike very much. They took the books away, and prohibited me from ever mentioning this subject again.

Ever since then I have avoided speaking of the little people, but they have not left me. They are not always the same. Sometimes there are others, such as I did not see before, and then they will gather around me and look at me surprised, as if they had never seen such a little girl. One day one of these little men, who was much bigger than the rest, and of nearly my size, spoke to me. He was very beautiful and a prince; for he wore a costly dress and a golden crown upon his head, in which were set rubies and diamonds. He asked me to go with him over a field, upon which grew many beautiful flowers which seemed to be living, and from which issued musical sounds.

He said that I should tell him the name of each flower as we passed it on our way, and that if I named them all correctly, I would then become his bride. So we went on, and I was very much afraid that I could not name the flowers; for in fact I did not know the name of any of them; but, however, as we walked along, each flower we passed told me its name. I, therefore, named them all correctly; but just as he was about to give me his ring, I was called back into the outer world.

Not long ago our family went to Salzburg, and we made an excursion to the *Untersberg* (I suppose that you have heard of that mountain). We rested upon a little meadow to take some lunch which we had brought with us. There the prince of whom I have spoken, came to me and invited me to go with him into the mountain.

There was a high wall of red rock in which I had not noticed any opening; but he showed me the entrance in it, which was big enough for anyone to see, if he would only open his eyes. I went in with my companion and I have no words to describe all the wonderful things we saw. We went through endless galleries and caverns. It was not at all dark in there; but everything was beautifully illumined; although I do not know whence the light came, because there was no sun to shine through the rocks. The walls looked as if they were made out of the most beautiful crystals and of all colors and hues. At last we came into a spacious hall, where a great assembly of people were collected, all in elegant dresses and as if they were getting ready to celebrate a marriage feast. I was actually afraid to enter, because I was wearing a grey tourist dress and I did not think it fit for mixing with such a festive crowd.

Nevertheless they insisted that I should enter, and they said that I was the bride and was to be married to the Prince Cravatu.

In spite of my excuses and remonstrances I had to take a seat upon a golden chair next to the side of Prince Cravatu; for this was his name, as I was then informed. The table was splendidly decorated with flowers and ornaments; but to my astonishment there was nothing upon it to eat, except a large plate full of variously colored Easter eggs. There were red and white, yellow, blue, green, black and white, and orange colored eggs, and some showed a variety of colors; while there were also some which were unclean on the outside and had evidently not even been washed. While I was looking at the eggs, the prince made a speech, in which he said that he had saved me out of the clutches of an evil enchantress, who by her magic spells had kept me enchained in the land of dreams, and that I had now safely returned to my old home.

Thereupon the minister of state arose, and congratulated me, and said that before the royal marriage could take place, it would be necessary that I should have my wisdom tested by selecting one of the eggs; the one which I considered the best. "For", he said, "it is well known, that in the land of dreams the people judge only by outward appearances, and we want no other queen except one who is wise."

Then all the ladies and gentlemen present came forward and each one offered me his or her advice as to which egg I should select. Some said that only the red eggs were good and all the others rotten. Some said the yellow ones were the only ones fit to be eaten. I looked suspiciously at the one whose shell was covered with dirt; but all the people said that it was no good; as the shell was awfully hard and the dirt indigestible.

While they were disputing about the quality of the eggs, it seemed to me as if I heard some tiny raps coming from the inside of each as if some living thing wanted to break the shell and to come out. I therefore asked to be permitted a short time for consideration before giving my decision, and this was granted to me. Right away the raps grew stronger and the shells one after the other broke, and out of each came a beautiful bird; but these birds were all of the same kind and no difference could be detected

between them. Thereupon I told them that I did not care for any of the shells ; no matter whether they were red or yellow, clean or unclean ; that they were all necessary and good enough to serve as a shelter for the growing bird ; but that after the bird had crawled out the shell could be thrown away.

This decision created universal applause. I was highly complimented by the Prince Cravatu and by the minister, who declared that now the marriage ceremony could take place. Just then I felt a tap on my shoulder and when I looked around to see what was wanted, I found myself upon the little meadow in the midst of my dreamland companions, and Prince Cravatu, the minister, and all the ladies and gentlemen had disappeared from my view.

It was my mother who had tapped me on the shoulder and asked me whether I wanted a hardboiled egg ; for we had brought some such eggs with us for luncheon. Our whole crowd was in a high state of excitement ; for there had just been going on a very animated discussion about the respective merits of the various systems of religion. I was also very angry at having my marriage with Prince Cravatu broken up on account of such an insignificant cause, and I therefore answered her rather saucily that I did not care for any eggs in which the bird had been killed by the boiling ; but that I wanted such a beautiful bird as had just crawled out of the eggs on the table of the Prince Cravatu.

This answer of mine led to further interrogations and to an altercation ; because I insisted that I had been in the Untersberg, and the others claimed that I had slept all the time. They would not believe me, and when we came home, I was locked up in my room as a punishment for my ill-behavior. I am still in prison, and the time passes away very slowly. I, therefore, made up my mind to employ it in some useful way. For this purpose I have now told you some of my experiences in fairyland, and I would ask you to be so kind as to tell me what you think about the eggs, and which of the two worlds is the real one ? Are my companions in fairyland the products of my own fancy, or am I merely dreaming that I am imprisoned here by an evil enchantress ; and if so, how long must I wait before I will be liberated again by the Prince Cravatu ?

KATIE.



OTHER LIVES AND OTHER WORLDS.

COULD we obtain a closer view of some of the celestial bodies, we should probably find that they, too, teem with life, but with life specially adapted to the environment. Life in forms strange and weird ; life far stranger to us than Columbus found it to be in the New World when he first landed there. Life, it may be, stranger than ever Dante described or Doré drew. Intelligence may yet have a home among those spheres no less than on the earth. There are globes greater and globes less—atmospheres greater and atmospheres less. And the truest philosophy on this subject is crystallised in the exquisite language of Tennyson :—

This truth within thy mind rehearse
That in a boundless universe
Is boundless better, boundless worse.
Think you this mould of hopes and fears
Could find no statelier than his peers
In yonder hundred million spheres ?

Sir Robert Ball in "The Story of the Heavens".

Our Fallen Brethren.

THE origin of those animals that have formed the stock-in-trade of the Zoologist, and have been classified by modern theorists according to the precepts of what they call "evolution" as the precursors as well as the ancestors of man, is a subject on which the Theosophist must think. He, who has not yet learned the difficulties of the problems affecting the human race, is unable to apply these problems to the life of the individual. Social improvement of the individual will never be attained till the history of the race is traced, and we have learned by bitter experience of the past to avoid dangers in the future.

Simia quam similis turpissima bestia nobis were words that sprung from the lips of old Linnæus, and our knowledge of the modern relatives of the apes, whose pedigree ended where that of the real monkey began, has not in reality advanced much further than the knowledge of a hundred years ago. I was reminded of this in 1863, when we had *réchauffés* of ancient "shaves"* concerning the pygmies and the *γορυλλαι* of Hanno. The history of the genesis of apes has been told from the "evolutionist" side. We have all the speculations against us; all the popular feeling; all the blatant vociferations. Modern Darwinism is like a Cheap Jack at a fair who undoubtedly attracts attention, but from what grade of thinkers it is difficult to say. It has the advantage of being able to use words, which the student dare not employ. "Biology", "environment", "scientist", "evolution" are ready to its hand. *Quid cum grammaticis rhetoribusque mihi?*† The history of the Do-as-you-likes in Kingsley's "Water Babies" is an example how the principle of natural selection works.

The career of the Do-as-you-like nation, whose neglect of the physical laws conditional on their existence reduced them ultimately to gorillas, is no doubt familiar to many of our readers, and upon the supposition, therefore, of their familiarity with the work, we feel bound to point out that the great flaw in the Darwinian theory, which Professor Kingsley, to a certain extent, we believe, advocated, is admirably illustrated in this passage. According to our interpretation, when the Do-as-you-likes had once ascended the trees, and the weaker individuals had been all eaten up by the lions, the felines would have had nothing to eat. They would consequently have been hungry, and unless their structure was modified to catch something else—and Professor Kingsley tells us of no other carnivorous or herbivorous animal, upon which to prey—they must in the long run have died of inanition. Then, when the lions were all dead, the Do-as-you-likes might

* Anglo-Indian "Gup".

† Martial Epigrammata IX. 73.

have safely descended the trees, and the further transmutation of the scansorial man into the ape would have been rendered functionally unnecessary. Or, we are as much at liberty to suppose plasticity in the organization of the lion as of the man. The organization of the lion being slightly plastic, those individuals with the most powerful claws, and in whom the scapular arch was most mobile, let the difference be ever so small, would be slightly favored, and would tend to live longer, and so survive during the time of the year when the food was scarcest; they would also rear the most young, which would tend to inherit these slight peculiarities. The less scansorial ones would be rigidly destroyed. The consequence would be, that the lions would be transformed into leopards, or other climbing cats, and would ascend the trees and eat up the men, unless from the *homines* the smaller and lighter individuals were selected, who might have descended along the flexible boughs, as Friday did, when the bear pursued him, and so reached the ground in safety. Then, if there were any terrestrial lions left, the men would stand an equal chance of being devoured; or the scansorial lions might come down at leisure, modify their organization, and commence the game afresh. The "selective process" would thus bring us precisely to the point whence we started. The *Homo sapiens* of Linnæus, whom the learned Swede defined to be in its wild aboriginal state, fourfooted, mute, and hairy, and which, brought under the more civilised influences of clothing and social habits, expanded into the American, European, Arabic, African races—besides the monstrous varieties comprising the *crétin* of the Alps, the giant of Patagonia, the Hottentot, the short and pyramidal-skulled Chinese, and the flat-headed Indian of Canada—represented the idea which our ancestors formed of the human animal a hundred years ago. Linnæus, however, admitted a second species of man, as he deemed the *Homo nocturnus*, or *Troglodytes*. He considered this animal to be white, always erect, the hands reaching the knees, concealing itself during the daytime, virtually blind, and accustomed to wander forth in the night for plunder. Although its language was an unintelligible hiss, the attributes of thought and reason are predicated by Linnæus of his *Homo nocturnus*, in which there is reason to believe that the characters of the chimpanzee and those of the white negro or Blafard were confusedly intermingled. The Swedish naturalist, however, while he thus misconceived the zoological character of the great ape from West Africa, appreciated in its true signification the systematic value of the other equally gigantic form of ape, which exists in the Indian archipelago, his *Simia satyrus*, and although he erroneously applied to this ape the term "chimpanzee", we recognise under this description the oran-ûtan of later writers.

If the zoologist attempts to find in the feeble and vague sketches of the manlike apes which were given by the elder naturalists anything approaching to the accuracy of definition now essential to the systematic idea of species, he will be grievously disappointed. The work of Tyson: "A Philosophical Essay concerning the Pigmies, the Cynocephali, the Satyrs

and Sphinges of the Ancients, wherein it will appear that they were all either Apes or Monkeys, and not Men, as formerly pretended", furnishes an example of those speculations by which our forefathers sought to identify the traditions of mythology with the forms of zoological life. We shall entirely pass over therefore the controversy, not capable of any practical determination, whether the animals which Hanno and his companions flayed, deposited in the Punic temples, and termed γορυλλαι, being of the feminine gender, were actually the same ape which is now termed "n'gina", or "n'guyla" (*unde derivavit fide* Burton "gorilla"), on the banks of the Gaboon. Some confusion seems to have arisen in the minds of zoologists respecting the precise import and meaning to be attached to the word "n'tscheigo" or "engeco" applied to the chimpanzee. It has been alleged that this word is of native origin. Philological researches, however, cast doubt on this deduction. We think the conjecture very probable, that the early Spanish voyagers, who, under the Portuguese flag, visited the Gaboon in the fifteenth and sixteenth centuries, were eye-witnesses to the existence of two species of anthropoid apes. The larger was the n'gina, or gorilla; the smaller one, the species which we now name "chimpanzee", the Spanish sailor would term *el chico*, "the little one". The transition in the negro mouth from the diminutive *el chico* to *engeco* or *n'scheigo* is obvious. However this may be, we have the undisputed fact that in the year 1625, at the time of Battell, the distinction of the two apes into gorilla and chimpanzee was as marked as in the present day.

It is highly creditable to the state of English knowledge that such a work as that of Tyson should have been published at the end of the seventeenth century; and the honor of the first monograph on the subject is due to this writer. Sixty years afterwards our Swedish neighbors, who had followed in the steps of Tulpius, Bontius, and Aldrovandus, revived the absurd statements of their predecessors and produced illustrative proofs, in which (for example) the *Lucifer Aldrovandi* was represented with the finely-turned calves and graceful ankles peculiar to the human species. The same artistic laxity which gave to all the representations of the negro races of Senegal and Congo the physiognomy of Englishmen, Frenchmen, or Spaniards, equally prevailed in the figures presented of the anthropoid apes.

The first living specimen, however, of a true anthropoid, whose aspect should have led the continental naturalists to consider the absurdity of the representations which they continued to publish for a century afterwards, was that which Tulpius portrays in 1641, from a specimen sent to Holland, as a present to Frederick Henry, Prince of Orange. Afterwards, in the time of Buffon, the progress of discovery, under the auspices of the French Government, enabled that great naturalist to study a living specimen of the chimpanzee, and about the same time an adult specimen of the gibbon (*Hylobates lar*) was described by him. The progress of our

knowledge of these great forms of life since that period has been vast, and numerous specimens enrich the museums of Europe. The Dutch naturalists, Camper and Vosmaer, produced valuable memoirs on the oran-ùtan in 1778-9. Baron von Wurmb was the first traveller who published accurate observations on the oran-ùtan in its adult state; he termed it pongo, adopting the name used previously for the African form, and derived from the nation (the Mpongwé) in whose vicinity the great black ape was first observed. Erroneous observations led some French Zoologists to erect the pongo of Borneo into a genus distinct from the oran-ùtan. Later and more correct facts, ascertained by Owen, demonstrated the complete identity of Wurmb's pongo with the adult oran-ùtan, and revealed to us the existence of a smaller Bornean form; while the progress of commercial and missionary enterprise in equatorial Africa has led to the discovery of those remarkable forms—the gorilla, the baldheaded ape, the koolocamba, which have recently, through the labors of Dr. Savage and Du Chaillu, become even popularly familiar to us.

The sum of our knowledge of the geographical distribution of the anthropoid apes may be epitomized in the following propositions:—

In Western Africa there are two species of *Troglodytes*, the gorilla (*Troglodytes gorilla*) and the n'scheigo or chimpanzee (*T. niger*). Well-marked varieties of the second form have been obtained from the neighborhood of the Gaboon, one with a bald head, the nest-building n'scheigo m'bouvé (*T. niger var calvus*), and one which in the shape of the ears and the frontal development, at first sight seems more than any other ape to resemble man (*T. niger var. Koolocamba*).

In the Asiatic Archipelago are also found two distinct forms. The oran-ùtan (*Pithecus satyrus*) of which there are varieties termed "mias pappan" "mias rambi" and others; this species is found in Borneo and Sumatra. There is also a smaller form in Borneo, the mias-kassar (*Pithecus morio*), differing from the larger species in the relatively small size of the canine teeth.

At least eight or nine species of the long-armed ape or gibbon (*Hylobates*) have been discovered in Hindostan, in Transgangetic India, and the Malay Archipelago. The northern limit of the genus is vaguely defined. It has been sought to draw a parallel between the measurement of the *crania* of the anthropoid apes and the measurements of the skull in those races of mankind coincident with them in geographical distribution. Thus it is said that the chimpanzee is dolichocephalic (long-headed), so is the negro; the orang is brachy-cephalic (short-headed), so is also the Malay.

To the transmutationist the hypothesis seemed captivating and probable, but unfortunately it is not confirmed by the test of comparison. When the adult skulls of the chimpanzee and oran-ùtan are compared, the African form is certainly longer than its Asiatic rival; but in order to form a just comparison the skulls of the young should be placed side by side. In the

young gorilla, chimpanzee and oran-ûtan, of the same age, the transverse diameter of the skull is proportionately equal, and if there is any difference in breadth, it is in favor of the gorilla, which is coincident in its geographical distribution with whole nations of dolichocephalic or long-headed negroes.

The distribution of the fossil forms of monkey from which man may be supposed to claim a genetic relation, entirely baffles our attempts to associate the existing races of man with any of the species beneath him. In the Asiatic Archipelago, the land of the orang, no evidence whatever of any fossil monkey has yet been obtained; in Africa, the metropolis of chimpanzeedom, again the quadrumanous type of past ages is absent.

At the antipodes, where the human race has reached its lowest level, whether by elevation or degradation, and where the besotted Australian savage grovels on, unconscious of most of those mental processes which have been thought to be distinctive of humanity, and where man's physical structure approaches nearest to that of the inferior mammals, no monkeys exist, either in a recent or fossil state.

Such are the facts before us. A hundred years hence, and the gorilla may be as extinct as the dodo or the *Notornis*. Fallen man will then only exist in the horrible mulatto progeny of our Colonists, who perpetuate the moral vices of their miserable progenitors. Unfortunately, the colonists have been far more eager to extirpate the savage races than to conceal the atrocious "mixed breed", which has ruined the prospects of man in Central, probably in South America, and may vitiate India by the development of the Eurasian race.

We are beginning to see that Theosophy gives us a clue by which it may be recognized that however degraded a race may be, however removed from that standard of perfection which man in his typical state alone possesses, he holds yet within himself, like Maritorres, *aquellas sombras y lejas* of the divine nature.

"Still in our ashes live their wonted fires" and those, who trace out the small relics of a moral sense which the lowest savage presents, have need to pursue their investigations, guided by a higher light than science. As Christie has said :—

"The master heard; the praise be his alone;
The truths I pen, his teaching has made known;
All that is weak and worthless is my own."

We find, when we investigate the character of the lower animals, that many of the Amphibian forms, as *e.g.* the frog, reproduce an arrangement of muscles often thought to be specially characteristic of man. The prominent nose of man is repeated in the *Nasalis* monkey; his chin in the Siamang, his backward projecting cerebral lobes in the *Chrysothrix*. The skull dome of some of the American *Cebidæ* presents the most singular resemblances to that of man. The Loris shows an absence of the extra interlocking processes (metapophyses and anapophyses) of the backbone.

The typical Lemurs and the Indris have a more completely opposable and better developed thumb than any ape. Again, if we look at the typical genus *Lemur* of the half-apes, we find the proportion in length of the thigh bone to the upper arm bone is nearer, as even as that of the largest toe to the backbone. In the slow Lemur (*Nycticeus*) the length of the shin bone bears a relation to that of the thigh bone more human than in any other species below man, whilst in other kinds of half-apes we meet with a development of the anterior inferior spinous process of the ilium more like that of man than we find in any ape; also upper grinding teeth furnished with the "oblique ridge" as in man, and sometimes an almost equality of vertical development in the teeth and even an absence of any diastema. As St. George Mivart even says: "the lines of affinity between man and apes construct rather a network than a ladder. It is, indeed, a tangled web, the meshes of which no naturalist has as yet unravelled by the aid of natural selection. Nay, more, these complex affinities form such a net for the use of the teleological *retiarium* as it will be difficult for his Lucretian antagonist to evade, even with the countless turns and doublings of Darwinian evolutions."

The liver of the Orang and Chimpanzee is not very different from that of man; but strange to say, in the gorilla, nearest to man, we meet with a very degraded liver, and one formed on a type which exists in the lower monkeys and the baboons, with the lobes subdivided. The mastoid process is undeveloped. When, however, we examine the basal portion of the skull in the large dog-headed baboons (*Cynocephalus*), we find that the mastoid process in size almost equals that of the gorilla. In all the skulls of *Cynocephalus* which we have as yet examined, a true "mastoid" process is more or less visible. In the mandrills (*Papio*) in which the weight of the head would *à priori* seem to require an equal provision of osseous support for the muscular structure as in the *Cynocephali*, we have failed to detect any sign of the mastoid. We have no doubt that those detailed investigations which zoologists will hereafter institute into the bony structure of the order *Quadrumana*, will recall to us many similar and unaccountable abnormalities of structure. Now it is absolutely impossible to account for these facts on the "evolution" theory of Hæckel, while they are intelligible on the ground of the *Secret Doctrine*. Reverse the pyramid, and try to balance it on its apex, and it will be sooner or later in the mud. Placed on its proper base, it becomes a monument of the wisdom and skill of its original formers, and its apex will point upwards to the ideal source of truth. The ascensive step has not helped us. The descensive step has proved itself to be in accord with more facts of comparative anatomy than the popular speculations, and we are now beginning to take stock of our knowledge, and see whether the probability is that the theories of natural selection may be inadequate to explain the genesis of Life. Structures like strong teeth or powerful claws, obviously useful in the struggle for life, may well be supposed to have independently appeared and

been preserved time after time ; but what characters could well be thought *à priori* less likely to be independently acquired than a more or less developed chin, such as man shares with the Siamang alone, or a slightly aquiline nose, such as that found in the Hoolock Gibbon, and often in the human species? Can either character be thought to have preserved either species in the struggle for life, or to have persistently gained the hearts of successive generations of female Gibbons? Certainly, seductive theories of this sort will never explain the arrangement of the lobes of the liver, or the presence of an oblique ridge on the grinding surfaces of the back teeth. These and other considerations have led to the promulgation of theories that are entirely at variance with any ascensive step in development. It was Buffon, who, years ago, first showed that the origin of species may be accounted for on the hypothesis that certain types have been developed in space, and that a slow process of generation has produced the modifications tending to the establishment of the existing species. The philosophy of re-incarnation may lead us to speculate that some at least of the cells that floated through the material organ that manifested the mind of Jean Louis Le Clerc de Buffon are now in the brain of H. P. B. More than a century has passed since the old master spoke in favor of a Degradation theory accounting for animal life. The *Secret Doctrine* has given us a degradation theory which has elements of probability in it. Those who know of the truth and accuracy of this doctrine are precisely those who are not hasty to disclose the source of their information and

"Wear their heart upon their sleeve
For daws to peck at."

They choose to fight the battle on scientific grounds alone, and are perfectly ready to give a reason for the faith that is in them. But they are averse to fresh speculations, or to be embarrassed with theories, as Cobbett says "beastly new", breathing the spirit of the nineteenth century, based on ignorance and disseminated by fraud. That the coursers which impel the *Secret Doctrine* will ever run in the same shafts with the spavined hacks of our modern Darwinism is a speculation beyond the gaze of the wildest theorists. Yet there are those who having good, if not new wine before them, try to fit it into the dogmas of Darwinism. The bottle has become worn out since 1859, and leaks at every pore. The *Secret Doctrine* rests on its own merits, not on the acceptance of somebody, or something else which somebody believes. This is the Key to the science whereon our real knowledge is based. This alkahest of science is given by occult knowledge, and the *Secret Doctrine* will give us the clue to that which will be found to unravel the whole series of zoological and botanical investigation. One inscription is carved on the portals of modern science: "Remember to mistrust".

There are those who remember that there have been fashionable crazes in favor of diverse systems, wherein in the words of Beaconsfield, ladies "prattle of protoplasm in gilded saloons". The science of the past teaches

us something of the rash theories, the broken hypotheses, and the vain speculations which have marked the onward march of our sciences. There have of course been scientific men who, not content with holding the word "evolution" with dirty fingers, give us a theory which bases the genesis of man or his derivation from some unknown progenitor, some *pithecanthropos* or *Homo alalus*, whose remains are not found in the geological strata beneath us, nor in the waters under the earth, and that we do not expect to meet in heaven. The appeal to the unknown and the imaginary is the *modus operandi* of the modern Darwinite. He appeals to what nobody can ever see to corroborate what nobody can possibly believe. The manner in which the teachings of the *Secret Doctrine* have been contrasted with one only, and that not the best, of the schools of "biological" thought is a melancholy chapter in modern science.

"These be your Gods, O Israel!" A wide interval apparently exists between the lowest anthropoids of the latisternal division of the higher Catarrhini and the *Meerkatzen* which belong to a different type of Simiæ, and one which has a different pattern of cerebral convolutions. We may conceive that the Simian stock, thrown off by the human type, divided into two families. The Platyrrhini, in spite of the extra molar tooth on each side, show a high cranial vault, and often repeat the characters of their human ancestors, who, a little more civilised and not much less fetid, represent Central America in Europe. The Half Apes (*Lemurida*) repeat in themselves many human characters, and as for the *Arctopithecini*, he who has watched the marmozet (*Hapales jacchus*) chatter, rejects entirely the theory of natural selection. Their speech was not given to disguise thought. Every emotion is reproduced in the language of the ape. A future Bechstein may peradventure map out the speech of the apes. Their moral habits have been defined by Brehm in his *Thierleben*. Darwin, who naturally had a chivalrous spirit, accepted all the rubbish that was told him, and printed anecdotes from Brehm that ought not to have been printed anywhere except in *Tit Bits*. And we have the same stale anecdotes presented to perpetuate the same absurd story repeated in our modern Darwinian literature. Stories which even Brisson, Gesner, or Aldrovandus would have rejected, stories which even Pontoppidan, Egede, or Denys de Montfort durst not have repeated, are retained by the modern Darwinite as proofs of the doctrine of evolution. That which is now rare, because it was always worthless, becomes a proof of the theories which since 1859 have been received by a generation that will accept any theory so long as it will save the trouble of the causation of specific form :

"Mid palates grown callous almost to disease
Who peppers the highest is surest to please."

The few and the discriminating teachers are gone, and the present teachers are satisfied when enough blunder at one time, if they only blunder in the same direction. The spirit of criticism that distinguished the last genera-

tion has entirely disappeared, and we have often a sort unfit to be educated into the higher science. For they do not care to learn except to pass an examination.

I do not claim in any way infallibility or accuracy in this communication. The information on which it is based is derived entirely from the fountain head on the subject. The *Secret Doctrine* (Oct., 1888) communicated knowledge which is gratefully accepted at least by one scientific teacher, who repeats the language of the old gardener in *As you Like it* :

“ Master, go on, and I will follow thee
To the last gasp, in truth and loyalty.”

C. CARTER BLAKE, Doct. Sc., F.T.S.



Queries and Answers.

WE are asked by a “Subscriber” in America to “comment” upon a curious report in the *Chicago Tribune*, which he sends us. We do so the more willingly as it contains a very ingenuous, newly-invented “dodge” to detect the real nature of the “mango-tree growing”, “boy and basket” performance and other like phenomena produced by Indian “jugglers”, and an alleged “scientific” explanation of the same. The latter, however, is as old as the hills, and known to every Occultist, and has never been made a secret of. The heading of the article “IT IS ONLY HYPNOTISM”—(is it *only that?*)—pretends to let the cat out of the bag, and the “Chicagoan” interviewer seems very proud of this achievement of his countryman. But, to facts; let us see

“*How Indian Fakirs deceive those who watch them*”.

Fred S. Ellmore, a Young Chicagoan, Demonstrates the Truth of His Theory at Gaya, India—Mango Trees, Babies, and Other Objects Created by the Fakir Shown to Be Creatures of the Imagination—How a Clever Scheme Was Worked.

“Nearly every traveller who comes back from India brings with him more or less marvellous stories of the performances of Indian fakirs or jugglers. No one ever heard of one of these tales without being curious to know the explanation of the mystery. All sorts of theories have been offered, all of which are more or less unsatisfactory. It has remained for a young Chicagoan to furnish an explanation that explains and to present what must be accepted as absolute proof of the correctness of his idea. His discovery may attract attention in all parts of the world and he may become as widely known as the discoverer of electricity.”

Well, he might, no doubt, but for two trifling facts: (a) if what he has discovered had not been known in the East, for ages, by the Occultists as GUPTA MAYA or “Secret Illusion”; and (b) had not the Theosophical Society existed for over fifteen years to tell the “Ellmore” tale to every *gobe-mouche* inclined to believe in the *miraculous and supernatural* character of Indian, so-called “jugglery”. It is over ten years ago that all such phenomena—the more wondrous and phenomenal, for being simply *scientific* and explicable on *natural* principles—were repeatedly characterized by the present writer, when at Simla, as “psychological tricks”, to the great disgust of her over-enthusiastic friends. What these *psychological tricks* are

in reality and the difference between them and "conjuring" will be explained further on. And now to the *Tribune* narrative. After stating every particular about Mr. Frederick S. Ellmore, describing his childhood, and college life, giving the color of his hair and the address and number of his family residence, the interviewer shows him, with a friend and class-mate, Mr. George Lessing—one "an enthusiastic photographer", the other a clever artist and draughtsman—in the land of the Sacred Cow and the wily *fakir*.

In talking to a *Tribune* man of his remarkable experience in India. Mr. Ellmore said: "We had done West India pretty thoroughly, and had spent some time in Calcutta. From there we went North, stopping for a short time at Rajmahal and Dinapur. From the latter city we went south to Gaya, which we reached in July last. Lessing and I had frequently talked over the Indian fakirs and their marvellous performances, and had determined upon making a careful test of their powers. So we were constantly on the alert for some first-class juggler. One afternoon Lessing rushed into the room where I was taking a snooze and told me there was a fakir in front about ready to begin his performances. I was as pleased as he. Neither of us had been able previous to this time to see one of these fellows, but we had arranged a little plan which we were to put into operation when opportunity offered. I had been impressed by a theory that the explanation of all their alleged supernatural performances would be found in hypnotism, but I did not know just how to get at it, until Lessing proposed this plan to test my theory. While the fakir was going through his performances Lessing was to make a rapid pencil sketch of what he saw while I at the same moment would take a snap-shot with my kodak.

"Being prepared to put this plan into operation we went out from our abode, and there found the fakir and a crowd of natives and one or two Europeans. The fakir was a queer-looking chap. His hair was long and matted and his beard hung low on his breast. His only decoration was a copper ring or bracelet worn about his right arm between the wrist and the elbow. His eyes were remarkable both for their brilliancy and their intense depth, if I may so term it. They seemed to be almost jet black and were set unusually deep in his head. When we stepped into the little circle about him those eyes took us in from sole to crown. He had spread upon the ground a coarse carpet of peculiar texture about four feet wide and six feet long. At his right stand a small earthen bowl, and across his knees lay a strange looking musical instrument.

"Having received the signal that all was ready he took the bowl in his hands and turned the contents—a reddish, sand-like mixture—out upon the carpet. He mixed it about with his fingers, apparently to show that it contained no concealed objects. Replacing the sand in the bowl he stood it in the centre of the carpet, several feet in front of his knees, and covered it with a small shawl, first placing in the mixture several seeds of the mango fruit. Then he played a weird air on his pipe, swayed back and forth, and as he did so, slowly took in each member of the crowd of the spectators with those marvellous eyes of his. The swaying and pipe-playing lasted two or three minutes. Then he suddenly stopped and raised one corner of the shawl. We saw several green shoots two or three inches high. He replaced the shawl, played a little more on his pipe, and I could have sworn I saw the shawl pushed three feet into the air. Again he stopped and removed the shawl. This time there was a perfect tree, two feet or more in height, with long slender flat leaves. Lessing nudged me and I took my picture while he made a skeleton sketch. While we were watching this creation of the queer old man it seemed to vanish before our eyes. When it was gone he removed the bowl and spread the shawl on the ground before him. Then there was more music and more swaying, more looking at the ground, and as we watched the dirty square of cloth he had placed on the ground we saw outlined beneath it some moving object. As we watched he grasped the shawl by each of two corners and snatched it from the ground. Upon the spot where it had rested but a moment before, there sat the queerest dimpled Indian baby that I had seen in my travels. Lessing kept his nerve better than I did. I would have forgotten what I was doing if he had not reminded me. I took the picture and he made his sketch. The baby remained but a moment, before Mr. Fakir recovered it with the shawl, and drawing a knife cut and slashed at the spot where the infant sat. In another instant he threw away the shawl and there was nothing there.

"We had scarce time to recover from our astonishment when the fakir drew from under his knee a ball of grey twine. Taking the loose end between his teeth,

he, with a quick upward motion, tossed the ball into the air. Instead of coming back to him it kept on going up and up until out of sight, and there remained only the long swaying end. When we looked down after trying to see where the ball had gone, we were all astonished to see standing beside the fakir a boy about six years old. He had not been there when the ball was tossed into the air, but he was there now, and at a word from the fakir he walked over to the twine and began climbing it, a good deal after the fashion of a monkey climbing a grape vine. As he was starting I got his range and made a picture of him, Lessing at the same time making a sketch. The boy disappeared when he had reached a point thirty or forty feet from the ground, at least we could not see him. A moment later the twine disappeared. Then the fakir arose, rolled up his carpet, took the bowl away, and passed among the crowd soliciting contributions.

"I had no facilities for developing the kodak films, and it was these Lessing took with him, as well as a thousand or more other negatives, to be developed. The fakir pictures with a few others, I received this afternoon. After the fakir's departure Lessing filled in his sketches and these he left with me. You'll see by comparing the ones Lessing made with the photographs that in no instance did the camera record the marvellous features of the performance. For instance, Lessing's sketch shows the tree grown from the bush, while the camera shows there was no bush there. Lessing saw a baby, and so did I, and he has got it in his sketch, but the camera demonstrates that there was no baby. Lessing's sketch of the boy climbing the twine is evidence that he saw it, but the camera says there was no boy and no twine. From which I'm compelled to believe that my theory is absolutely correct—that Mr. Fakir had simply hypnotized the entire crowd, but couldn't hypnotize the camera. I'm going to write an history of the affair and have copies made of the pictures and forward them to the London Society for Psychical Research. I have no doubt it will make good use of them."

Nor have we any doubt, upon this. The "S. P. R." is sure to make "as good use" of the sketches, by Mr. Lessing, and the photographic pictures by Mr. Ellmore, as it has made of the hundreds of its séances with spiritual mediums, and the evidence furnished by the Theosophist: unable to trace the things to its much beloved "telepathic impact," it will brand the whole round of the above enumerated well-known "juggler" phenomena as prestidigitation, sleight of hand and conjuring tricks à la "Maskelyne and Cook". For this is usually the only explanation given by the "learned" Society, of all that it does not understand and is incapable of understanding.

We wish Messrs. Ellmore and Lessing joy, and must say a few words on the subject, for their further and personal benefit.

First of all we ask them why they call the "juggler" a "fakir"? If he is the one he cannot be the other; for a fakir is simply a *Mussulman Devotee* whose whole time is taken up by acts of holiness, such as standing for days on one leg, or on the top of his head, and who pays no attention to any other phenomena. Nor could their "juggler" be a Yogi, the latter title being incompatible with "taking up collections" after the exhibition of his psychic powers. The man they saw then at Gaya was simply—as they very correctly state—a public juggler, or as he is generally called in India, a *jadoowalla* (sorcerer) and a "producer of illusions", whether Hindu or Mohammedan. As a genuine juggler, *i.e.*, one who makes us professions of showing the supernatural phenomena or *Siddhis* of a Yogi, he would be quite as entitled to the use of conjuring tricks as a Hoffman or Maskelyne and Cook. Well, the latter gentlemen, and all the "Wizards of the North" as well, are invited to repeat if they can, even such *juggling phenomena* as the above, clad, or rather *unclad*, as such jugglers are, and under the canopy of the heavens, instead of the roof and ceiling of a hall or a theatre. *They will never be able to do so.* And why? Because these "jugglers" are not sleight of hand conjurers. They are regular and genuine psychologists, mesmerisers endowed with the most phenomenal powers, hitherto unknown to, and quite unpractised in Europe, save in a few exceptional cases. And with regard to this point, basing our questions on the logic of analogy, *if such phenomenal powers of fascination, as throwing glamour over audiences often number-*

ing several hundreds and even thousands, are once proven to exist in simple professional jugglers, who can deny the same powers, only twenty times as strong, in trained adepts in Occultism? This is the future nut for the Society for Psychical Research to crack—if it ever accepts Mr. Ellmore's testimony, which we doubt. But if it is accepted, what right will its members or the public have to doubt the claims made on behalf of great Yogis and learned adepts and "Mahatmas" to produce far more wonderful phenomena? The fact alone forsooth, that a whole audience sees a twine thrown into the air,* the end of which seems fastened in the clouds, a boy climbing up it, a baby under a basket, and a mango-tree growing, when there is, in truth, neither twine nor boy, neither baby nor mango-tree—may well give us the right to call it the greatest mental miracle possible; a "psychological trick"—true enough, but one never to be rivalled, nor even approached by a physical phenomenon, however astounding. "It is only Hypnotism", you say. Then those who say so, do not know the difference between hypnotism, which, at best, is only a *purely physiological manifestation* even in the hands of the most powerful and learned experimenters, and real mesmerism, let alone *mahamaya* or even the *guptamaya* of ancient and modern India. We defy all, and every one, from Charcot and Richet down to all the second rate hypnotizers, including the greatest physical mediums, to produce that with which Messrs. Ellmore and Lessing credit their "juggler".

To those who are incapable of appreciating the all-importance of that psycho-spiritual power in man which the *Tribune* calls so ignorantly and so foolishly "hypnotism", all we may say would be useless. We simply refuse to answer them. As to those others who will understand us, we say *yes*; it is *glamour*, fascination, psychology, call it what you will, but it is not "hypnotism". The latter is an aberration produced on several persons in turn by another person, through contact, through gazing at a bright spot or manipulation; but what is it in comparison with the collective and instantaneous *fascination* produced on hundreds by one passing gaze of the "juggler" (*Vide supra*), even though that gaze did "take in every man" "from sole to crown". No Theosophist who understands anything of Occultism, has ever explained such phenomena on any principle but that of *magic-spell and fascination*; and to claim for them anything else would amount to teaching *supernaturalism* and miracle *i. e.* an impossibility in nature. There is a host of Theosophists in England alone, who would testify any day that they have been taught for now many years that physical phenomena in India are due to glamour and the psychological powers of the performers. Yet no one in the Theosophical Society ever thought of claiming for himself the discovery and explanation of the mango tree mystery, as it is a teaching known for long ages, and now once more taught to all *who want to know*.

Nevertheless, as said at the beginning of this article, we all owe a debt of gratitude to Mr. Ellmore and his friend, for their clever idea of applying to these tricks, the photographic test; as, no glamour (or, as the reporter makes Ellmore say, "hypnotism") could affect the camera. Moreover, both the young traveller and the *Tribune* reporter seem to have worked only for the Theosophical Society. Indeed, it is safe to prophesy that no one, including the Society for Psychical Research, will pay much attention to Mr. Ellmore's "discovery"—since the latter, the erroneous name of hypnotism notwithstanding, is only a fact and a truth. Thus, it is the Theosophical Society alone which will benefit by having one more of its teachings corroborated by independent and undeniable evidence.†

* *Vide* "Isis Unveiled" I, 73, 495, *et seq.*

† Additional corroboration of occult teaching is given in a pamphlet entitled "Materialism, Agnosticism, and Theosophy" issued by the *Pacific Coast Committee for Theosophical Works*: "In connection with this very point (*i. e.*, nebulae), some three years ago, Madame Blavatsky, that *bête noire* of both religion and science, declared that if scientists could perfect instruments sufficiently powerful to penetrate these nebulae, they would perceive the falsity of this assumption of the universal action of gravitation. It passed without notice . . . But quite recently a California scientist has most unexpectedly confirmed this seemingly idle state-

[Our brother, W. Wynn Westcott, desires to have our opinion on the following.]

DREAMLAND. By C. D. S.

In the year 1887 I became acquainted through correspondence with a Dr. G——, of H—— C——, a physician, and clairvoyant. Our acquaintance soon ripened into more than friendship, we became brothers in heart and spirit, the affinity which existed between us was intense, we felt a longing desire to see each other. I invited the Dr. to visit me at Weston-super-Mare, which invitation he accepted, continuing our almost daily correspondence in the meanwhile. On the 4th August, 1887, my thoughts were so intense all day about Dr. G——, that on retiring to rest about 10-30 p.m., I soon fell asleep while thinking of him. Willing to myself a determination, if possible, to obtain a description of his person, my will power succeeded, for on the following morning I was enabled to write to Dr. G—— as follows: "Dear Frater G——,—Last evening while asleep, I had a vision, and saw you most distinctly (spiritually); you appeared to me to be a person about 5ft. 6in. in height, 11 stone in weight, long oval face with gray hair and beard, and sitting in your bedroom in a large armchair covered with black leather cloth; you had divested yourself of your coat and sat at a table, your arm resting thereon supporting your face, and apparently asleep from over-exertion. My spiritual form on floating into your room, became horizontal with your face, and I kissed your forehead; the touch instantly broke the spiritual affinity, and I awoke from sleep. Can you describe the cause of this most extraordinary vision?" On the 10th August, 1887, the Dr. wrote me as follows: "Dear Friend,—Yours to hand, the description of my person is very accurate. I am 5ft. 6½in. high, 10½ stone weight, long oval face, going gray rapidly, this in the hair; while thinking deeply I sit as you say; I have no doubt you saw me, I felt languid next day, so I must have been away from my body; I have undertaken the cure of a gentleman at Nunhead, London, of Bright's disease and in diagnosing the condition of his kidneys my attitude would be such as you describe, I was looking at him from my bedroom, and sitting in a large cushioned easy chair at the time 11 p.m., I was also thinking of you, and fell into a profound sleep while doing so, etc., etc., etc.," I immediately wrote to Dr. G——, asking again for his explanation of this most extraordinary sympathetic vision. On the 15th August, 1887, I received his reply, wherein he said: "In answering your question, I must say that I forgot in my last letter to explain how you were brought here. H——s, my spiritual friend and adviser, saw there was great affinity between thee and me, he also saw your desire to get a glimpse of me, and as you did not possess the gift of clairvoyance (like myself) he had no other alternative but to bring you here. The *modus operandi* is as follows: If *they* wish to bring you bodily, *they* deprive you of consciousness, *they* then de-materialise your physical body, and reduce it to gaseous atoms, *they* then leave intact the attachment between the soul and de-materialised atoms, the latter follow the soul in its flight to where it is wanted, and by a magnetic pass the physical body is again restored to its natural conditions. But if *they* merely bring the soul (in sleep it is free of the body save the umbilical cord) the umbilical cord must be attached to the body and becomes attenuated according to distance. If the spiritual cord uniting the physical and spiritual bodies get severed, the soul cannot again return to its tenement, and physical death is the result. The last mode is the one practised upon you. . . . *Au revoir; croyez tout à mon cœur.*

"Faithfully yours,
"E. G——."

ment. One of the first results of the inspection of the heavens through the great Lick telescope, was the cautious announcement by Professor Holden that the arrangement of matter in many of the nebulae would seem to point directly to the conclusion that some other force than gravitation was the active agent."

Letter from the Dreamer to W. W. Westcott.

Care Frater,

I do not think my seer-friend's theory of my vision the right one; let me give my adeptship's description of it. The vision might be active with the light of this world, but his explanation of my clairvoyant journey is *far* from the truth; there is no need for de-materialization whatever, even in the case of one not clairvoyant naturally. The Dr. says that I was abstracted from the physical body and by the attenuation of the umbilical cord (or what corresponds to it in the spiritual body) I was carried into his presence and *saw him*. Now if I *saw him* at all it was by the spiritual eye, and this being so, I should not see his material body, but would see his *spiritual body*, which I cannot think was in the arm-chair, but was occupied elsewhere, just as mine is now in talking to you and trying to explain these things, as if I saw you face to face regardless of *where I am* until the moment when my spirit *returns again*. Note this, the spiritual body does not correspond to the natural, which is born of connubium of fathers and mothers, but is in size and form and quality according to the degree of power attained by experience of wisdom and love in Heaven, and of truth and charity on Earth. I would therefore be unable to describe my *best* friend in the spirit-form unless simultaneously we were both in *the spirit*; but on coming back into the natural world I would instantly forget that form and remember his natural form. When I sleep I forget the forms of the world and see new forms, recognizing them as persons then in the flesh; but on waking I retain only the impression of having seen them, but do not remember them otherwise than in the natural or fleshly form; the reason is, that the spiritual life is the natural death, and the natural death the spiritual life; then the memory of one closes as that of the other opens. This is true as to *forms only*; principles remain the same, thus I may be a good man on earth, and the same principles would follow me, because they are motives or affections from which I *live* and which *make me what I am*; my form here might be crippled or distorted, but it would not be otherwise than beautiful in the world of spirits, and in the celestial world more beautiful still and more powerful and greater in stature. I will now sum up in a few words. In my case (vision) I consider my spiritual eyes were partially opened, and that the brain became impressed by *thought* sufficiently to remember the form conveyed. I did not see; it was spiritual attendants who saw the Doctor's spirit and projected the image upon my brain *through my mind*, and upon waking I received a corresponding physical impression. The spirits do not see the material body as we see it, but *they* see the spiritual body and can only receive the material form by reading it off the *memory* of the man; but then it is only an *imagination* or *thought* with them, and not a reality as with us; the spiritual body is the one *they* see and feel and act upon.

I trust my remarks in attempting to reason the matter will let you consider the subject yourself, then I would feel greatly obliged by your candid opinion as to which theory may seem to you the most reasonable, viz: the Doctor's or mine.

Your frater in the Spirit of Truth,

25 | 6 | 90.

Chabrat-zereh-aur-böker.

ED. NOTE.—According to Theosophical teachings, though the theory of the "dreamer" is far more philosophical than that of the "Seer"—yet, the latter is, also, philosophically incorrect. It seems rather disrespectful to contradict "a spiritual friend and adviser" of whatever description, but if the said personage insists upon his extraordinary *modus operandi*—then we are compelled to reiterate our old and never varying charge, namely that "Spirits" knowing rarely, if ever, what they are talking about, wool-gather most of the time. And little wonder if the "Dreamer" (passionate affinity notwithstanding) refuses point blank to accept his

"affinity's" fantastic explanation. Let us analyze the latter: Spirits first deprive one of one's consciousness, then *they* dematerialize one's physical body (? !); after which they reduce it "to gaseous atoms", leaving intact only the attachment (?) between the Soul and said atoms—like the *grin* between Alice and her Cheshire cat. But the atoms, we are told, follow the soul in its aerial flight, to be found ready at a magnetic pass (by whom?) to be once more *rematerialized*, &c., &c. This theory reminds one of the old Spiritualistic claim that a medium's body *may be disintegrated* by the Spirits and carried by them through walls to any distance, and rematerialized as easily. Mrs. Marshall, we are asked to believe, was so disintegrated, and carried three miles off from her bedroom and *re-built* and dropped on a table of a dark *séance* room. Occultism, however, denies such possibility. It teaches that no living creature, man or mosquito, can be so disintegrated and live. This may be done with flowers and minerals, plants and other things which may be made to pass through "solid" roofs and walls; but no living man or being can be dealt with in such fashion without death ensuing. This is what Occultism, backed by logic and common sense, teaches us, for it admits no such thing as a supernatural miracle. Nor has the "umbilical cord" anything to do with "Soul", *but only with the astral body* (the "Double") whenever the latter is projected outside the body.

The explanation of the "Dreamer" is far more near to the teachings of Occultism, although the statement that it was not *himself* who saw but that the image upon his brain and *through his mind* was projected by "spiritual attendants" seems a new phrase which sounds very vague and unsatisfactory. The image of his friend, the Seer, was of course projected upon his brain and *through* his mind; but as the latter was his *lower* physical mind (*Kama-manas*) so the "projector" was his higher, or Spiritual mind (*Manas* proper). There is no need, indeed, of any "Spiritual attendant", man having always in him his own attendant, the reincarnating Higher *Ego*. Notwithstanding the pitying fling at him by his friend, the "Seer", who denies him any clairvoyance, the "Dreamer" must undeniably be a clairvoyant, to have seen, as he did, so vividly and so correctly, his "Frater G." The vision is very easily explained. He fell asleep thinking of his friend whom he had never seen in body, *willing* to see him, and thus passing immediately from the waking to the dreaming state. What wonder then, that his will stirred to powerful action by strong desire, his *human* mind (the lower *Manas*) being paralyzed, moreover, by the sudden sleep of the body, acted through the divine and omniscient "Seer" instead of doing so through his uncertain, human principle of thought, which confuses and throws into confusion all it sees in sleep, upon awakening? "Kshetragna" (our Higher *Ego*), says Indian philosophy, is the embodied Spirit, that which knows all and informs at times our *Kshetra* (the mortal body). The case of the "Dreamer" was one of such special cases. He saw *through* and *with* the spiritual, all-seeing eye of his divine *Ego*. Impressing the sight upon its human sleeping, and therefore plastic and passive mind and memory, the latter remembered what the *Ego* had seen upon awakening. This is quite natural and no *miracle* is involved.



COUPLETS.

- "To halls of heavenly truth admission would'st thou win
Oft Knowledge stands without, while Love may enter in."
- "Only the waters which in perfect stillness lie,
Give back an undistorted image of the sky."
- "Despise not little sins; the gallant ship may sink,
Though only drop by drop the watery tide it drink."
- "Before the eyes of men let duly shine thy light
But ever let thy life's best part be out of sight."
- "Would'st thou go forth to bless, be sure of thine own ground;
Fix well thy centre first, then draw thy circles round."
- "One furnace many times will good and evil hold;
Yet what consumes the chaff will only cleanse the gold."

["A Century of Couplets."]

Some Conserbatibe Aspects of Theosophy.

"The Universe is the combination of a thousand elements and yet the expression of a single spirit—a chaos to the sense, a Cosmos to the reason."

ISIS, Vol. I, xvi.

STANDING, as we do, at the junction of many varied lines of thought, let us for a short while travel mentally along the conservative line, and see what lessons may be learned on our path. For much stress having been laid on the social aspect of the Theosophical Society, *i.e.*, the "Brotherhood" of Man, an idea seems taking root that our Society is mainly Socialistic in its teaching; and as it is contrary to the Spirit of Theosophy to have any particular form emphasized, it may not be out of place to compare its other lines and aspects in order to understand rightly the real meaning of this term in Theosophy. For if Theosophy is, as we believe it to be, the unity underlying all outward forms of thought and religion, then must it necessarily have its conservative, as well as its liberal and socialistic aspect. Moreover Theosophy, as such, must of necessity be markedly conservative, or it could not fulfil its function, that of handing down to the "few" of each race and generation the same Truths and Principles, carefully guarded, and shielded from the knowledge and gaze of the "many". And though, on the surface, the principle of "Universal Brotherhood", advocated by the Theosophical Society, would seem to be in contradiction with the idea of strict conservatism, if we examine a little more closely we find a fundamental difference between the idea of "Brotherhood", Theosophical and Occult, and the idea of Brotherhood as put forward by many leaders of Socialistic progress. For Brotherhood does not necessarily imply equality of position, nor equal division of property, but something more stable and unchanging, *viz.*, equality, mental and spiritual. The former, while recognizing these differences, enforces kindness and consideration to all men without distinction of race or sex; but it acknowledges as Brother, in the full sense of the term, only that man or woman whose mental and spiritual aspirations are the same; it postulates certain attributes, certain qualities, as an absolute necessity; without them, there can be no bond, but, given these qualities, there is perfect Brotherhood between prince and peasant, employer and employed, rich and poor.

By the latter it is taught that Brotherhood will come when wages are high, property equally divided, and a general dead level of class is reached. We are distinctly told that until physical good and material comfort are reach of all men and women, it is useless to talk of, or aim at,

higher mental and spiritual developments. Therefore we are face to face with a distinct incompatibility and contradiction of doctrine, and it is essential that for right action we should arrive at some clear definition of the term Brotherhood, as used from the Theosophical standpoint and as one of the objects of the Theosophical Society.

At present we run some danger of the general public labelling our Society as Socialistic in its tendencies; the term Brotherhood is often used for selfish ends, and though we know some few disinterested leaders of those principles, whose sole desire is to benefit humanity, still they are the "few" while the "many" seek only their own good and personal advancement; and when the storm cloud breaks and the evil day of revolution is upon us with all its attendant horrors, the few disinterested leaders will be swept away in the flood-tide of men's selfish desires and passions which they, with the best and noblest intentions, have helped to stir. The Brotherhood of Theosophy and that taught by Socialism connote totally different meanings, and as members of the Society, we must define clearly which Brotherhood is meant, whether that of this life and its material goods, or that of all the lives to come, and after thus discriminating we must take heed not to use the term lightly, so that the general political interpretation shall be dragged in, but point out where, when, and how, for us, begins the Brotherhood. A perfect equality of caste, birth, wealth, and even education might be reached, but the most complete socialistic system could never ensure mental and spiritual equality, and this alone would always cause many class distinctions. The elect in spirit must ever be far above those dull of mind, and those material and sensual in their tastes and desires. This conservative element of distinction in spiritual classes is strongly marked in ancient religions and even in the teachings of Christ, which contain in some ways the most socialistic elements of any religion (except Buddhism) the world has known; and yet this Christianity is markedly conservative as to whom the spiritual gifts and knowledge should be imparted. "To you" said Jesus to his disciples "it is given to know the mysteries of the Kingdom of God, to them it is not given . . . therefore speak I to them in parables (or allegories) because they seeing, see not; and hearing, they hear not; neither do they understand." Now if this be the basis, not only of the Christian, but the Egyptian and many other ancient religions, and above all the Pythagorean philosophy, ought we, who stand, so to speak, as a nucleus of recipients of the Esoteric Truths of the Ancient Wisdom Religion, ought we, nay dare we, say that we can give all, share all? Is it true to say that we are all Brothers, connoting in that term absolute equality and equal rights, knowing, as we Theosophists know, far better than many others, the reason why all men are not, nor in the ordinary sense will they ever be—Brothers—during our Manvantara? From the Theosophical and above all the Occult stand-point, we find distinct limitations; for if our lives here are the outcome of our past lives, then are we reaping the fruits of our own deeds. Therefore, logically, it is not the grasping

wickedness of all hereditary landowners, which has produced the present sad differences, but they must be the result of our past actions; and given that the slums do exist, would they be so thickly inhabited were there no Karmic tendencies and no beings forced to inhabit them? We hold that we are reborn in exactly that set of conditions which we have ourselves produced; hence those who are poor and suffering have been so reborn for some Karmic purpose; and those who hold the responsible positions of landowners and governors are also working out a Karmic law. Therefore if all these fundamental existing distinctions and differences which range from pauper to prince, are the results of Karmic relations and arrangements, have we the right to judge them as all wrong, and tear them violently to pieces, trying by main force to share and share alike, when these very differences are the necessary accompaniments of slow growth and gradual evolution? We are bound to ameliorate to the utmost of our power all sufferings and anomalies, entailed by the inevitable degradation of life under such conditions; but we shall find that something equivalent to slums will surely exist for those whose Karma necessitates such conditions; if not, Karma cannot be the unfailing law we are taught it is; and in these fundamental teachings of Theosophy we find nothing Socialistic or revolutionary, but from first to last, all is law and all is order, arising out of inequality and diversity, the keynote of which was struck in those far-off ages when some beings were endowed with the full mind, and some had only a spark given to them. Then looking along the uphill road which stretches before us, we see that these differences must of necessity continue through the duration of our Manvantara. May we not then conclude that while every effort should be made to ameliorate and soften bad conditions, to help those who are suffering, and brighten all dark and sorrowful lives; yet, believing in Karma, it is impossible to accede to, or sympathise with, violent remedies, or sudden changes, for the sufferers are not struggling with blind Fate's cruel decree, but they are where they are, by the order of Nature's immutable laws; their sufferings being the resultant of their past lives. Let us take heed that our remedy be not worse than the disease, and that we do not start causes and become responsible for effects which may enhance the difficulties of subsequent evolution.

We are nearing an all-important era in our world's history, both exoterically and esoterically. The timepiece of the ages records the hour which reminds us it is the exact cycle since the French Revolution convulsed Europe with its horrors; a sad lesson to those who prematurely force the gradual change and growth of existing conditions. A warning also that we may not lightly stir the passions of the masses without entailing terrible dangers, for we set in motion forces with which we may not know how to deal or pacify, and what real benefit has accrued to the French nation by that awful upheaval? and again the lesser one of '71? In each of these sad tragedies we find the originators were the first martyrs, for they were devoured by that insatiable sphinx, a mob of howling

bloodthirsty beings blind with their fury and passions, by whom more was wanted than their leaders could give, and failing to answer their insatiable demands, death was the penalty they paid for their temerity; and what is the practical result to the French people of that terrible revolution in which they worked their will? We see before us a nation fast falling to pieces—rotten to the core, immoral in life and literature, and their cycle will close, its page deeply marked with bloodshed, torture and suffering; a page where the mass of the guilty went free and the innocent suffered. Are there not slums to-day in Paris that exceed in crime and horror any that London can produce? truly Whitechapel is a pale shadow beside Menilmontant and other environs of Paris. Surely if those teachers, Gautama and Jesus, being aware of the great danger of furnishing an uncultivated populace with the double-edge weapon of *knowledge which gives power*, if they, left the inner corner of the sanctuary in the profoundest shade, who that is acquainted with human nature, can blame them? Looking back at these two epochs, does it not make us feel sorrowful when we see a people rushing in all good faith to their doom, as in our England to-day?

Turn we to the esoteric cycle, one that to us as Theosophy is all-important, and surely we shall understand that the utmost caution is necessary; for are we not taught that the present time is a crucial one for Humanity? Once in every century for us also a "Cactus flower blooms" and to some little nucleus of mankind a precious opportunity is offered of working with and for those, who, working ever for Humanity, yet keep themselves aloof from the sweeping currents engendered by the rush and maelstrom force of men's passions let loose, and if we are submerged in those currents (living as Karma decrees in the very centre of a coming battle), and let the precious time pass by, then against us also will the door of another century close, and we shall find ourselves stranded, scattered, and broken up, like the leaders of the French Revolution were wrecked in the storm of their own raising. Therefore, let us learn this lesson from those whom we desire to serve; and let us stand, little band that we are, watchfully waiting the material course of events, ready to help and to serve—but not to lead—and not wasting the valuable time yet left us, careful only that we shall not let our work be swept away in the coming strife.

ISABEL COOPER-OAKLEY.



Reincarnation.

Not by birth does one become low caste,
 Not by birth does one become a Brahman ;
 By his actions alone one becomes low caste,
 By his actions alone one becomes a Brahman.

—*Vasala Sutta*, 27.

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|--|---|
| <p>I wonder, when the cycling aeons of
 eternity
 Have cast the immortal germ of life
 to earth again,
 In what new shape the inexorable hand
 of Destiny
 Will clothe this subtle essence in the
 eyes of men.</p> <p>Will it be as one in whom the spirit of
 the Magian lives,
 That read on Chaldean plains the
 mystery of the stars ?
 Or yet as one of those vast millions
 whom their country gives,
 Like Xerxes' host, a sacrifice in time
 of wars ?</p> <p>Perchance some exile in an Asian wild
 may be my lot,
 Some king as barbarous as e'er swart
 Afric cursed ;
 Some bookful hermit by his people and
 his time forgot,
 Some martyr to the truth the chosen
 Twelve dispersed.</p> <p>Who knows but what the spark of emu-
 lation that the name
 Stylites of the Pillar wakes within my
 breast—
 That ragged Saint*—may blaze long
 ages hence into a flame
 Of mystic force like that the Incarnate
 Sage† possessed ?</p> <p>May it not be that pride and passion,
 struggling as they do,
 The seat of mastership to win, if not
 put down,
 Will vex the soul that fain would rise—
 as the rapt Indian‡ knew—
 With dread Ambition's curse — the
 mockery of a crown ?</p> <p>If so, may not some coming Nero be
 this soul of mine ?
 Some Alaric belike, with Vandal hand
 uplift
 Against some sacred and mysterious
 temple, at whose shrine
 Some future vestal tends her fire and
 plies her gift.</p> | <p>May not another Paris stir my heart
 with thoughts elate
 Of some fair Helen yet undreamt of
 and unknown ?
 The heritage of some new love-lorn
 Anthony be my fate,
 Some star-eyed Serpent of the weedy
 Nile mine own ?</p> <p>Might not in me the Thracian singer's§
 long-lost art revive,
 Or from my lips the Mantuan poet's
 numbers flow ?
 Might not these fingers paint a new
 Campaspe if they strive,
 And win her as Apelles did—if it be
 so ?</p> <p>Such thoughts as these the Inner Self
 awakes betimes in me,
 Th' Eternal Pilgrim from the spheres
 of life beyond ;
 Say on, thou quenchless spark ! for I
 who am would learn to be,
 Throughout the ages, all that the
 Absolute planned.</p> <p>Thou speakest now in tones as full of
 music as the lute
 The Delian Apollo bore. I'll hear thy
 speech
 In silence as profound as that which
 fabulists impute
 To Pan, what time the Nazarene
 began to preach.</p> <p>Thou art thyself through all the myriad
 lives that thou hast led,
 Through all the years to come thou
 shalt be still the same.
 What though the body moulders into
 dust ? thou art not dead ;
 Thou art thyself ! thou canst not die
 —except in name.</p> <p>Thou art thyself—the net result of all
 thy lives ago,
 And every several life its certain quota
 yields,
 To drag thee nearer to perdition than
 the former one,
 Or closer waft thee to the blest Nir-
 vanic Fields.</p> |
|--|---|

* St. Simeon.

† Gautama the Buddha.

‡ Gautama.

§ Orpheus.

|| Virgil.

Who knoweth what the Karmic law may
not demand of thee,
Before each tittle and each jot have
had their due?
Or yet what consequence, far-reaching
as eternity,
From thine uncancelled deeds here-
after may ensue?

What boots it if thy place be that of
subject or of king?
We are the puppets and the toys of
circumstance.
What though we go unshod, or like that
regal spendthrift* fling
A fortune in our wine?—all these are
tricks of chance.

What matters if the rags that Misraim†
thrust on Joseph's kin,
When chains and bondage held the
chosen people fast,
Be all thy earthly share? the soul that
hath her lodge within
May rise above the purpled Pharaoh's
at the last.

In countries yet unborn an empire totter-
ing to its fall
Thy hand may rule, like his whose
eyes in wonder saw
The fingers of a man come forth that
wrote upon the wall
Belshazzar's doom in words that filled
his breast with awe.

The instincts of that later Roman‡ may
be thine, who strave
By tongue and pen to foster gluttony
and ease;
Or yet again, thou mayst eclipse in virtue
them§ who gave
Their nights to prayer, their days to
labored ministries.

Thou yet mayst rival in the lust for
empire—who can tell?—
The son of Philip,|| him that smote
fresh terror to
Long-ravaged Ind, who crossed the sand
to Lybia's oracle,
And countless treasures in the lap of
Ammon threw.

A remnant of the martial fire the triple
hundred¶ felt,
Thy bosom may inherit in the time to
be;
Perchance a heart as soft as that young
wife who piteous knelt
Before stern Omar** when he spake
his harsh decree.

Do thou, as did of old the Cappadocian
martyr,†† slay—
Thy breastplate selflessness, and truth
thy sword and shield—
The demoned error, heedless of what
dragon guise it may
Assume to cow thy soul and fright
thee from the field.

Be only this thy aim, that whatsoever
duty bids
Thou wilt perform, insensible to greed
or gain,
And thou shalt stand immovable as
those grim pyramids
That centuries hence shall dot the
self-same arid plain.

Thou art thyself, I care not by what
name thou mayst be known,
The sum of all thy deeds thou art, I
dare repeat;
To climb the heights the Rishis clomb
it rests with thee alone;
Learn this and in the eight-fold path‡‡
conduct thy feet.

St. George Best.

SPACE AND ITS DIMENSIONS.

THE mere possibility of space of a fourth dimension is a serious considera-
tion. We shall find on reflection that much, which on the hypothesis of
three dimensions as the only conceivable, seems impossible, becomes easy,
whilst the very foundations of the more exact sciences will be found to
be simply subjective, having their bases merely in the limitations of the
percipient Ego. In this direction be it remembered all science is slowly
but surely tending.

If we exist in three dimensions only, while there really exist four or
more dimensions, we are then, with reference to beings which exist in four
dimensions, what lines and planes are in relation to us—mere abstractions.

Journal of Science Vol. VII. Page 82.

* Cleopatra. † Egypt. ‡ Apicius the Epicure. § The Fathers. || Alexander.
¶ At Thermopylae. ** The second Khalif. †† St. George.
‡‡ The way of Righteousness.

Correspondence.

HYPNOTISM.

The much talked of, little understood, science of Hypnotism has once more been laid under contribution to furnish the subject of a novel that may wile away an idle hour at this season, when the busiest brain claims a brief period of repose, and the most hard-working student permits himself the solace of leisurely wanderings in the domain of light literature. In Mr. Fergus Hume's story, Mordaunt uses the occult power of hypnotism for the attainment of his own base ends, and forces *The Man with a Secret* to reveal his hidden thought and intention to the frustration of his most carefully considered plans. The work in question should be read by those who are so constantly questioning the wisdom of keeping secret, from untried candidates, the dangerous knowledge of practical occultism. We have here a vivid picture of *black magic*, and see to what evil purposes the psychic power latent in man may be applied, when unrestrained by high moral principle. But there is another train of thought set in motion by such creations of fancy, as the novel under consideration. The glimmerings of knowledge, which have broken in upon a materialistic age, through the experiments of Mesmer, and the later searchings of Charcot and other Hypnotists, have become a source prolific of possible crime. This week has brought a case in point before the public notice. Mental suggestion was pleaded on behalf of a girl accused of infanticide, before the Assize Court of Rouen. The plea was accepted and the girl acquitted. In this state of nescience the first demand must be for more light. Here we have the little knowledge which is a dangerous thing. How soon may we look for that fuller knowledge which shall enable men to protect themselves from the action of a horrible, because unknown, force. Will absolute purity of life create an 'aura' around a being, impenetrable to the influence of the malign power? I make suggestions in profound ignorance, in the hope that they may call forth response from the learned. It would be interesting to know, to prevent miscarriage of justice, whether one, accused of being an inciter to crime through hypnotic suggestion, could refute the charge and clear his character of the aspersion by himself submitting to hypnotisation. For instance, to take the most recent case that has come under notice, that of the girl Adolptine Vatmel, referred to above. The plea put forward on her behalf was that she unconsciously followed the suggestions of the father of the child, a shepherd named Bastid. Cannot those learned in the powers of hypnotic suggestion tell us whether it would have been possible to elicit the truth by plunging the accused hypnotiser, Bastid, into magnetic sleep, and while in this condition cross-questioning him concerning his share in the foregone tragedy? Such momentous issues are at stake that the first thought, on closing the third volume of such a work as *The Man with a Secret*, must be the desire to know whether this "black magic" cannot be counter-acted by "white".

K. M.

THE BASQUES.

Dr. Carter Blake in his article on the Atlanteans has "damned with faint praise" the old and worn-out theory, now rare, because it was always

worthless, of the identity of the Basques with the Mongolians. But what does my friend mean by "Mongolian"? Has he any knowledge of the languages of the interior of China, such as the Lo Lo? One thing we may be thankful for; he is free from the absurdity of calling them "Turanian", as unmeaning a term as Aryan, Hamitic, or Semitic. I wish my stay in the Canary Isles had enabled me to attain more information about the Guanches. But the fact is that, thanks to missionary enterprise and liquor, this old race of Atlanteans is extinct.

R. S. CHARNOCK, Ph. Dr., F.S.A.
Late President of the London Anthropological Society.

THE "SPOOK".

In Dr. Leech's *Obliviad: a Satire*, 8vo., New York, 1879, the following quatrain is "attributed to Ovid":—

" Bis duo sunt homini; manes, caro, spiritus, umbra
Quatuor ista loci bis duo suscipiunt
Terra tegit carnem, tumulum circumvolat umbra,
Orcus habet manes, Spiritus astra petit".

Of course these lines form no real quotation from Ovid. At least I am unable to find them in any edition known to me. But whoever wrote them, did not he who thought them have ideas analogous to those of Theosophists on the Septenary Division of Man? If we substitute *Prana* (or *Sihula Sarira*) for *carnis*, *Linga Sarira* for *umbra*, *Kama Rupa* for *manes*, and *Manas*, or perhaps *Buddhi* for *spiritus*, we have sense given us. But the whole matter requires the guiding assistance of an occultist, who may be able to tell what this quaint old poet (whoever he was, and at whatever time he flourished) really meant.

C. CARTER BLAKE, F.T.S.



Theosophical Gleanings,

OR

NOTES ON THE "SECRET DOCTRINE".

VII.

IT is hard to realize in thought the vast periods comprised in the rise, maturity, and decay of each of the Root-Races of our globe; hard to realize the slowness with which each Race quitted the stage it had occupied so long. Even to-day, as we have seen, there linger on the earth a few far-off direct descendants of the Third Root-Race; even to-day there are among us some few of the Atlantean stock that have not been fused into the Fifth Race. The "destruction of Atlantis"—as it is termed—due to "successive disturbances in the axial rotation" of the earth, lasted 200,000 years; the final remnant, Plato's famous island, disappearing within modern times.

We have seen the Lemuro-Atlantean Race differentiating on the Atlantic prolongation of Lemuria, and slowly, very slowly, emerged the vast continent, the Fourth, "bridging the ocean between America and Europe"

(vol. i, p. 790). A mass of scientific evidence proving the existence of this Continent is given in the "Secret Doctrine", vol. ii, pp. 790, *et seq.* So many lines of evidence converge that it is easy to see that science will soon be quite indignant with the ignorance of any who deny that this continent once stretched where now the waves of the Atlantic roll. To us, who are Theosophists, the special interest of Atlantean man lies in the fact that he stands as the apotheosis of matter, the most material of human incarnations: that it was in those days that "the heaviest Karma of our Fifth Race was generated": that the third eye ceased to function as physical and psychic passions overpowered the spiritual: that Humanity, reaching its full physical development in these, at the middle-point of the Atlantean period "the door was shut", and no fresh Monads, thenceforward, incarnated on our globe (see vol. ii, pp. 302, 303). The Atlanteans, "the first progeny of semi-divine man after his separation into sexes" (vol. ii, p. 273), were in all external characteristics men as we know them now, save that they were gigantic in comparison with their Fifth Race descendants, passing along the same road as has been travelled by all plants and animals, the huge primeval organisms being now represented by comparatively diminutive types. Born of the less spiritual of the Third Race, the Fourth started on its career under unfavorable conditions. "Endowed with divine powers, and feeling in himself his *Inner* God, each [man of the Third Race] felt he was a Man-God in his nature, though an animal in his physical self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the 'Sons of Light'. Those who fell victims to their lower natures became the slaves of Matter. From 'Sons of Light and Wisdom' they ended by becoming the 'Sons of Darkness'. They had fallen in the battle of mortal life with Life immortal, and all those so fallen became the seed of the future generations of Atlanteans" (vol. ii, p. 272). But these Atlanteans themselves degenerated as the centuries rolled on. From their earliest tribes, we are told, they separated "into the righteous and the unrighteous; into those who worshipped the one unseen Spirit of Nature, the ray of which man feels within himself—or the Pantheists; and those who offered fanatical worship to the Spirits of the Earth, the dark, Kosmic, anthropomorphic Powers, with whom they made alliance. These were the earliest *Gibborim*, 'the mighty men of renown in those days' (Gen. vi); who become with the Fifth Race the *Kabirim*, Kabiri with the Egyptians and the Phœnicians, Titans with the Greeks, and Rākshasas and Daityas with the Indian races" (vol. ii, pp. 273, 274). Hence the title acquired by the later Atlanteans, belonging to this "unrighteous race", of "the wicked"; in the Commentaries Atlantis is spoken of as "the abode of the wicked" (vol. ii, p. 401), and the Atlanteans "of the shadow" become the typical Black Magicians, the sorcerers, who were finally destroyed with the land they cursed.

The Atlantean is the type of intellect without spirituality, of terrestrial wisdom, of the triumph of Kama-Manas. He is the analogue of the Humanity of the Fourth Round, as described by a master: "Intellect has an enormous development in this Round. The (hitherto) dumb races acquire our (present) human speech on this globe, on which, from the Fourth Race language is perfected and knowledge increases. At this half-way point of the Fourth Round (as of the Fourth Root, or Atlantean race) humanity passes the axial point of the minor Manvantaric cycle . . . the world teeming with the results of intellectual activity and spiritual decrease" (vol. i, p. 189). The language of the Atlanteans became agglutinative, and then, in the most highly developed, passed on to its next stage: "While the 'cream' of the Fourth Race gravitated more and more towards the apex of physical and intellectual evolution, thus leaving as an heir-loom to the nascent Fifth (the Aryan) Race the inflexional, highly developed languages, the agglutinative decayed and remained as a fragmentary fossil idiom, scattered now, and nearly limited to the aboriginal tribes of America" (vol. ii, p. 199). In color, the yellow of the Third Race darkened into "red-yellow (the red Indians and the Mongolians being the descendants of these), and finally into brown-white Races—which now, together with the yellow Races, form the great bulk of Humanity" (vol. ii, 250).

We catch our clearest glimpse of the vast intellectual advances made by the Atlanteans in the astronomical knowledge handed down by them to their Aryan descendants. Asuramaya, the Atlantean, "as great a magician as he was an Astrologer and an Astronomer" (vol. ii, p. 50) stands, to the Occultist, at the very fountain head of astronomical knowledge. To him are ascribed various astronomical works, based on the records of the mysterious Narada, Narada whose name appears in close connexion with the Fourth Race, as with each other, but as to whom little information is given. He is spoken of in the Puranas, but the blinds are so complete that the reader is more likely to be led astray than to acquire trustworthy knowledge; thus, to take but a single instance: Narada visits Patala, the infernal regions; but Patala really means the Antipodes—Central America—as we find by collating the passage: "Some of the descendants of the primitive Nagas, the Serpents of wisdom, peopled America, when its continent arose during the palmy days of the great Atlantis (America being the Patala, or Antipodes of Jambu-Dwipa, not of Bharata-Varsha)" (vol. ii, p. 182). And again H. P. B. points out that "Arjuna, Krishna's companion and chela, is said to have descended into Patala, the 'Antipodes', and therein married Ulûpi, a Nâga (or Nâgini rather), the daughter of the king of the Nâgas"—adding in a footnote: "Ulûpi has an entirely Atlantean ring about it. Like Atlantis, it is neither a Greek nor a Sanscrit name, but reminds one of Mexican names" (vol. ii, p. 214). This would seem to suggest that it is in Central America that we may hope to find some traces of Atlantean civilisation; and if it be from the Atlanteans that the Mexicans and Peruvians descended, the problem that has puzzled many a student of their strange

unique civilisations would be solved. It seems likely that as Atlantis was first populated as a prolongation of Lemuria, so the Fifth Continent would be first populated as a prolongation of Atlantis; and then, separated from the Eastern hemisphere by the destruction of Atlantis, would be left to develop along the lines traced by the Atlantean progenitors, revealing, when rediscovered by the East, the remains of its archaic civilisation.

To return to Asuramaya, the pupil(?) of Narada, and his astronomical records. The origin of the Zodiac is hidden in these dark regions: the Zodiac, with its original ten signs, becoming twelve by the separation of Virgo-Scorpio into two—symbolising the separation of the sexes—and the addition of the sign later known as Libra (see vol. ii, p. 502, footnote). On this we read in "Isis Unveiled": "The true Sabeian astrological doctrine secretly taught that within this double sign was hidden the explanation of the gradual transformation of the world, from its spiritual and subjective into the 'two-sexed' sublunary state. . . . To make it clearer, the sign Virgo-Scorpio became simply Virgo, and the duplication, or Scorpio, was placed between Libra, the seventh sign (which is Enoch, or the angel Metatron, or Mediator between spirit and matter, or God and man). It now became Scorpio (or Cain), which sign or patriarch led mankind to destruction, according to exoteric theology; but according to the true doctrine of the Wisdom-religion, it indicated *the degradation of the whole universe in its course of evolution downward from the subjective to the objective*. The sign of *Libra* is credited as a later invention by the Greeks, but it is not generally stated that those among them who were initiated had only made a change of names conveying the same idea as the secret name to those 'who knew', leaving the masses as unwise as ever. Yet it was a beautiful idea of theirs, this *Libra*, or the balance, expressing as much as could possibly be done without unveiling the whole and ultimate truth. They intended it to imply that when the course of evolution had taken the worlds to the lowest point of grossness, where the earths and their products were coarsest, and their inhabitants most brutish, the turning point had been reached—the forces were at an even balance. At the lowest point, the still lingering divine spark of spirit within, began to convey the upward impulse. The scales typified that eternal equilibrium which is the necessity of a universe of harmony, of exact justice, of the balance of centripetal and centrifugal forces, darkness and light, spirit and matter" ("Isis Unveiled", vol. ii, pp. 456, 457). Such were the thoughts which brooded in the minds of the designers of the Zodiac, and it was under such influences that Asuramaya the Atlantean, attained his knowledge of astronomy. "It is Asuramaya who is said to have based all his astronomical works upon these records [those of Narada], to have determined the duration of all the past geological and cosmical periods, and the length of all the cycles to come, till the end of this life-cycle, or the end of the seventh Race" (vol. ii, p. 49). On his works are founded the calculations of the Brahmin Initiates, the astronomy

of Hindustan and thence of Egypt. Here is the explanation of that startling knowledge of astronomy among "the ancients" which has caused so much bewilderment among modern students. "There were giants in those days", in more senses than one.

We have already noticed that the heaviest Karma of the Fifth Race was generated among the Atlanteans: until the close of the Third Race there had been no death. The "men of the Third began to die out. Till then there had been no regular death, but only a transformation, for *men had no personality* as yet. They had Monads—breaths of the One Breath, and as impersonal as the source from which they proceeded. They had bodies, or rather shadows of bodies, which were sinless, hence *Karmaless*. Therefore, as there was no Kamaloka—least of all Nirvana or even Devachan—for the 'souls' of men who had no personal Egos, there could be no intermediate periods between the incarnations. Like the Phœnix, primordial man resurrected out of his old into a new body. Each time and with each new generation, he became more solid, more physically perfect, agreeably with the evolutionary law, which is the *Law of Nature*. Death came with the complete physical organism, and with it—moral decay" (vol. ii. p. 610). With this complete physical organism and its occupation by its divine tenant came also moral responsibility, and therefore the generation of Karma. For "in the case of the Atlanteans, it was precisely the spiritual being that sinned" (vol. ii. p. 302). Not content with using their intellect for the gaining of new experience, serviceable to their race, they followed "willingly the left Path", and went onwards to their destruction. Some—the one third who "remained faithful"—moved from the lands fated to be submerged, and became the progenitors of the Fifth Root Race, some lingering on with the characteristics of their own Race until 11,000 years ago. "The wise races had perceived 'the black storm dragons, called down by the dragons of wisdom'—and 'had fled, led on by the shining Protectors of the most Excellent Land'—the great ancient adepts, presumably; those the Hindus refer to as their Manus and Rishis' (vol. ii. p. 425). Taking root again in Central Asia they produced the Turanians, the Mongols, the Chinese, and others. From these relics of the Fourth Race, their progenitors, the budding Aryan nations learned the elements of their civilization, "the hidden virtues of precious and other stones, of chemistry or rather alchemy, of mineralogy, geology, physics and astronomy" (vol. ii. p. 426). The unwise perished with the submerged continent of Atlantis; the last of the giant Atlanteans—on the Ruta and Daitya Island Continents—were overwhelmed some 850,000 years ago, towards the close of the Miocene age: the Aryo-Atlanteans disappeared with the last island of Atlantis—Plato's Atlantis—some 11,000 years ago only (vol. ii. p. 435). From the Ruta Atlanteans descended the Egyptians, with their marvellous civilisation, their scientific knowledge, their mechanical skill. And thus, while the floods that whelmed Atlantis have left behind them the traditions that tell, both in Western and Eastern lands,

of a supposed "universal deluge", the knowledge that made Atlantis great passed on to its children of the Fifth Race, that Race of which we are part, and before which still stretch many a thousand years.

TWO STUDENTS OF THE E.S.

ANSWERS TO QUESTIONS left over for want of Space.



"Going To and Fro in the Earth."

A STRANGE CUSTOM.

DATIONAL folklore, full of mysterious and often incomprehensible customs and pagan ceremonies, survives in Russia to this day as well as in other Slavonian countries, and even more so than in Ireland. One of the strangest of these customs is to be seen in the town of Alyoshki, in the government of Taurida (Crimea), Dnieprovsky District. The ethnographer, Aivarnitzky, while making his learned investigations on the left shore of the Dniepre, came across "the strangest sight he had ever witnessed". According to the Russian scientist, the weird ceremony of the wedding of the crawfish is still religiously observed by the orthodox Russian inhabitants of Alyoshki and the peasants of the district in general, and seems to have degenerated into a cult. This wedding takes place on the festival day of SS. Peter and Paul (June 29th). A male and female crawfish are caught in the river, after which the former is dressed in male attire, and the latter in a female dress, adorned with flowers and ribbands. The wedding of the two is then performed round a table in the middle of a room by a man chosen to represent a priest, and after the ceremony the newly-married couple are divested of their robes and allowed to return to their native river. Finally the guests headed by the "priest" drink whiskey, play on various instruments, dance, and make merry till late at night. The custom prevails among fishermen and the population settled on the river shore; and they explain that it is done to propitiate the water God, and obtain thereby a greater abundance of fish, and, consequently—wealth.

A PHYSIOLOGICAL FREAK OF NATURE.

In the medical annals of Grotz (Austria), may be found the following statement. A certain Countess Koenigsdäser who lived at the beginning of the century, was afflicted with a remarkable idiosyncrasy of a most painful kind, which might be doubted were it not for the unimpeachable testimony of all her friends and her next of kin, who would far rather conceal than divulge it. The fact is that this kind and amiable lady, the best of wives, and the mother of several sons and daughters, could not bear the sight of her children. This repulsion manifested itself physiologically not psychically, as some might think. She loved her children, but whenever one was brought to her, she went into a dead swoon and remained in a semi-cataleptic condition for hours. As this happened invariably, whether the children were infants or grown up, there remained but one means of avoiding so painful a situation, namely to bring up the children away from their mother.

One of the sons who had never seen his mother grew up and became an officer in the army. After an absence of long years from his native land, he returned

home, and his father tried once more to repeat the experiment. He introduced the son to the mother as a stranger, neither of them knowing each other. The Countess received him with great affability, but hardly had she time to put to him a polite inquiry, when she suddenly fell down pale and rigid, and recovered her senses only several hours after her son had left. Thus it was fully demonstrated that the case was of a purely physiological character and that psychic feeling had nought to do with it. Most probably, according to occult laws, it was a conflicting vital magnetism that was the cause of this strange phenomenon.

SOUND COLOR.

A correspondent of the *Globe* newspaper (London, August 19), writes:—

"Many years ago I became acquainted with a lady in the United States who had a natural taste for blending colors; so much so that she was often asked to assist in choosing colors for furniture, carpets, curtains, dress, &c. Shortly after my acquaintance with this lady, I remarked that she expressed herself as liking or not liking an unknown person's name or a line of poetry, which to others seem well expressed, or a piece of music, &c. I became in time sufficiently intimate to ask her the reason why she disliked this or that name, word, &c. Her answer was, The color. What color, pray? I remarked; what has color to do with a word or name. She seemed astonished, and asked me, Why, has not the sound of every letter, and the blending of a combination of letters in a word, a color? I answered that I had never experienced or heard of such a thing, her reply being that as far back as she could remember in her childhood she always had a color for all letters and words, and even for a whole page after she had read it. At that time I painted in oil-colors. I, therefore, first put down the alphabet, and asked her to give me the color of each letter, and under each I put the respective color in oil, many of these being a mixture of several others. In order to ascertain with certainty if the statement made was true and certain, I put away the paper for some days, and on calling again on the lady, I again asked her the colors of the letters of the alphabet, comparing them with my list, and found them repeated without an error. I then asked what color a certain word had, which she gave, and on mixing equal parts of colors forming the letters of the word the color given by her to the word would show; these experiments I carried out on many occasions, and found them always correct. Music seemed to be judged by her when purchasing any new piece very much in the same way, as each note had a color which pleased her, or not, according to the combination of chords. Up to the time I questioned her as to this extraordinary gift, the lady thought that everyone had the same power. I also met a gentleman years after this, while travelling on a steamer in the East, who had the same gift, but the letters had different colors."

"THE TOUCHSTONE."

"Who toil aright, for those
Life's pathway, ere it close
Is as the rose.

"The spires of wisdom stand
Piled by the unconscious hand,
From grains of sand.

"And pleasure comes unsought
To those who take but thought
For what they ought.

"A bloom, a perfume rare,
A deep-hid jewel fair
For those who dare.

"So who the race aright
Loveth, a clearer sight
Shall yet requite;

"And since he seeks it less
An unsought happiness
His toil shall bless."

Then I. "Though mind and brain
Wither, and are in vain,
And thought a pain:

"Though sorrow, like a thief
Follow to rob belief
And faith be grief:

"Though my obedience show
No fruit I here may know
Save utter woe:

"Though faith and strength decay;
Yea, though the Truth shall slay,
I will obey."

[From "Songs of Two Worlds". L. MORRIS.]

Reviews.

HEALTH, HAPPINESS, AND LONGEVITY.*

ANOTHER book on health! Yes, but the author assures us that it contains not "the hobbies of a crank or the fantasies of a dreamer", but the result of long experience and observation. Happily, he does not set forth a new system of pathology to the confusion of our already overcrowded brains, but shows how health may be attained without medicine, and happiness without money, their joint result being longevity, by keeping a few simple rules of life. These the author classes under the heads of regularity, cleanliness, temperance, morality, and self-control. They are things which everybody knows, but very few habitually practise. Among the reforms most sternly advocated is cremation, its bearing on the health of cities being fully discussed; another is a pure water supply. Besides rules for health, Mr. M'Carty (F.T.S.) furnishes a list of mistakes to be avoided, and of what he calls "misconceptions". The book, besides containing much sound sense, also contributes not a little amusement, thereby carrying out the author's injunction that we should indulge in frequent hearty laughter. Hurry is strongly deprecated, men should not live "for the sole purpose of catching trains". A needful warning in these days of haste and rush!

QUE ES LA TEOSOFIA?*

[WHAT IS THEOSOPHY?]

A SPANISH work on Theosophy, conveying elementary information, is one of those pleasures that the spread of our science gives us. The peoples of the North have scarcely realised how the Spanish language is suited to convey scientific truth. Into the objects of an elementary book, we cannot enter in detail, yet one of the great masters of science was fond of telling us, how he did not disdain to go over every day the elementary trifles of his boyhood. The part of the work devoted to the constitution of man is very good. We regret that "Nemo" adheres to the old bad classification of the faculties of man into "body, soul, and spirit," and this taxonomy is not mended when these potencies are identified with the "Father, Son, and Holy Ghost," and with "Force, matter, and motion". We are afraid to follow "Nemo" into his comparison of these with the Hindu Trimurti, and still more afraid to correlate these three with the metaphysical division of man into "Will, Reason, and Emotion". This classification, quite worthy of a Bain or a Herbert Spencer, is put down as a system which will lead the thinker to the Septenary arrangement. "We find the ternary division of man in the works of Confucius and in the Epistles of St. Paul," etc., etc. Now, whether St. Paul did or did not support this theory, St. James certainly condemns it, and denounces the psychic soul as "earthly, sensual, and devilish". When, however, "Nemo" gets on the ground of Theosophy, he is able to give what is really a very good and clear, because short, explanation of the Septenary Division. We would like to see this on

* By L. P. M'Carty. San Francisco: Carson and Co.
* By Nemo. 8vo. Velasco (publisher), Madrid, 1890.

a larger card, for the advantage of students, even though the diagram, which is a good one, is printed upside down. We hope that this little book will exercise its influence widely in Spain, unless the *gente sin razon* make Spanish Theosophy a mere dream, for the non-fruition of which they may console themselves in the words of their great poet, who was perhaps the first occidentalist to express the subjectivity of human conception :

“ Toda la vida es sueño
Y los sueños sueños son.”



Theosophical Society.

EUROPEAN SECTION.

TO THE THEOSOPHISTS OF EUROPE.

Friends and Brothers,

After fifteen years of persistent refusal to take office in the Society, I have at last been persuaded to assume the duties of the President of a new section of the Theosophical Society, to be known as “The European Section”. My reasons for this new departure are as follows :—

Firstly.—The acquirement of new and extensive premises in London, vested in the hands of Trustees for the Society, to serve as a real centre of Theosophical work :

Secondly.—The pressing invitations of the vast majority of the working Theosophists in Europe :

Thirdly.—The reason contained in the following official order, which has already been sent to all the Branches and non-official Groups in Europe, by Col. H. S. Olcott, P.T.S., my respected co-worker, who has so assiduously labored for our beloved cause for the last fifteen years.

*Theosophical Society,
Executive Offices.*

*Adyar, Madras,
July 9th, 1890.*

To secure a better management of the Society's affairs throughout Europe than I can give from this distance, I do hereby depute to my co-founder, H. P. Blavatsky, full authority to come to an agreement with the Branches of the United Kingdom, Greece, France, Austria and Holland, and the non-official Groups in Spain, Russia, and other Continental countries, for the consolidation of the whole into one section of the Theosophical Society to be designated as the European Section; and to take the general supervision over and have as full management of the same as I could myself. Provided :—

- 1. That the formation of the said Section shall be agreed to by three fourths of the whole number of Branches and non-official Groups.*
- 2. That the constitution of the said Section shall fully recognise the three declared objects of the Theosophical Society, and no bye-laws be enacted in violation of the same.*
- 3. That the said European Section shall have complete autonomy to the same extent as the American Section.*

Branches receiving copies of this order, are requested to put themselves in official correspondence with Madame Blavatsky.

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

I hereby beg to inform you that I have received letters of assent from all the active Branches and non-official Groups in Europe.

I have, therefore, after calling to my assistance an advisory council, decided that the organisation of the European Section shall be as follows:—

1. The British Section shall retain its present organisation.
2. The Continental Branches shall be severally autonomous within the constitution and rules of the Theosophical Society.
3. Contributions to the working expenses of the European Headquarters and to the General Headquarters at Adyar shall remain voluntary as heretofore.
4. The London Theosophical Headquarters at 19, Avenue Road, Regent's Park, N.W., shall be the Headquarters of the European Section, and shall serve for the issuing and cancelling of all Charters and Diplomas; for the transaction of all official business connected with the European Section; and for the transmission of all official documents to the general Headquarters of the Theosophical Society at Adyar.

It is further proposed to gradually organise a Staff of Corresponding Secretaries to answer the questions of Branches and individual members, and at the same time to put members, if they so desire it, into communication with fellow students.

Mr. G. R. S. Mead, who has already been in communication with many of you, is hereby appointed Secretary of the European Section. All communications and correspondence should be addressed to him at the European Headquarters, at 19, Avenue Road, Regent's Park, London, N.W.

As there will be no fixed sectional dues, to meet the expense of printing charters, diplomas and circulars, of postage and stationery, it is suggested to Branches and individual members that they should contribute sufficient to cover such expense, in proportion as they may avail themselves of the services of Headquarters.

Miss E. Kislingbury is hereby appointed Treasurer of the Section, to take charge of such donations.

In order to facilitate the drawing up of a revised list of the membership of the Society in Europe, the Secretaries of the Branches and Groups are requested to kindly send the names and addresses of the members on their lists to the Secretary, Mr. G. R. S. Mead, and to inform him whether the members hold diplomas of the Society, in order that those who are without such diplomas may receive them forthwith. Unattached members are also requested to forward the same information individually.

It is hoped that the formation of the European Section is the beginning of the ascending arc of the evolution of the Theosophical Society in Europe, and that the day may soon dawn when each European country will have a section of its own. For were such a happy result to be achieved, and were the units of these sections to work together for the moulding of European thought, as only those who have a right conception of Theosophy can work, then should we surely have advanced a decided step in the direction of that ideal of Universal Brotherhood, which we have set before us as our first object.

H. P. BLAVATSKY,
President of the European Section T.S.

London, 25th August, 1890.

Theosophical Activities.

EUROPEAN SECTION.

FRANCE.

Paris.—The *Hermès Branch* of the Theosophical Society has been dissolved and a charter has been issued by the President of the European Section to M. Arthur Arnould, the late President of Hermès and manager of the *Le Lotus Bleu*, for the formation of a new lodge to be called *Le Lotus*, in memory of the good work which has been done in France under the auspices of that name. This is now the only branch of the Theosophical Society in Paris, as the provisional charter of a branch which was to be called the Sphinx has been withdrawn. All enquiries about the new branch and the Theosophical Society in Paris should be addressed to M. Arthur Arnould, 7 Rue Stanislas.

ENGLAND.

Blavatsky Lodge.—The weekly discussions continue to attract large numbers of members and friends, despite the season of the year. Remembering the minute gatherings of this time last year, we are able to measure something of the progress made.

Madame Blavatsky receives on Monday and Friday evenings only. During the day she is too closely occupied to see visitors, and the other evenings are given to Theosophical work.

Any member of the Theosophical Society can share the common meals at Headquarters on payment of 1s. for breakfast, lunch, or tea, and 1s. 6d. for dinner. Lunch is at 1 p.m. Dinner at 6 p.m. on Wednesdays and Thursdays; at 7 p.m. on the other days of the week. Notice should, if possible, be sent to the housekeeper beforehand. Resident members can be admitted, if there is a room vacant, on payment of 30s. a week into the Headquarters Maintenance Fund.

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

Opening of the East London Working Women's Club, 193 Bow Road, E.—On Saturday, August 16th, this club was opened, in the presence of Madame Blavatsky, Countess Wachtmeister, Mrs. Cooper-Oakley, Mrs. Gordon, Miss Cooper, and many other members of the T.S. A gentleman, who desires that his name shall remain unknown, early in the present year placed £1,000 in the hands of Madame Blavatsky, to found an institution for the benefit of women in London. After much discussion it was decided to open a women's club and a home for working girls among the factory population of the East End. Annie Besant was deputed to see to the taking and fitting up of a suitable house, and the management was placed in her hands and in those of Miss Cooper. The house selected is

one of the very large old-fashioned dwellings still to be found in Bow, a dining-hall has been erected at the back, and the premises fitted to suit their new purpose.

The club was opened by a tea given to about fifty girls, who thoroughly enjoyed the meal set before them. Brief addresses were given by Annie Besant and Herbert Burrows, and the remainder of the evening was spent in inspecting the arrangements, singing, and dancing. Mrs. Raphael gave 6s. to the club, and 2s. 2d. for a six months' subscription to *Woman*. Jack Raphael 5s. For the purchase of Theosophical books Major Hand gave £1; Mrs. Ames 2s. Since then a subscription to *Lucifer* for the Reading Room has been received; Digby Besant has subscribed for the *Daily Graphic* for six months; Annie Besant supplies *Punch* and *Judy*. Subscriptions for other papers and magazines would be very welcome. Several friends have sent books, and more of these would also be welcome, as there are many bookshelves still empty. Books should be sent direct to the Club, addressed to the Librarian, Miss Besant, Working Women's Club, 193 Bow Road, E.

Theosophy and the Press.—The *Westminster Gazette* for August 2nd contains an interesting *résumé* of the Debate on "Woman in Modern Society", held at the Blavatsky Lodge. Several papers, and among others, *The Manchester Examiner* and *Midland Evening News*, contain notices of a pamphlet by Mr. McIlwraith, entitled *Theosophy* critically examined professing to contain the whole matter in a nutshell. The *Society Times* for August 9th has an ably written and outspoken article by Miss K. Mills, F.T.S. on "Matrimonial Problems." The good people of Birmingham are once more making enquiries concerning Theosophy, and H. K. Austin, F.T.S., gives a short and pithy explanation in the *Birmingham Weekly Mercury* for August 9th. We note with pleasure that a Birmingham Theosophical Reading Society has been instituted. A discussion on Theosophy and Christianity has been proceeding for some weeks in the columns of the *Echo*. The issue of the *Two Worlds* for August 15th has an article entitled "Theosophical Definitions by an avowed Theosophist". The article is based on a letter which appeared in the *Better Way* under the signature of a well-known Theosophist. The editor of the *Two Worlds* being an ardent spiritualist, it is needless to add that as our Fellow-Theosophist's letter dealt with the Theosophical explanation of the "dear departed ones", it met with anything but kind treatment. The *Agnostic Journal* has always some reference to Theosophy in its columns. Mr. Stanley de Jastrzebski, F.T.S. contributes to the issue of August 16th, an article on "Dogmatism and Theosophic Brotherhood", arising out of a long discussion "Theosophy under fire." The *Review of Reviews* for August devotes a column to the consideration of Mr. Grant Allen's Ideal of Womanhood, and Madame Blavatsky's protest, which would appear to be the only one of its kind which has found expression in print. The following words in Madame Blavatsky's article have been reproduced in numerous papers and magazines: "No more degrading insult has ever been offered to the respectable girls of England than that contained in Mr. Grant Allen's article". The *Review of Reviews* also contains an extract from the *Dublin Review*, with reference to the conversion of Christians to Buddhism and Kabbalistic doctrines. The opening by the Theosophical Society of the East-end Club for Working Women has been extensively noticed in the Press. Among other reports we may mention that of the *Star* which gives us a pat on the back and a "well done, Theosophy!" the *Daily Chronicle* which devotes half a column, and the *Daily Graphic* which has an interesting account with a sketch of the Dining Hall of the Club, from a drawing by Mrs. Lloyd, F.T.S. The *Pall Mall Gazette*, *Court Journal*, and many other papers announce the establishment of a centre in Manchester for the reading and discussion of Theosophical literature and tenets. A ludicrous

error has appeared in several papers that 19 Avenue Road has been christened "Blavatsky Lodge", a mistake which has, however, been subsequently rectified. The *Galignani Messenger* of August 20th, and the *Society Times* of August 23rd, give interesting accounts of evenings at the Blavatsky Lodge, the former also containing information about the Society and the Headquarters. In the *Midland Evening News* for August 22nd, H. Coryn, F.T.S. has a letter dealing with Mr. McIlwraith's above-mentioned pamphlet. Mr. Coryn clearly shows that there is something more to examine in Theosophy than our critic imagines. Mr. McIlwraith's reply is contained in the *Midland Evening News* for 27th of August. "Gems from the East" is noticed in *England* of 23rd of August. The doings of our Chicago brethren come under public notice in the *Globe* of 25th August, and their resolution condemning Hypnotism, as a source of serious moral and physical evil, is published verbatim. The announcement of Dr. Bowles Daly's "conversion" to Buddhism is contained in the *Pall Mall Gazette* for August 27th, the *Birmingham Daily Post* of the 28th, and other papers.

We have also received many papers and cuttings from the United States, the Continent, India and Ceylon, during the past month; the most important article in the Press is the "Recent Progress of Theosophy", by Madame Blavatsky, in the *North American Review*. H. P. B.'s photograph, and quotations from this article and from the "Mote and Beam" in last *Lucifer*, occupy two pages of the *Review of Reviews* for August.

Birmingham Lodge.—The resident members of the T.S. in Birmingham have been busily engaged during the past month in the formation of their Lodge, which is now in working order, and duly qualified by Charter from the President of the European Section. The Lodge has decided to meet on Thursday evenings, at its own room, 4 Holborn Chambers, Broad Street Corner; but members will have free access to the room for reading and writing on all days of the week, between the hours of 9 a.m. and 10.30 p.m. The President-Founder of the Lodge is Mr. Kenneth Austin, C.E., and Mr. S. H. Old has undertaken the duties of Secretary. Three meetings were held during the last week in August, at which the leading tenets of Theosophy were illustrated and discussed with much animation. To all appearances the Lodge has a good outlook, and our heartiest good wishes will go with it.

SPAIN.

Our energetic workers in Spain have already distributed the whole of the first edition of 2,000 copies of "What is Theosophy", and 300 of the second edition of the same pamphlet; 1,000 of another excellent compilation, entitled "Theosophy"; 1,250 leaflets; 70 T.P.S. pamphlets. Copies of the *Theosophist*, *Lucifer*, *Path*, and *Revue Théosophique* have also been given away, making a total of 4,652 cuttings from the tree of Theosophy. This is "practical work".

AMERICA.

The Golden Gate Lodge Theosophical Society at San Francisco have removed to more commodious quarters and are holding a very interesting course of public lectures. "The object of these lectures", they say, "is to present the fundamental principles of Theosophy in a plain, straightforward manner, to disabuse the minds of all who entertain misconceptions of this philosophy, and to assist all who are searching for more light upon the problems of human existence, past, present, and future. A special feature of the lectures will be the answering of questions from the audience, upon the subject matter of the lecture at its close; such questions, together with free discussion, cordially invited, if kept within Theosophic or Non-Sectarian limits." The energetic activity of the Pacific Coast Theosophists is worthy of all praise and of keen emulation.

The Los Angeles Branches have united their Libraries, and with their new Headquarters in full swing are working steadily; lectures are being given both public and private.

The Cincinnati Theosophical Society are opening a new Headquarters and Library under the active and energetic presidency of our esteemed colleague Dr. Buck, who has been lately lecturing in Milwaukee.

The Boston Theosophical Society has established itself in commodious Headquarters. The rooms are large and have electric light and all conveniences. They contain a large and fine Library.

The Second Annual *Ad Interim* Convention of the Pacific Coast Branches of the Theosophical Society will be held September 13th and 14th, 1890, at A. O. U. W. Hall, Santa Cruz, California.

There is no doubt that the establishment of permanent Headquarters and the holding of *open* meetings marks a decided epoch in the development of the Theosophical Society in America.

AUSTRALIA.

The members of the Hobart Branch have clubbed their private libraries together to form a common Branch library, and have now 168 volumes of Occult and Theosophical literature. The introduction of Theosophical conceptions to our puritanical or indifferent colonists in Tasmania is a difficult task; interest, however, is steadily growing and success must eventually crown the efforts of such unselfish and persevering Theosophists as are our small band of workers in the far away antipodes.

I N D I A .

The Amrita Bazar Patrika in speaking of the monochrome picture of the Founders in *The Theosophist* says:—

“To this Russian woman and American man *India owes the revival of her ancient philosophy and religion*. Before they came, almost all men educated in Western science and literature had become practically non-Hindus. On their arrival most men of this class have again adopted the philosophy and religion of their forefathers. They talk of miracles being performed by this Russian and American. *We cannot conceive of a greater miracle than this conversion of a vast continent without apparently any serious efforts on their part.*”

The President-Founder presided at a public meeting at Trichinopoly at the discussion of a scheme for founding a Nobles' College for the Madras Presidency. It is to be a sort of public school for the sons of princely and noble families, for whom such an institution is sadly needed, to rescue them from the abuses of the courts.

J A P A N .

Mr. J. Sawano, the Japanese Imperial Commissioner, who recently visited Adyar, writes to our respected President:—

“Many Japanese who yearn after you, come and ask me about the present condition of your Theosophical Society, and of your health. Some eagerly desire to go to India and study under you, and some without private means would be only too glad to perform any service in your house or in the place only to be with you and able to devote part of their time to acquiring knowledge.”

Whatever unkind critics may say, they must at least acknowledge that it was a plucky thing for one man to bring opposed sects of a great faith

to a mutual understanding. What if, say, a Chinese Christian had made Roman Catholicism and Protestantism join hands!

CEYLON.

The *Times of Ceylon* publishes the following account of a meeting of the Women's Educational Society, in Colombo:—

"It was resolved that measures be adopted to start a new venture in the shape of a Journal for the Sinhalese women of Ceylon. Dr. Bowles Daly was present and addressed the meeting on the subject. I understand that early steps will be taken to launch the Journal, which the society contemplates calling 'The Sanghamitta'. It will be in the Sinhalese language, and edited, managed and worked by a staff of Sinhalese ladies, under the leadership and supervision of Dr. Daly. Colonel Olcott as chief adviser of the Women's Educational Society has full sympathy with the proposed venture and has promised his aid."

National Buddhistic Fund. Our energetic colleague Dr. Bowles Daly evidently does not mean to let the grass grow under his feet in his proposed scheme for the Technical Education of Ceylon, as the following from our contemporary, the *Buddhist*, proves:—

"The object is to provide Buddhist Schools throughout the Island, introducing a measure of industrial and technical education in order to give Sinhalese boys a better start in life. . . . A course of lectures is already arranged to commence in the Central Province, where a systematic visitation is to be conducted throughout the large towns and villages within the Jurisdiction of the Kandyan Branch. After this it is decided to visit each Province in order according to convenience."

Dr. Daly is to be Chairman of a Board of Directors for managing the Funds subscribed for this purpose, and the Branches of the Theosophical Society in the Island are exhorted to use every means to help forward the scheme, the plan of which "has been revised by the respected High Priest Sumangala". Dr. Daly, moreover, is fully qualified to carry the attempt to a successful issue, as he has made a thorough study of the subject in France, Germany, Switzerland and Austria.

Much has been done already in the foundation of native schools where the pupils will not have to pass through the fire of the Christian Catechism, and *The Buddhist* announces the opening of new Buddhist Vernacular Schools at Piliyandala, Potupitiya, Pinidiyamulla, Ovitigale, Tebuwana and Paragahatota.

THE SUBBA ROW MEDAL.

H. P. B. has just received from India the Subba Row Gold Medal for the best original essays in Theosophical Literature for the year 1888. It was awarded for the series of articles on the "Esotericism of the Gospels" which appeared in *Lucifer*. In the August *Theosophist*, the President-Founder suggests that it would be a fitting and "practical way" to commemorate the death of our late learned brother, and "to prove the affection in which his memory is held among us", to enlarge the fund so that an additional medal might be given annually.



THEOSOPHICAL AND MYSTIC PUBLICATIONS

THE THEOSOPHIST for August commences with a paper on "Palmistry: Its Oriental Phase", by N. Chidambaram Iyer. It is followed by a long and sensible note by H. S. O., with whose opinion we entirely concur. Our President rejects the "scientific basis" of palmistry, astrology, etc., and attributes the results to "clairvoyance", of which of course there are many degrees. The scholars of the Kumbakonam T. S. bring their translations of the "Varaha-Upanishad of Krishna-Yajur Veda" to a close in this number. It is of course intended only for advanced students. The casual reader will make little of it, especially of the last contribution, which deals with "practical" Yoga, and the inexperienced student who attempts to practise *Pranayam*, the so-called "restraint of breath" literally, will speedily find cause to regret his "orthodoxy". The restraint of Mind by Mind does not require much posturing. That there is, however, a jewel within the locked casket is very sure, and we owe our thanks to our brothers of the Kumbakonam Branch for their excellent and clear translation, or in other words for the polishing of the casket for which we have still to find the key. Chapter three brings the "hypnotic" story "Striking Home" to a successful conclusion. This is followed by a very excellent paper by P. R. Venkatarama Iyer, F. T. S., on the "Symbolism in the 'Chin-Mudra'", that is to say, the joining of the thumb and index figure, a common peculiarity of human figures represented in the posture of "Samadhi". This symbolises the circle of Deity or the joining of Jivatma and Paramatma, while the three remaining figures denote all "triads". In his interesting exposition the author has incidentally introduced a beautiful legend of the disciples coming to Lord Siva for the relieving of their doubts and finding him in the posture of Samadhi. At the sight alone their doubts were at once dismissed and the problems of existence completely solved. "The illustrious Sankaracharya humorously expresses the idea in the following strain:—

"It is really a wonder. The Guru is young

instead of being old, and the pupils are old instead of being young. The Guru was silent instead of teaching, and therefore the students were completely relieved of their doubts."

"A wonder, indeed; the process of teaching being quite contrary to the ordinary one. The Guru is ever young, because he has practically realized the 'Chin-Mudra', and the Chelas are old, being subject to the miseries of death and birth, owing to their ignorance of this symbol."

"Alpha" next writes a capital paper on "Missionary Illusions", which is followed by a learned description by S. E. Gopalacharlu, F.T.S., of the symbolism of a painting of Amitabha, some eight hundred years old. It was presented to our President by a Japanese Priest, during his memorable visit to fair Nippon. Mr. Douglas Fawcett's introductory lecture of his philosophical course is printed in this number; it is a well-written, ably compiled sketch of the History of Philosophy, in which the main characteristics of the systems dealt with are clearly brought out; those who have not time to read the larger histories will find it an admirable *résumé*, while it will be useful to students as a guide to them in their own reading. We await with interest the more original work promised us in the following lectures.

THE PATH for August introduces us to an excellent paper entitled, "Theosophy the Religion of Jesus" by Alexander Fullerton. Clearing the ground by weeding out self-contradictory claims of orthodoxy, the writer suggests that there should be no conflict between the Theosophist and the "thoughtful Christian". For "the Theosophist does not insist that he should abandon his God, his Christ, or his Church, but only that he shall inquire if his conception of them may not properly be enlarged, and also if he may not have omitted certain truths which all experience shows to be indispensable to a reformatory mission". The two most important of these omissions are the conceptions of *Karma* and *Reincarnation*. Now if *Karma* is the un-

erring Law of strict Justice, the enlargement of his conceptions by this new verity will inevitably compel the honest thinker to refrain from specializing any particular system of belief, if at any rate he wishes to practically realize his conception. We hardly think that "Cadi" in his short paper on "Stumbling Blocks in Words" is very happy in his remarks about "Space" and "Sat". He says: "The moment we speak of 'Sat' or *be-ness*, we are forced to say that it exists somewhere, using the word 'somewhere' in the abstract sense, and that 'somewhere' is space". The statement "Be-ness exists", is self-contradictory. Even the terms "to be" and "to exist" exclude each other, much more than is it illogical to predicate "existence" of "be-ness". For *be-ness* is no more existence than non-existence, and the Space of the Esoteric Catechism is of course *absolute* Space. *Be-ness* is the One, Synthesizing the Trinity of Being, Non-being, and Existence—the Three in One and the One in Three. In the excellent article on "Evolution" which follows, by W. Q. J., our mysterious friend the Absolute tries to give Itself a conception of Itself by comparing Itself to a part of Itself (the Sun) and speaks of "the Absolute rising above the horizon of consciousness from the subjective state". We wonder whether our learned brother has an "absolute-ness" in reserve. "The Idyl of the White Lotus" is interpreted by "H. A. V." in a very intuitional manner, his reflections thereon being based on an article in *The Sphinx*. That there is many a lesson which this exquisite allegory was meant to teach, is apparent to even the youngest student. Julius still continues his interesting "Tea Table Talks", touching on Dugpas, the Third Eye and Prayer. There is always food for thought and suggestion for reflection in this excellent department of *The Path*.

The Buddhist in its late numbers has two very interesting papers on the Order of Bhikshunis or Buddhist Nuns. The widowed wife of Gautama, Yasodhara, was one of the first Bhikshunis. During the great missionary activity of Buddhism, nuns were among the most energetic propagandists. Sanghamitta, the illustrious daughter of the pious King Asoka, established an order of nuns in Ceylon in B.C. 250. In A.D. 429 the order was established in China by three Buddhist nuns, and three hundred Chinese ladies enrolled themselves in the Sangha. Many ladies of the highest rank are spoken of in the *Mahavansa* as

having entered the sisterhood. For the last eight hundred years, however, the order appears to have ceased in Ceylon for no assignable reason: it is, therefore, suggested that an effort should again be made to afford women equal facilities with men for adopting the religious life. Judging by the marked success of the Women's Movement in Ceylon, we should not be surprised to see this suggestion taking practical shape at an early date.

Le Lotus Bleu, No. 6, is very readable and cannot fail to be widely appreciated. Three-quarters of its contents consist of translations, and it is in this very fact where is its excellence. Every one will agree that the writings of such Theosophists as Anna Kingsford, Damodar, A. P. Sinnett, Franz Hartmann, and H. P. B., are superior even in translation to the original contributions of less experienced authors. France has not yet heard what Theosophy is, owing to a dearth of such translations and to the false scent which has lately been started by Neo-Christianism, Kabbalism, Rosicrucianism, Martinism, Psychism, Astrologism, Talismanism, etc. The *Lotus Bleu* is therefore the right magazine in the right place.

The Theosophical Forum, Number 14, starts on its task of answering hard questions, by resolving one of great interest. "What", it is asked, "is the mental or spiritual law that brings into the Theosophic ranks so many 'cranks'?" The answer while avoiding the responsibility of formulating a "law", gives some reasons. (1) The unconventionality and heterodoxy of theosophical conceptions and their strangeness to the Western world is a bond of sympathy with the unconventional in thought and habit. (2) A misconception of the cosmogenesis and anthropogenesis of Esoteric philosophy fascinates wonder-seekers. (3) Curiosity about the powers latent in man. (4) An idea of being made the recipient of experiences and facts not otherwise obtainable. (5) Certain vague resemblances between Theosophy and eccentric systems or notions already held. (6) Finally there are not a few men, and many women, in whom the spiritual is stronger than the intellectual. Such "poorly-balanced" and "badly-educated" are Theosophists at heart; but naturally exhibit their defects in the society as at home. (7) The respondent, however, shows clearly that if there are natural reasons for "cranks" to join the Theosophical Society, there

are equally strong reasons for great intellects and hearts to work for the Society: and that the "rational, regulated and well-disposed" are certainly as yet in the majority. The truth of the matter is that as Theosophy is for all, the Society has no right to close its doors in the face of the merely ill-regulated and poorly-educated. If it had done so it would have been most "highly respectable" but a traitor to Theosophy. We have already overrun our space and can only add that the answers on the advisability of using Sanskrit terms in our literature, on "healing" and "Black Magic" and on "Chastity", are sound common sense and make the *Forum* a valuable contribution to Theosophical literature.

L'Anti-Egoïste commences its second volume in printed form, and we are delighted to see this proof of its success. It contains articles of interest and value dealing with such topics as "Utopians", "The Bases of Altruism", "Materialism and Contemplation" and "The Universal Religion". We regret that the last number has arrived too late for a fuller notice.

T. P. S., vol. iii, number 10, price 3d. contains an able and valuable paper by Miss Katherine Hilliard on the Dream State. The article is based upon Du Prel's Philosophy of Dreams and is worthy of receiving the closest attention from our readers. The remaining paper in this number is by Bertram Keightley and is entitled "Reasons why one should join the Theosophical Society"; this paper is being reprinted as a leaflet for distribution and will be sold at 7 Duke Street, Adelphi, at 1s. per 100.

"Echoes from the Orient".—A series of articles has been running in *Kate Field's Washington*, beginning with the January number of this year under the above title, and signed "Occultus". They deal with Theosophy in a style which has attracted many people who never read our literature, and are at the same time full of information and sound Theosophy. This will be believed when we say, as we now do on information from New York, that Occultus is our old friend William Q. Judge, who at the suggestion of Miss Field took that *nom de plume*. These "Echoes" are now being brought out in book form by *The Path* and will be sold at a price to make them accessible to all. In this advance notice we are not able to give further details.

There is beyond any doubt a growing

demand for Theosophy in the press, and in this direction lies a field of very *practical work* for our literary members in the near future. Why should not our writers, who can *all* spare as much time as our devoted and overworked General Secretary of the American Section, go and do likewise? We have read the "Echoes" carefully and can fully recommend them to our readers as a clear, succinct and correct summary of Theosophical philosophy. We have never been able yet to satisfactorily express our admiration of the good work of W. Q. J. Words are too clumsy.

The Golden Era of San Diego, Cal., continues its Department of Oriental Literature under the Editorship of Dr. Jerome A. Anderson, F.T.S. Our energetic brother, E. B. Rambo, contributes an excellent paper on "The Great Study", the knowledge of "Self".

The Bombay Branch has lately issued a Catalogue of the Books in their Library, which contains nearly four hundred volumes. The books are grouped into classes. Class A includes those volumes which "promote the development of the faculty of right discrimination, which is the chief requisite for the study of higher sciences", as the "Prefatory Note" informs us. The advice given as to the study of Oriental Philosophy is very good:—

"The study of Oriental Philosophy is of the greatest importance to theosophists, but it is not so easy to grasp as a beginner may believe, and our advice is that he should read little, and think much over it, so that he may assimilate a little of what he reads, instead of confusing himself with a large mass of materials which he could not digest With a view to prepare the mind to grasp this abstruse subject, we strongly recommend the study of Western Philosophy, which is comparatively superficial, and therefore better adapted for beginners. The same applies to the study of modern science."

This is the advice of Hindus, to which we should pay attention, as presumably they know more of the difficulties of their own literature than foreigners. At the same time we cannot help thinking that the student will have much to unlearn if he fully adopts the suggestion.

Theosophy Critically Examined is the title of a small pamphlet which is free from the usual personal abuse poured upon the devoted heads of the defenders of our philosophy. It takes up the usual ground of "scientific" objection and is manifestly the effort of a man who tries

to be fair. Time, however, will prove whether the ordinary "positive method" of research is the only way to knowledge.

Swedish translation is just going to press. The *Epitome of Theosophy* has appeared in Spain and is now being published in Greece, with additional notes and comments. There are also rumours of a new Theosophical monthly in Europe.

Translations of the *Key to Theosophy* are being made into French, German, Spanish, Italian and Greek. The

OUR BUDGET.

LUCIFER FUND.

Amount previously acknowledged	£398	10	3
W. K.	1	0	0
H. L. N.	1	0	0
			3
	£400	10	3

The detailed balance-sheet of this fund is placed within each copy of this issue which goes to a subscriber. Any subscriber to the Fund who does not receive *Lucifer*, will be at once supplied with a copy of the balance-sheet on sending a stamped and addressed envelope to Annie Besant, Theosophical Headquarters, 19 Avenue Road, Regent's Park, London, N.W. The summary of the balance-sheet is as follows :

Received in subscriptions as acknowledged in <i>Lucifer</i>	£400	10	3
Net surplus on sales for March to July inclusive.	141	0	11
			2
	541	11	2
Balance of Printing Accounts from Sept. to July	312	4	8
Copy of Lavater's Letters	5	0	0
Work done by a Theosophist	4	0	0
Postage	1	15	0
			8
	322	19	8
			6
	Balance in hand	218	11

The full balance sheet has been audited and found correct by F. Leigh Gardner and Herbert Burrows, who certify that they have seen the vouchers and accounts, and that the balance sheet is correct. The balance is at the London and South Western Bank.
Sept. 8th, 1890.

HEADQUARTERS BUILDING FUND.

It was intended not to publish any balance-sheet of this Fund until the actual building and other work were completed; but as the work has taken much longer than was anticipated, it is thought well not to delay any further the publication of the accounts, as far as is yet possible. The audited sheet must wait till the accounts are complete.

The burden of the undertaking, we regret to say, falls very unequally upon those who share its advantages. The members of the staff residing at Headquarters—who have all given up comfortable private homes and the freedom of individual dwellings, and some of whom have given up in exchange for mere board and lodging, appointments at which they earned their living—are those on whom also the chief cost of establishing the new Headquarters falls. It will be seen below that more than half the monetary contributions come from them. In addition to this the members have each furnished his or her room, and among them have almost entirely furnished the two common rooms—the drawing-room and general workroom. Carpets, matting, and oilcloth, for the passages, offices, stairs, and drawing-room, have been purchased out of the fund, as have the fittings, hangings, matting, seats, etc., in the lecture-hall. The heavy expenditure has been on building the new rooms required for the work of the Society, altering the interior of the house to accommodate the very large "family" of workers, relaying the drain-pipes, and building necessary sanitary accommodation; when we see the easy-going way in which other societies spend £3,000, £4,000 and £5,000, in establishing such a centre as is now owned by Theosophy, we may

rejoice in having done so much with the small sum placed at our disposal. The new rooms make it possible for large Lodge meetings to be held, for the immense correspondence to be dealt with efficiently by the secretaries, and for the daily-increasing business of the society to be done under business conditions. But I repeat that the Society, whose work makes it necessary that these rooms should be provided and the three secretaries maintained, ought not to allow the main cost of this provision and maintenance to fall on five or six persons, who give their time and work, as well as all else they have, to the Society. They do not grudge what they give, but they do not think, when they have done their very utmost, that they should have to bear, in addition, a burden of debt in order to provide the accommodation needed by the work of the Society.

Subscribed by resident members of staff	£528	1	6
" " E. S.	271	18	9*
" " fellows of the Theosophical Society	136	3	0
	£936	3	3

* £100 of this was placed in the hands of Madame Blavatsky to be used at her discretion.

Paid by cheque on account of new buildings	£460	0	0
Paid by cheque on account of alterations, repairs, painting, papering	305	6	5
Paid by cheque on account of new sanitary accommodation and water supply, and relaying drain-pipes	113	4	6
Paid by cheque for legal expenses, insurance of new premises and taking over small house as annexe	26	0	3
Paid by cheque for printing and postage	2	3	0
Paid by cheque for gas-fittings, bath-heating, carpets, wall-paper, furniture of annexe	96	5	1
Expended by Madame Blavatsky on furniture of public rooms, etc., at wish of donor	100	0	0—1102 19 3
	Deficit	£ 166	16 0

The complete accounts of items prefaced by "on account of" have not yet been received from the builders, as the work is not finished. £20 is still due on the furnishing account.

The Trust Deed has been enrolled, and the Headquarters are now held in trust for the purposes of the Theosophical Society under the direction of Madame Blavatsky. The number of Trustees is limited to fourteen; at present the following have accepted the Trust: Madame H. P. Blavatsky, Countess Wachtmeister, Mrs. Ida Candler, Annie Besant, Dr. Archibald Keightley, Bertram Keightley, G. R. Ker.

The residents at Headquarters pay the rent and taxes to the Trustees, and bear the total cost of keeping up the establishment.

The detailed balance-sheet will be submitted to professional auditors as soon as the accounts are complete. Vouchers for all the above payments may be seen, but it would be an unnecessary expense to audit an incomplete balance-sheet and then a complete one; so the above interim statement is submitted for the information of subscribers.

ANNIE BESANT, *Treasurer*.

BUILDING FUND.

Already acknowledged	£936	3	3
Mrs. Raphael	1	0	0
M.	4	0	0
Major Hand	5	0	0
Mrs. Doolittle	5	0	0
	£951	3	3

ERRATUM.—On page 444, line 20, of August *Lucifer*, for *struggle* read *structure*.