

Æ U M

Let us take refuge with Mezdram from evil thoughts which mislead and afflict us; the origin of His being none can know. Except Himself, who can comprehend it? Existence and unity and identity are inseparable properties of His original substance, and are not adventitious to Him.—*Prophet Abad in The Desatir.*

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MORVEN'S CHRISTMAS GIFT.

We were sitting in the twilight of Christmas Eve. A long, restful silence had fallen. It was broken at last by the shouts of the children, coming down stairs and full of Christmas turbulence. Just as Morven's wife had slipped to his side under cover of the shadows, so she now dropped his hand and slipped away before the advancing noise and light. The tie between them always reminded me of some powerful undercurrent, swift, deep, still. It had little or no surface manifestation, but if you chanced to drop into its shadowed seclusion, you felt it actually in the air about you, wave on wave, a mighty pulsation.

The jolly little scamps who called Morven Uncle burst in, following the butler, the lamp, and tea. In their midst they bore Morven's only child, a wonderful boy of some three years, with a serene, grave, angelic face, and a mysterious look deep in his starry eyes. I never saw such eyes before. They had rings of light around the pupil; their clearness and stillness were wonderful; they were eyes that gazed upon unseen things. The baby had a gravity and a gentleness beyond his years: he looked like a

baby St. John, and I used to call him—predicting, perhaps—"the young disciple."

On this occasion he was promptly transferred to his mother's neck, where he accomplished his customary feat of throwing out one dimpled arm like a tendril and linking his father to the group. To see the Morvens standing thus, united by that gravely radiant child, was to feel instinctively that their's was no ordinary history, that the child was born to some unusual and high, if intangible, destiny. Even the noisy children stood, touched and adoring, at the sight, and kissed his pretty hands as he smiled down on them. This mood soon passed, and presently I heard one ask Morven who gave him the best Christmas gift he ever had.

"My best Christmas present," he answered, "was from myself to myself."

The children laughed, then asked what it was.

"This," he said, raising Mrs. Morven's hand to his lips.

"Pshaw! I should think Auntie gave you that," they remonstrated.

"No, she didn't," insisted Morven. "It came from myself to myself."

The children scented a story and fell upon him as legitimate prey. Mrs. Morven, however, gave him a warning look and diverted their attention in her skilful way until bedtime. But my curiosity had been aroused, and, when bed had swallowed up the merry cohort, I told Morven I wanted to hear that story. He hesitated.

"Do you believe," he said, "in the latent powers in man?"

"H—m. That depends."

"Exactly. And on your reply my telling the story, or not, depends."

"Well, old man; your price is high. Christmas gifts generally do come high, however; so I'll brave your probable ridicule and admit that I do believe in them, to some extent, in some men."

"That is, that they inhere in the inner man, (grant me the inner man, for a christmas story anyhow), and may manifest under unusual circumstances?"

"In some men, while latent in all. Precisely; you put my idea in a nut shell."

"Well, then, you shall have the story. In the year 1870 I was a young business man of good prospects, going into the world a good deal, rather sought by it as well, and full of material life and worldly ambition. I had engaged myself to a Miss Y., a handsome girl, well born, well educated, a promising society leader, with a fortune about equal to my own, and a Father who could decidedly advance my business prospects. I had carried her away from a score of admirers, and I have heard of her saying somewhat the same thing of myself. We were satisfied with our arrangement; I preferred her to all the women of our circle; she always satisfied my pride and

sometimes aroused my passion. I expected no more of any woman. So I never knew exactly why a chilly shadow seemed to fall across my mind now and then. This shade was an indefinite, lurking, irregular thing. I set it down to a touch of dyspepsia. Then I noticed that it vaguely connected itself with my engagement. The moment this fact became apparent to me, I interrogated myself, like an honest man. Had I seen any other woman who attracted me? I knew I had not. There was an ideal head, a St. Cecilia, by Raphael, the engraving of which I had loved from childhood, when I manifested a peculiar fondness for it. My mother had left me the engraving in consequence; it always hung over my desk. It was the one hidden soft spot in my heart, but I knew I had never seen a woman like it. Not one gave me that soft glow, as of reminiscent tenderness, which awoke in me as I looked on that grand face. This I attributed to the genius of the painter, who has set the seal of Harmony upon its noble brows. Finding no rival but this for Miss Y., I laughed at my chimera and dismissed it to the land of shades from which it came. Or—to be exact—I tried to dismiss it. Such ghosts “will not down” at our bidding, and especially did I feel its forbidding gloom when Miss Y. granted me any of the privileges of an accepted lover. Then the shadow seemed to rise between us, chilling the touch of my lips and hand, however I might argue it away. Our engagement was only six weeks old when I called on her two days before Christmas. As I entered the parlor, a snatch of music rang from the boudoir beyond, the closing notes of some majestic theme. At the same moment the face of St. Cecilia rose vividly before me, objectively floating in the air and accompanied by a peculiar crackling sound.”

I interrupted him. “I have heard that some such tense sound often accompanies a so-called psychic event.”

“Very true. But I did not stop to analyse that. I attributed the thing to the music and the train of thought thus established, while Miss Y’s entrance put a stop to all meditation. Presently I asked her who the unseen musician was.

“The children’s governess,—a distant connection. Have you never seen her?”

I hesitated, searching my memory. Miss Y seemed surprised, even a little suspicious.

“If you have not, it is odd,” she said. “And if you have, and have forgotten it, that is odder still.” She drew a large portfolio before her. “The face is a peculiar one; see!” She held up a large photograph before me.

“You are out there,” I smiled, for this is Raphael’s St. Cecilia,” and I turned the photograph toward her. She laughed triumphantly.

“Just so. I’m glad you see the resemblance. It was my discovery,

but no one could see it till I dressed her hair and gowned her like the original and had this photograph taken. But you're tired. Sit down."

She pushed a chair towards me and I dropped into it mechanically. Something extraordinary was taking place within me. I couldn't have spoken for my life, really. My experience had no name for the feeling that took possession of me. Something coursed up and down in my veins like fiery mist. Pictures swam in and out of my brain, all of them connected with that face. I seemed to hear the roaring of cataracts. A great Past was on the point of opening before me; my mind was swallowed up in it already. As soon as I could, I took my leave, but not before Miss Y. had noticed my altered manner and responded to it by a touch of coldness in her own. As I rose, she detained me.

"You know I am not of a suspicious nature," she said. "But several times lately I have noticed a change in you; an abstraction, a distance. I do not know whether it relates to our engagement."

I began to protest. She stopped me proudly.

"Let me finish, please. I have no reasons, and I think you have none, to be dissatisfied with our plans. But I do not understand a woman's giving her heart fully until after marriage, and, if before that time yours or mine should waver, it would be far better to tell the truth then."

"I assented; praised her right feeling; assured her of my—heaven knows what!—and got away, leaving her evidently dissatisfied. I wanted to get out of the house and think. The deuce of it was, I couldn't think. Everything seemed at boiling point. I heard those chords, I saw that face, and hurrying phantoms, shapes of air and fire, opened the flood gates of an unknown Past that plucked at my brain, urging me to I knew not what. Seriously alarmed, I hurried home, intending to send for a physician. Exhausted, I dropped into the nearest arm chair, when all at once the fierce tension relaxed, something seemed to snap inside me,—I fell back and fell asleep.

When I awoke, it was ten o'clock of the next day, and I felt like a man who has recovered from a long illness. I believed that opportune sleep had saved me from one. As I rose, a bit of paper fluttered from my knee to the floor. I did not stop to pick it up. For years I had not felt so light of heart. Tons seemed lifted off me. I whistled and sang while I dressed,—and became aware that it was those remembered chords I repeated,—and airily kissed my fingers to my St. Cecilia with an "Au Revoir" as I clattered down stairs. I was not due at the Y. mansion until afternoon. All through the day's occupations my unwonted cheerfulness did not desert me, and my partner congratulated me on having "downed that dyspepsia." I felt a marked impatience to go to the Y's, and finally forestalled the hour by some twenty minutes. The butler portentously stopped me as I was entering the parlor.

"Mr. Y. wishes to see you in his study, sir."

Surprised, I accompanied the man and found Mr. Y. waiting for me. He waved my offered hand aside.

"Excuse me a moment, Mr. Morven," he said. "Let us first understand one another."

I stared at this singular preliminary, but replied that I was at his service. We both sat down, and he resumed.

"I am a believer in perfect frankness. My daughter received last night an anonymous communication concerning you."

I suppose I looked the surprise I felt. His tone softened somewhat.

"Such communications are better put in the fire and forgotten. Unfortunately—or fortunately, as the event may decide—my daughter remembered certain things which seemed to confirm the statements of this note. With the good sense which always characterizes her," (here I bowed my assenting admiration, while he frowned at me), "she decided to bring the note to me. In my opinion, we are justified in bringing it to your attention. You have only to deny or confirm the statements it makes. My daughter and I are agreed, Mr. Morven, that we may safely accept your word."

I tried to thank him. "Not at all," said he. "So much is due to ourselves. Our present relation would not exist at all, if you were not a man of honor. Permit me to read you the note."

Taking a sheet of paper from his desk, he read as follows.

"Your lover does not love you. Ask him if this is not true. He struggles against an affection which is beyond his control. He tries to subordinate that to the worldly advantages of his previous engagement with you. But it is your cousin whom he loves, just as she loves him, although no words have passed between them. They love with a force which you will never know, in this life at least, or be able to understand. Morven tries to keep his pledge to you, but shall you hold him against his hidden desire, his secret will? If you do, your whole life will feel the blight of your action."

As Y. read this extraordinary production, I sat like one deaf and dumb. Again the air about me surged and sang, bringing vague memories on its burning tide. As Y. concluded, he looked up abruptly.

"Have you any idea who could have written the thing? It is a peculiar hand"—and he placed the note in my hands.

I looked at it, fascinated. Then I rose to my feet. *The hand writing was my own.* Not my ordinary hand, but one I had practiced from boyhood to write in my private diary. Every accustomed quirl of the letters was there. As I mutely glared at it I heard in the distance the harmony I knew so well. The face of St. Cecilia rose again before me; the floor met the ceiling with a clap, and thoughts of surprising lucidity and swiftness

swept through my brain. Only a couple of seconds passed, but I saw it all. I loved her, I had *always* loved her, and in my sleep my inner self, that part of me where memory of past lives was stored, had awakened and set me free. I turned to the expectant Y.

"As far as I am concerned, Sir," I said, "I must admit the truth of this accusation. I can only say in extenuation that I did not know myself thoroughly, and that I have not addressed Miss Marie on the subject."

"That is just what she said when my daughter questioned her. It seems a remarkable coincidence of feeling to have arisen without words," he said with pardonable bitterness. But what did his bitterness matter to me? "Coincidence?" Then she loved me! I hastened to say that in all the circumstances I should wish to see the lady first in his presence. He must have anticipated this on my part, for he opened a door, and my Darling stood before me. To feel what I then felt was to know that I had been her's from all time, that I was her's forever. That she returned this feeling, her timid step and downcast eyes told me eloquently. We found Mr. Y. coldly just. He promised to convey my profound apologies to his daughter, he suggested that I had better be a stranger to his house for some time to come, intimated that when we met again it would be with mutual respect. Then he rose to end the interview. Perhaps the look I gave him reminded him of his own youth, for he left the room. All this while my Darling sat, quivering and shamed, in her chair. I hope I made it up to her. I learned how she had seen me by stray glimpses and loved me. She supposed that I had seen her in the same way, and to this day, the one secret I have from her is in that point. I have never told her that she was known to my inner self alone. When I returned to my room that evening my eye fell upon a bit of paper on the floor. I picked it up. It was a District Telegraph receipt for a note, signed by Miss Y. Here was proof, had I needed any. But I did not. I knew that my Darling was a Christmas gift from myself to myself."

Our conversation was interrupted by the entrance of Mrs. Morven. I now understood the meaning of a gold bracelet she always wore locked upon her wrist, and which bore in letters of sapphire these words: *As Ever. Forever.*

J. CAMPBELL VER PLANCK.

REINGARNATION AND MEMORY.

IV.

Memory as a faculty of man is one of the normal functions of the human brain. It is the record of the process of events, external objects in relation to sensations and feelings occurring in consciousness, instigated by will or desire, or passively experienced or submitted to. The brain is the

organ of memory, the physical basis within or upon which is recorded this moving panorama of events. The pictures of memory are associated incidents, brought to consciousness through the channels of perception, feeling, or emotion. In the exercise of the faculty of memory, "recollection," we re-collect these experiences by suggestion; the order of association of events enables us to gather again the links of the chain. Memory is the faculty, re-collection its function, and the brain is the centre to which aggregate and from which radiate this group of experiences. These brain pictures are moving panoramas and concern events, and they can no more be repeated than any two other objects in nature can be duplicated. They may, however, be approximately recovered. Such recovery is at best but a faint, disjointed, and imperfect echo of their originals. The external objects have changed or disappeared: the feelings and emotions have changed or cannot be again experienced. An idea wakens the echo of past experience, and the result is *remembrance*. If *by an effort of the will* we recover the chain of experiences or emotions, it is *re-collection*. Memory, remembrance, and recollection are all phenomenal in character, that is, they are moving events occurring in time. The brain and its function belong to the same category. Therefore repetition is impossible, and recovery is never more than partial or approximate. All these belong to the physical side of memory. But memory has another side, viz., the *noumenal*. To illustrate. Let us suppose certain events occurring in time and brought to the individual consciousness, and let us number these 1, 2, 3, 4, 5. Sensation experiences these events, and memory records within the brain both the facts and their *order of occurrence*. An idea by association spontaneously wakens the echo of the former events, and we approximately *remember*. We search for these events consciously by an effort of the will and we approximately *re-collect*, always however, with missing links, either as to order or strength of details. Now let us group our numbers 1, 2, 3, 4, 5, = 15. We have now the *sum* of the previous experience, the details of which have disappeared. The will can no longer recover the details 1, 2, 3, 4, 5, and the sum of these, 15, bears a different relation to consciousness. We have "*forgotten*" the details past all recovery, but an experience once had can never be *as though it had not been*. It has wrought its effect, and if it is ever in any way recovered or recalled it is a *reminiscence*. Physical memory is to reminiscence what the elements of a mixture are to a compound. In one we have separate details, and an orderly sequence of relations. These belong to *time*. In the other we have the precipitate occurring in life's alembic, and this belongs to "*eternity*." The first is phenomenal; the second *noumenal*, upon which time has ceased to act, for it has become part of our very selves. Memory belongs to the personality of time and sense. Reminiscence belongs to the permanent individual. Memory is the field-notes in the realm

of thought. Reminiscence is the permanent record in the realm of intuition, the title-deed of the permanent possessions of the soul (*ego*). (See *The Key to Theosophy*, pages 124 & 125.)

Our illustration from the well-known facts of chemistry carries us still further. Reminiscence as compared with physical memory is in no sense a loss, but a far higher result. No knowledge that could possibly be derived from the study of the uncombined elements oxygen and hydrogen could ever pre-suppose water, and nothing short of analysis would show that water is a union of these two substances. Oxygen and hydrogen seem to have disappeared altogether, and something entirely different to have taken their place. Definite association seems to have brought to light latent properties hitherto unsuspected. They have passed from the plane of elements to that of compounds. Even so are memory and reminiscence related. The details of experience as the result of sensation and consciousness, when precipitated as resultants, become motives, causes, instead of results, and so color all future experiences. These having become part of the ego, are carried along with it; not as accretions, but as essences. Here is the logical basis of intuition, as rational as anything we know of physical memory. In the long journey of the soul, even during one incarnation, it is not lumbered up and loaded down with the accretions of memory. In place of the car-loads of ore we have the portable ingots of bright metal. We learn by experience; not by the mere record of its facts, but by the potency of its results. If the record were all, it would soon become, indeed, a lost record of a dead language, a shadow upon a wall, leaving its own trace, but presently so overlaid by other shadows, so confused and blended, as to be past all recovery. Reminiscence is to memory what the spirit is to the physical body,—that which alone gives it life and renders it immortal. Are not these facts and relations common experiences in our present life? Let us see.

HARIJ.

CYCLES.

[A PAPER READ BY WILLIAM Q. JUDGE BEFORE THE ARYAN T. S.,
OCTOBER 22, 1889.]

In advancing these few observations upon the doctrine of cycles, no claim to an exhaustive study of the matter is made. This paper is merely by way of suggestion.

The subject was brought before my mind by our discussion some evenings ago, when the question of the descent upon earth, or ascent from it, of celestial beings or progressed souls engaged our attention. It seemed

certain that such ascent and descent were governed by cyclic laws, and therefore proceeded in regular periods. Some sentences from the *Wisdom of the Egyptians* by Synesius, in matter furnished me by Bro. Chas Johnston, now of India, read :

“After Osiris, therefore, was initiated by his father into the royal mysteries, the gods informed him * * that a strong tribe of envious and malignant dæmons were present with Typhos as his patrons, to whom he was allied and by whom he was hurled forth into light, in order that they might employ him as an instrument of the evil which they inflict on mankind. For the calamities of nations are the banquets of the evil dæmons. * * *

“Yet you must not think that the gods are without employment, or that their descent to this earth is perpetual. For they *descend according to orderly periods of time*, for the purpose of imparting a beneficent impulse in the republics of mankind. But this happens when they harmonize a kingdom and send to this earth for that purpose souls who are allied to themselves. For this providence is divine and most ample, which frequently through one man pays attention to and affects countless multitudes of men.

“For there is indeed in the terrestrial abode the sacred tribe of heroes who pay attention to mankind, and who are able to give them assistance even in the smallest concerns. * * This heroic tribe is, as it were, a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature. But when matter excites her own proper blossoms to war against the soul, the resistance made by these heroic tribes is small when the gods are absent ; for everything is strong only in its appropriate place and time. * * But when the harmony adapted in the beginning by the gods to all terrene things becomes old, they descend again to earth that they may call the harmony forth, energize and resuscitate it when it is as it were expiring. * * When, however, the whole order of mundane things, greatest and least, is corrupted, then it is necessary that the gods should descend for the purpose of imparting another orderly distribution of things.”

And in the Bhagavad Gita it is said by Krishna :

“When Righteousness
Declines, O Bharata ! when Wickedness
Is strong, I rise, from age to age, and take
Visible shape, and move *a man with men*,
Succoring the good and thrusting the evil back,
And setting Virtue on her seat again,”
And

“At the approach of Brahma’s day, which ends after a thousand ages, all manifested objects come forth from the non-developed principle. At the approach of Brahma’s night they are absorbed in the original principle. This collective mass of existing things, thus coming forth out of the absolute again and again, is dissolved at the approach of that night ; and at the approach of a new day it emanates again spontaneously.”

In the foregoing quotations two great aspects of cyclic law are stated.

The latter has reference to the great cycle which includes all cycles of every kind. All the minor cycles run their course within it. When it begins a new creation is ushered in, and when it ends the great day of dissolution has arrived. In Arnold's translation of the Bhagavad Gita the beginning of this great cycle is beautifully called by him "*this vast Dawn*," and of the close he reads :

"When that deep night doth darken, all which is
Fades back again to Him who sent it forth."

The real figures expressing the mortal years included in this period are not given. Each Manwantara, according to the Hindus, is divided into the four Yugas or Ages, with a certain number of years allotted to each. Speaking on this subject in the "Key to Theosophy" (page 83), H. P. Blavatsky gives us a clue thus :

"Take as a first comparison and a help towards a more correct conception, the solar year ; and as a second, the two halves of that year, producing each a day and a night of six months' duration at the North Pole. Now imagine, if you can, instead of a solar year of 365 days, eternity. Let the sun represent the universe, and the polar days and nights of six months each—days and nights lasting each 182 trillions and quadrillions of years instead of 182 days each. As the sun rises every morning on our objective horizon out of its (to us) subjective and antipodal space, so does the Universe emerge periodically on the plane of objectivity, issuing from that of subjectivity—the antipodes of the former. This is the 'Cycle of Life.' And as the sun disappears from our horizon, so does the Universe disappear at regular periods when the 'Universal Night' sets in. * * "

This is about the best idea we can get of it. It is impossible for the human mind to conceive these periods. No brain can grasp 182 trillions of years, much less if quadrillions are added. Few if any persons can mentally traverse the full extent of even *a million*. But we can make an approximation to the idea by using her suggestion of dividing the year and calling six months a day and six months a night, and then extending each into what is equivalent to infinity with us, since it is impossible to seize such immense periods of time.

And carrying out the correspondence suggested by her, we have at once a figure of the inclusion of all the minor cycles, by calling each day when we rise and night when we sleep as the beginning and ending of minor cycles. Those days and nights go to make up our years and our life. We know each day and can calculate it, and fairly well throw the mind forward to see a year or perhaps a life.

A quotation from Vol I., at 31 of *Isis Unveiled* will give us the Indian figures. She says :

"The Maha Kalpa embraces an untold number of periods far back in the antediluvian ages. Their system comprises a Kalpa or grand period of

4,320,000,000 years which they divide into four lesser yugas running as follows :

Satya yug.....	1,728,000 years.
Treta yug.....	1,296,000 “
Dwapara yug.....	864,000 “
Kali yug.....	432,000 “
	<hr/> 4,320,000

which makes one divine age or Maha yuga ; seventy-one Maha Yugas make 306,720,000 years, to which is added a sandhi, or twilight, equal to a Satya yuga or 1,728,000 years, to make a manwantara of 308,448,000 years. Fourteen manwantaras make 4,318,272,000 years, to which must be added a sandhihamsa or dawn, 1,728,000, making the Kalpa or grand period of 4,320,000,000. As we are now (1878) only in the Kali Yuga of the 28th age of the 7th manwantara of 308,448,000 years, we have yet sufficient time before us to wait before we reach over half of the time allotted to the world.”

Further H. P. Blavatsky clearly states that the other cycles are carried out within this greater one, as at 34, vol. 1.

“As our planet revolves once every year around the sun and at the same time once in every 24 hours upon its own axis, thus traversing minor cycles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced within the great Saros.”

Leaving the region of mathematics, we find this great period represents the extension of pigmy man into the vast proportions of the great man, whose death at the close of the allotted period means the resolving of all things back into the absolute. Each of the years of this Being embraces of our years so many that we cannot comprehend them. Each day of his years brings on a minor cataclysm among men ; for at the close of each one of his days, metaphorically he sleeps. And we, as it were, imitating this Being, fall asleep at night or after our diurnal period of activity.

We are as minor cells in the great body of this Being, and must act obediently to the impulses and movements of the body in which we are enclosed and take part.

This greater man has a period of childhood, of youth, of manhood, of old age ; and as the hour arrives for the close of each period, cataclysms take place over all the earth. And just as our own future is concealed from our view, so the duration of the secret cycle which shows the length of life of this Being is hidden from the sight of mortals.

We must not, however, fall into the error of supposing that there is but one of such great Beings. There are many, each being evolved at the beginning of a new creation. But here we touch upon a portion of the ancient philosophy which is fully explained only to those who are able to understand it by virtue of many initiations.

The Sandhya and Sandhyahansa referred to in the quotation taken from *Isis Unveiled* are respectively the twilight and the dawn, each being said to be of the same length and containing the same number of years as the first or golden age—i. e. 1,728,000. It is in strict correspondence with our own solar day which has its twilight and dawn between day and night.

In going over the figures of the four ages, a peculiarity is noticed to which I refer at present as merely a curiosity. It is this :

The digits of Satya Yug 1. 7. 2. 8. added together make 18; those of Treta Yug 1. 2. 9. 6 make 18; those of Dwapana Yug 8. 6. 4 make 18; while those of Kali Yug 4. 3. 2 sum up only 9; but if those of the grand total of 4,320,000 be added together they make 9, and that with Kali give 18 again. 18 is a number peculiar to Krishna in the Bhagavad Gita, and the poem has 18 chapters in it. If the three 18's and one 9 found as above be added together, the result will be 63, and $3 \times 6 = 18$, and if added make 9, and 18 added gives nine. If we multiply the three 18's and 9 produced from the different ages, we get 5. 8. 3. 2. which, if treated as before, give 18 again. And in the process of thus multiplying we discover a recurrence of the three eighteens and one 9, only inverted, as : The first 18 multiplied by the second one gives 3. 2. 4, which added results in 9; 324 multiplied by third 18 gives 5. 8. 3. 2, which being added gives 18; and the product of the multiplication of 5,832 by 9, which is the result of adding the figures of Kali Yuga, is 5. 8. 4. 1, which on being added gives 18 again. Now, as the last of these apparently fanciful operations, let us add together the results gained by multiplying the figures which were obtained during the various steps we have gone through and then adding the results.

The first figures are $1 \times 8 =$	.	.	.	.	8.
The second $3 \times 2 \times 4 =$	.	.	.	.	24.
The third $5 \times 8 \times 3 \times 2 =$	.	.	.	.	240.
The fourth $5 \times 8 \times 4 \times 1 =$	.	.	.	.	160.

These added together give 4. 3. 2.,
which are the digits of Kali Yuga.

Now turning to *Isis Unveiled* at p. 32 of Vol. 1, we find this remarkable paragraph :

"Higgins justly believed that the cycle of the Indian system, of 432,000, is the true key of the secret cycle."

But in the following paragraph she declares it cannot be revealed. However, we may get some clues, for we see in the figures of Kali Yuga, 432,000, and in the great total (leaving out the Sandhis), 4,320,000. What this secret cycle is, I, however, am not competent to say. I only desire to throw out the hints.

Having thus glanced over the doctrine of the great cycle which includes

all others, let us now devote a little consideration to the cycle referred to in the passages from the *Egyptian Wisdom* first quoted.

This cycle may be called for the present purpose *The Cycle of Descending Celestial Influences*. By "descending" I mean descending upon us.

Osiris here signifies most probably the good side of nature, and his brother Typhos the evil. Both must appear together. Typhos is sometimes called in the Egyptian books the opposer, and later with us, is known as the Devil. This appearance of Typhos at the same time with Osiris is paralleled in the history of the Indian Krishna who was a white Adept, for at the same time there also reigned a powerful Black magician named Kansa, who sought to destroy Krishna in the same way as Typhos conspired against the life of Osiris. And Rama also, in Hindu lore the great Adept or ruling god, was opposed by Ravana, the powerful Black magician king.

In instructing Osiris after the initiation, the gods foresaw two questions that might arise within him and which will also come before us. The first is the idea that if the gods are alive and do not mingle with men to the advantage of the latter and for the purpose of guiding them, then they must necessarily be without any employment. Such a charge has been made against the Beings who are said to live in the Himalayas, possessed of infinite knowledge and power. If, say the public, they know so much, why do not they come among us; and as they do not so come, then they must be without employment, perpetually brooding over nothing.

The instructor answered this in advance by showing how these Beings—called gods—governed mankind through efficient causes proceeding downward by various degrees; the gods being perpetually concerned in their proper sphere with those things relating to them, and which in their turn moved other causes that produced appropriate effects upon the earth, and themselves only coming directly into earthly relations when that became necessary at certain "orderly periods of time," upon the complete disappearance of harmony which would soon be followed by destruction if not restored. Then the gods themselves descend. This is after the revolution of many smaller cycles. The same is said in Bhagavad-Gita.

But frequently during the minor cycles it is necessary, as the *Egyptian Wisdom* says, "to impart a beneficent impulse in the republics of mankind." This can be done by using less power than would be dissipated were a celestial Being to descend upon earth, and here the doctrine of the influence among us of Nirmanakayas¹ or Gnanis is supported in the Egyptian scheme in these words:

"For there is indeed in the terrestrial abode the sacred tribe of heroes, who pay attention to mankind, and who are able to give them assistance even in the smallest concerns.

¹ For *Nirmanakayas* see "The Voice of the Silence" and its glossary.

“ This heroic tribe is, as it were, a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature.”

These “ heroes ” are none other than Nirmanakayas—Adepts of this or previous Manwantaras—who remain here in various states or conditions. Some are not using bodies at all, but keep spirituality alive among men in all parts of the world ; and others are actually using bodies in the world. Who the latter are it would of course be impossible for me to know, and if I had the information, to give it out would be improper.

And among this “ sacred tribe of heroes ” must be classed other souls. They are those who, although now inhabiting bodies and moving among men, have passed through many occult initiations in previous lives, but are now condemned, as it were, to the penance of living in circumstances and in bodies that hem them in, as well as for a time make them forget the glorious past. But their influence is always felt, even if they themselves are not aware of it. For their higher nature being in fact more developed than that of other men, it influences other natures at night or in hours of the day when all is favorable. The fact that these *obscured adepts* are not aware now of what they really are, only has to do with their memory of the past ; it does not follow, because a man cannot remember his initiations, that he has had none. But there are some cases in which we can judge with a degree of certainty that such adepts were incarnated and what they were named. Take Thomas Vaughan, Raymond Lully, Sir Thomas More, Jacob Boehme, Paracelsus, and others like them, including also some of the Roman Catholic saints. These souls were as witnesses to the truth, leaving through the centuries, in their own nations, evidences for those who followed, and suggestions for keeping spirituality bright,—seed-thoughts, as it were, ready for the new mental soil. And as well as these historical characters, there are countless numbers of men and women now living who have passed through certain initiations during their past lives upon earth, and who produce effects in many directions quite unknown to themselves now. They are, in fact, old friends of “ the sacred tribe of heroes ”, and can therefore be more easily used for the spreading of influences and the carrying out of effects necessary for the preservation of spirituality in this age of darkness. We find in our present experience a parallel to this forgetting of previous initiations. There is hardly one of us who has not passed through circumstances in early life, all of which we have forgotten, but which ever since sensibly affect our thoughts and life. Hence the only point about which any question can be raised is that of reincarnation. If we believe in that doctrine, there is no great difficulty in admitting that many of us may have been initiated to some extent and forgotten it for the time. In connection with this we find in the 2d volume of the *Secret Doctrine*, at page 302, some suggestive words. The author says :

“Now that which the students of Occultism ought to know is that the third eye is indissolubly connected with Karma.

* * In the case of the Atlanteans, it was precisely the spiritual being which sinned, the spirit element being still the ‘Master’ principle in man in those days. *Thus it is that in those days the heaviest Karma of the fifth race was generated by our Monads.* * * *

Hence the assertion that many of us are now working off the effects of the evil Karmic causes *produced by us in Atlantean bodies.*”

In another place she puts the date of the last Atlantean destruction as far back as 11,000 years ago, and describes them as a people of immense knowledge and power. If we allow about 1,000 years for our period in Devachan, we will have only passed through some eleven incarnations since then ; and supposing that many more have been our lot—as is my opinion, then we have to place ourselves among those wonderful though wicked people at the height of their power. Granting that we were guilty of the sinful practices of the days in which we then lived, and knowing the effect of Karma, it must follow that since then we have passed through many very disagreeable and painful lives, resembling by analogy dreadful situations in the years between youth and maturity. No wonder, then, if for the time we have forgotten outwardly what we then learned.

But all these historical personages to whom I have referred were living in a dark cycle that affected Europe only. These cycles do not cover the whole of the human race, fortunately for it, but run among the nations influenced for the allotted period, while other peoples remain untouched. Thus while Europe was in darkness, all India was full of men, kings and commoners alike, who possessed the true philosophy ; for a different cycle was running there.

And such is the law as formulated by the best authorities. It is held that these cycles do not include the whole of mankind at any one time. In this paper I do not purpose to go into figures, for that requires a very careful examination of the deeds and works of numerous historical personages in universal history, so as to arrive by analysis at correct periods.

It is thought by many that the present is a time when preparation is being made by the most advanced of the “sacred tribe of heroes” for a new cycle in which the assistance of a greater number of progressed souls from other spheres may be gained for mankind. Indeed, in *Isis Unveiled* this is plainly stated.

Writing in 1878, Madame Blavatsky says in vol. 1 of *Isis* :

“Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. Secrets long-kept may be revealed ; books long-forgotten and arts long-time-lost may be

brought out to light again ; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies or stumbled upon them in buried crypts ; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future ? *An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has almost run its course ; a new one is about to begin*, and the future pages of history may contain full proof that——

“If ancestry can be in aught believed,
Descending spirits have conversed with man,
And told him secrets of the world unknown.”

Now the way to get at the coming on of the period or close of a larger cycle without wandering in the mazes of figures, is to regard the history and present state of mankind as known.

Thus in the darker age of Europe we find India almost unknown and America wholly so. That was a period when cycles were operating apart from each other, for men were separated from and ignorant of each other. In these continents there were great and powerful nations ruling in both North and South America, but they were not in communication with Europe or India.

Now, however, China knows of and communicates with England and America, and even dark Africa has constant visitors from all civilized nations, and to some extent is affected by us. Doubtless in the greater number of towns in Africa the white man and his doings are more or less like fables, but we with larger knowledge know that those fables rest upon the *fact* of our explorations there.

Judging, then, from the appearances in the affairs of men, we can conclude that now some great cycle is either ending or beginning, and that a number of minor circles are approaching each other.

At the same time with these social or material cycles, there are corresponding ones on a higher plane. One is quite easy to trace. It is the influence of Eastern metaphysics upon the Western mind. This higher cycle had been revolving for many years among the Orientals before we came within its power. Our falling under it is due to a physical cycle as a means. That one which is represented in the progress of trade, of science, of means for transportation. In this way the philosophical system of India and Tibet has begun to affect us, and no man can calculate its course.

Taking into account the spiritual cycles all so intimately connected with Karma and reincarnation, one would be compelled to conclude that this cycle will not be slow or weak. For, if we in Europe and America are the reincarnations of the ancients who formulated this philosophy, we must certainly be powerfully affected upon having it presented to our notice in

this life. And as the very air is getting filled with theosophical ideas, and children are growing up every day, the conclusion is irresistible that as the new generation grows up it will be more familiar with theosophical terms and propositions than we were in our youths. For in every direction now, children are likely to hear Karma, Reincarnation, Buddhism, Theosophy, and all these ideas mentioned or discussed. In the course of twenty-five years, then, we shall find here in the United States a large and intelligent body of people believing once more in the very doctrines which they, perhaps ages ago, helped to define and promulgate.

Why not, then, call one of our present cycles the cycle of the Theosophical Society? It began in 1875, and, aided by other cycles then beginning to run, it has attained some force. Whether it will revolve for any greater length of time depends upon its earnest members. Members who enter it for the purpose of acquiring ideas merely for their own use will not assist. Mere numbers do not do the work, but sincere, earnest, active, unselfish members will keep this cycle always revolving. The wisdom of those who set it in motion becomes apparent when we begin to grasp somewhat the meaning of cyclic law. The Society could have remained a mere idea and might have been kept entirely away from outward expression in organization. Then, indeed, ideas similar to those prevalent in our Society might have been heard of. But how? Garbled, and presented only here and there, so that perhaps not for half a century later would they be concretely presented. A wise man, however, knows how to prepare for a tide of spiritual influence. But how could an every-day Russian or American know that 1875 was just the proper year in which to begin so as to be ready for the oncoming rush now fairly set in? To my mind the mere fact that we were organized with a definite platform in that year is strong evidence that the "heroic tribe of heroes" had a hand in our formation. Let us, then, not resist the cycle, nor, complaining of the task, sit down to rest. There is no time for rest. The weak, the despairing, and the doubting may have to wait, but men and women of action cannot stand still in the face of such an opportunity.

Arise, then, O Atlanteans, and repair the mischief done so long ago!

"Roll on, O Wheel, roll on and conquer;
Roll on forevermore!"

Step out from sunlight into shade, to make more room for others. If thou art told that to become Arhan thou hast to cease to love all beings—tell them they lie.—*Voice of the Silence.*

LETTERS THAT HAVE HELPED ME.

(Continued from November.)

XIV.

Dear Jasper :

What I wrote in my last is what may be properly said to earnest inquirers who show by their perseverance that they are not mere idle curiosity-seekers, desirous of beguiling the tedium of life with new experiments and sensations.

It is not *what* is done, but the spirit in which the least thing is done for Them who are all, that is counted.

You ask the names of the seven rays or lodges. The names could not be given if known to me. In these matters names are always realities, and consequently to give the name would be to reveal the thing itself. Besides, if the names were given, the ordinary person hearing them would not understand them. Just as if I should say that the name of the first is X, which expresses nothing at all to the mind of the hearing person. All that can be said is that there exist those seven rays, districts, or divisions, just as we say that in a town there are legislators, merchants, teachers, and servants. The difference is that in this case we know all about the town, and know just what those names mean. The name only directs the mind to the idea or essential quality.

Again I must go. But Brothers are never parted while they live for the True alone. Z.

The foregoing letters point clearly to one conclusion concerning that great Theosophist, Madame Blavatsky, though she is unnamed and perhaps unthought of there. Since she sacrificed—not so calling it herself—all that mankind holds dear to bring the glad tidings of Theosophy to the West, that West, and especially the Theosophical Society, thereby stands to her as a chela to his guru, in so far as it accepts Theosophy. Her relation to these Theosophists has its being in the highest Law, and cannot be expunged or ignored. So those who regard her personality, and, finding it discordant with theirs, try to reach The Masters by other means *while disregarding or underrating scornfully her high services*, violate a rule which, because it is not made of man, cannot be broken with impunity. Gratitude and the common sentiment of man for man should have taught them this, without occult teaching at all. Such persons have not reached that stage of evolution where they can learn the higher truths. She who accepts the pains of the rack in the torments of a body sapped of its life force by superb torrents of energy lavished on her high Cause; she who has braved the laughter and anger of two continents, and all the hosts of

darkness seen and unseen; she who now lives on, only that she may take to herself the Karma of the Society and so ensure its well being, has no need of any man's praise; but even she has need of justice, because, without that impulse in our hearts and souls toward her, she knows that we must fail for this incarnation. As the babe to the mother, as harvest to the earth, so are all those bound to her who enjoy the fruit of her life. May we try, then, to understand these occult connections brought about by the workings of Karma, and bring them to bear upon our diurnal, as well as our theosophical, life. Madame Blavatsky is for us the next higher link in that great chain, of which no link can be passed over or missed. Further illustration of this will be given in my next instalment. J. N.

THE WHEEL OF THE LAW.¹

I.

When the great King of Glory saw
The heavenly treasure of The Wheel;
The living splendors of the Law
Which all its blazing spokes reveal,
He stood, as one
With awe struck dumb;
Then reverently bent his head
And, sprinkling it with water, said;
"Roll onward; oh, my Lord the Wheel!
My Lord! Go forth and overcome."

II.

Roll onward! Worlds shall come and go;
Races arise, and so depart;
The forces ebb, the forces flow
And Thou alone unchanging art.
Within thy thrall
The cycles fall
Till, in the dark and central Space
My Lord shall veil his glorious face.
"Roll onward; oh, my Lord the Wheel.
My Lord! Go forth and conquer all."

J. CAMPBELL VER PLANCK.

TEA TABLE TALK.

A highly valued correspondent says: "I was specially interested in the early part of the last Tea Table Talk (Nov.), for I have had just the experience narrated of one therein, *i. e.*, a gradual intensifying and enlargement of interest in the work of the T. S., and an obscuring of interest in personal culture. I could understand perfectly the experience spoken of. Some questions connected with it I may not have settled correctly, but the conclusions were these: that, the sum of energy being limited, only an exceptional nature can pursue two things with equal vigor simultaneously; that it is not a matter of very much moment whether one gets ahead an inch or two, more or less, but it is of very great moment that the T. S. work should be done, and done now; that if one has a bent towards missionary and other schemes in the T. S., it is highly important to utilize it at this juncture, for the aid of all others. It may be a deficiency in my nature which prevents my being able to carry on outside work and personal culture with equal zeal, but, since it is

¹ See Buddhist Suttas, of which verse first is an almost literal transcription.

there, I find myself urged from within my own nature to give more and more attention to work for Theosophy, with a corresponding loss of absorption in the personal problem."

When we consider how few individuals of Western blood are able to make marked advance in things spiritual, exclusive of the growing psychism of our era, the above conclusions appear soundly based and wise. A further confirmation of them may be found in the following lines, taken from an unpublished letter of an Adept connected with the theosophical work from its beginning. The letter was written to an eminent German Scientist.

"Spheres of usefulness can be found everywhere. The first object of the Society is philanthropy. The true Theosophist is the philanthropist who,— 'Not for himself, but for the world, he lives.' * * * This philosophy, the right comprehension of life and its Mysteries, will give the necessary basis, and show the right path to pursue."

In another letter from a Source equally high, at least, we find these significant sentences, addressed to a lady seeker.

"Are you ready to do your part in the great work of philanthropy? You have offered yourself for the Red Cross, but, Sister, there are sicknesses of the soul that no surgeon's art can cure. Shall you help us to teach mankind that the soul's sick must heal themselves? Your action must be your response."

There is weight in that last line. Everywhere in thoughts from such sources we find one chord struck, one harmonic theme emphasized; it is that of Altruistic Work. Such work includes the effort to perfect the personal nature, to live and to think along pure and unselfish lines. The following extract from a letter of X. shows the attitude of the clear-sighted seeker again :

"Like you, I merely want to work. I seek no powers; *nothing*. I have made in my heart the martyr's vow. I am devoted as far as my lights in each life will permit to the service in the altruist army. Just now I only find T. S. to work in here. Next time, some other way—or the same. I am ready 'to step out of the sunshine into the shade so as to make room for others,' and I seek no Nirvana. This is your way, too; so be troubled not by words, titles, or confusions. X."

Nowhere do we find effort towards development of powers insisted upon by true Leaders or loyal students. When it occurs that some member feels himself ready and able to enter that other order of life—discipleship—under its own peculiar conditions; when the possibility of acceptance on trial seems before him, even then he is bidden learn of Life itself; he is met with such words as these.

"Life, in the ordinary run, is not entirely made up of heavy trials and mental misery. The life of a chela who offers himself voluntarily is one long sacrifice. * * * The chela on probation is like the wayfarer in the old fable of the sphinx, only the one question becomes a long series of every day riddles propounded by the sphinx of life, who sits by the wayside, and who, unless her ever-changing and perplexing puzzles are successfully answered, one after the other, impedes the traveller and finally destroys him."

To work, then, studying meantime the Life about us, seems our best present course. As the letters of fellow students keep coming in, the Tea Table finds much reference to the young, and how to guide them. Looking up from our writing, we see a pretty sight. Great heaps of brush and leaves are flaming in the village streets, and about them a band of children gathers, even to babes in their mothers' arms on the outskirts. Leaping in and out of the leaping flames, these elfin fire worshippers collect, scatter, overleap, pursue, escape from the live serpentine messengers. Blonde and black locks shine in the ruddy flames. Eager eyes declare the eternal fascinations of fire for the human heart. In a house by which they are playing, these words are carven over the fireplace: "Wherefore glorify ye also the Lord in the fires." Upon another known to the Tea Table we read: "The Lords of the Flame came down." Taken, the one from a biblical, the other from an oriental source, these words point to the same truths. How are we to teach these truths, felt by us, to our children, *without* teaching them in the old literal sense? The question is a timely one in the Christmas Season, when, if ever, the sun-gods come down and are "born again":—How to avoid the old system grafted upon so many of us, whose forced habits we have unlearned with so much pain? That is, the teaching of doctrines and formulas; the leading a child up to some prepared system and bidding it receive whether it is ready or not. All children have awakening instincts of their own (most are believers in Reincarnation), and it is by and through these they should be taught. Above all, they should be encouraged to seek, to think for themselves. Mistaken thought can be corrected, and through their own experience and the failure of that to "check off" or to agree with the false theory. But the evil habit of accepting the thoughts of another, however good, at first hand and without any examination of them, is too early grown, too deeply rooted, too fatal to self-sustained growth. A wise and tender mother writes me: "We have — children, all beautiful souls that have come to us. * * One is afflicted; a beautiful spirit and an example to us all. We feel privileged to have this soul with us. * * We find much to do daily in helping these dear ones *to find themselves*." (This puts the true idea in a nutshell; the italics are mine. J.) "Theosophy comes natural to them all, and many curious sayings have been theirs in younger days. * * Sometimes I am overpowered with the responsibility resting upon us, and feel the need of so much wisdom and feel I have so little. The first years of a child's life are so important, and one needs to have oneself so under control before one is fitted to deal with these little ones."

These wise words cannot be bettered by mine. Their complement is in my mind, inspired by that Christmas Season which seems so especially dear and near to childhood. Can it not be made a new and true Christmas to them? As they hear again the dear old story of the Christ birth, can it not be made into the royal tidings of the birth of Chrestos, The Light of the World? Can we not put into these eager hearts and souls athirst for knowledge, hurrying to drink at life's springs,—can we not instil into them the living seed of a larger hope, a higher truth? Can we not bring the Christ birth nearer to them in words of solemn tenderness and the assurance that in the

pure heart he may be born again, that every little child may light that glory in his own soul, may stand upon his childhood, his fresh and loving heart, as upon a throne, reaching up to that crown, that light of lights, if he but will? Can we not tell how all the world, in every clime and age, has heard the story and told it in every tongue, carving it upon the rocks that future men might thrill to it? Tell them the dear old story newly, bring it into their own lives; the birth, in manger or cave (the "cave of the heart"), among the elemental beasts of our own earthy nature, from the *pure* "Virgin of the World" and under the care of the carpenter (or former of material things, or the formative power of matter at once housing the soul and providing experience for it), of the Christ-light. Teach them to watch for it, to listen for it; speak to them solemnly in the twilight of this great potency of their natures, of its ineffable promise, consolation, and hope. Inspire them, Mothers, to love and to serve it. Fathers, confirm the story from your manhood's authority and weight; give them the assurance that to love the Law, and their fellows as the Law, is the whole of that Law Itself.

And in this highest promise and name I greet you, my comrades, and I wish that you may fully know how "every good and perfect gift cometh down from above, from the Father of Lights," and that this Elder Light may shine upon you and give to you and to us all, Peace and Goodwill. JULIUS.

LITERARY NOTES.

"THE STORY OF CREATION, a plain account of Evolution," by Edward Clodd, (Humboldt Pub. Co., New York, 30 cts.) is an admirable *resumé* of the latest scientific discoveries in the history of our universe. It is written in a clear and even brilliant style, and while strictly popular in its method, yet never condescends to the puerile. The story of creation as told by Mr. Clodd cannot fail to be of absorbing interest to all who read it, and even those who have long studied the subject must be glad to have so careful a summary of modern science prepared for them. Beginning with the description of the universe as made up of Matter and Power, both indestructible, he describes the former as consisting of about seventy so-called elementary substances, and "that imponderable state known as ether." He agrees with Huxley in believing in the possible, nay probable, evolution of these "elements" from a primary form of matter. The motions of Matter are due to Power, which he divides into Force and Energy, the former the attracting, the latter the repelling; and Energy is of two kinds, the kinetic and potential, or the active and passive. The persistence of Force and the conservation of Energy may be grouped together under the doctrine of the Indestructibility of Power. The ultimate transference of all energy to the ethereal medium involves the end of the existing state of things. But the ceaseless re-distribution of matter involves the beginning of another

state of things, and thus the keynotes of Evolution are Unity and Continuity. And as science tends to the conclusion that all kinds of matter are modifications of one primal element, and that all modes of motion are varied operations of one power, perchance these three—Matter, Force, and Energy—are one.

But with all his desire to state only the results of investigation, Mr. Clodd cannot but admit that there is much which defies investigation, and that the gulf between consciousness and the movements of the molecules of nerve-matter is an impassable one. "We can neither affirm nor deny; we can only confess ignorance." The book is divided into two parts: *Descriptive* and *Explanatory*, containing admirably condensed sketches of astronomy, geology, botany, zoology, biology, and sociology as expounded by our greatest scientists.

ERRATA IN "ASTRAL LIGHT" by Nizida. We are requested by the author to note the following errata in this book: p. 108, line 33, for *transpires* read "occurs"; p. 118, line 2, *soul-splitting* read "soul stifling"; p. 160, line 22, for *increasing prayer* read "unceasing prayer"; p. 180, line 17, for *this merely criminal soul* read "the merely animal soul."

EARTH BORN is a novel issued by the Press Bureau (1889, 1267 Broadway, N. Y.), the first of the Psycho Series. It deals with theosophical ideas, and has about every doctrine from Nirvana to the merest magical tamasha within its 263 pages. Bulwer's Dweller is here called Terrasal, and the Talmudic Lilith is also introduced. It is well written, and, while we do not like novels, still it further shows the inroads that Eastern ideas are making in our literature. Price 50c.

The Hermetic Publishing Co., 619 W. Jackson st., Chicago, announce as in press a story by Dr. W. P. Phelon entitled *The Three Sevens* and of an Occult character. The price will be 50 cts.

VOICE OF THE SILENCE, by H. P. Blavatsky. This extremely valuable and uplifting book is now ready. For sale by the PATH; price 75 cts.

HYPNOTISM: *Its history and present development*, Fredrik Björnström, M. D.; translated from the Swedish by Baron Nils Posse, M. G. (Humboldt Pub'g Co., 30 cts.). The discoveries of scientific explorers in this attractive but perilous field have nowhere else been presented in a more condensed yet comprehensive, lucid, and effective form than in this admirable and highly interesting little brochure. The author, instead of wearying the reader with prolix detailing of his personal work and theories, has collated and arranged, systematically and well, the facts clearly established by the best authorities, enabling a clear understanding of the extent and limitation of Western knowledge in this department of science. An exhaustive compre-

hension of hypnotism from study solely of its demonstrated effects on the material plane, and without recognition of the astral, is simply impossible, but the present work doubtless is prudently conceived and goes far enough to serve the apparent purpose in view, which is a serious warning against the improper use of this potent and ill-defined force. The only expression that the author uses demonstrating his appreciation that there is more in this field than is dreamed of in the philosophy of Western hypnotisers, is his admission that "the skill of the Indian fakir in spiritistic matters approaches the incredible * * * particularly as it widely passes the limits of ordinary hypnotism." But he has presented provable wonders enough to challenge the belief of those who have not made special study of this subject. He demonstrates by citation of abundant evidence, that among the physical effects of hypnotism are these : The production of either catalepsy or lethargy in part or the whole of the body ; the paralyzation of individual or combined muscles ; the temporary extinction of faculty in one or both at will, of paired organs ; the control, perversion, or deadening of each of the senses separately or of all together ; the causing of either insensibility to pain or increased sensibility ; governing the respiratory and vascular systems and producing astonishing effects on digestion, nutrition, temperature, secretions, and local tissues. So far does this physical influence extend that the hypnotised person may be made, simply by suggestion, to experience from pure water all the effects of a deadly poison ; and injuries, even severe burns, blisters, and bleeding wounds, are actually created by mere suggestion during hypnosis.

But infinitely more wonderful are the psychic effects detailed. During hypnosis the memory is sharpened greatly, and impressions then made, though lost during the succeeding waking state (except where recollection is enjoined), are revived with absolute accuracy during subsequent hypnosis. But a command to recollect them being impressed by the hypnotiser, they can be made to become irresistible impulses during the waking state, and such impulses may be made operative at a specified near or remote time,—as much as a year in quoted instances. This latent unconscious memory, mysteriously evoked and transformed into an impulse, may be either innocent or criminal at the will of the hypnotiser. Retroactive hallucinations can also be produced, in which, the hypnotised person being made to think that upon some occasion he has witnessed a particular occurrence, that imagining becomes for him a fact, to which he will in his waking state unhesitatingly swear. Transmission of sensations, thoughts, and will-impulses from the hypnotiser to his subject—even from a distance and during the waking state of the latter, if particularly sensitive—is shown to be beyond question. These three questions : "Can any one be hypnotised without knowing it? Can any one be hypnotised at a distance from the operator, without previous

agreement? Can any one be hypnotised against this will or in spite of a strong resistance?", the author answers positively in the affirmative, and supports his affirmation by ample proof.

The medico-legal aspect of applied hypnotism is well handled, the conclusions attained being that hypnotized persons can be both physically and mentally injured by the ignorant, reckless, or vicious employment of this force upon them; that they can easily be made victims of criminal designs and can readily be used in the service of crime, without the complicity of their will or even their consciousness of the criminal acts they do in the waking state; that they are morally responsible when they willingly submit themselves to such dangerous influences, but not otherwise; finally, that hypnotization should be rigidly prohibited by law, except where practiced by capable and conscientious physicians for a good purpose. That it may have such good purpose and be of great benefit in the treatment of disease, for educational purposes and even for the repression of tendency to crime, the author deems established beyond question.

It appears a little strange, perhaps, that a certain line of narrated experiments did not seem to suggest to Charcot, Binet, and Frere the existence of an inviting field for speculation and inquiry upon another plane than the material. They found that when a hypnotized person was caused to believe that there was a portrait upon a particular piece of blank card-board, he always saw it on the same side of the card-board where he was first made to imagine it, and saw it straight, horizontal, or upside down, as the card-board was turned without his knowledge, just as if it had been a real portrait there. Furthermore, when awakened, the subject retained the impression and saw the imaginary portrait as if it had been real, upon that particular piece of card-board, though it had been mixed among a dozen other blank card-boards of the same size and appearance, and was indistinguishable from them by any ordinary sense. And, yet more surprising, the subject saw the same portrait upon a photograph of that particular card—blank to all other eyes, selecting it from among seemingly duplicate photographs made from the other blank cards.

Another suggestive incident is mentioned as among the experiments in mental suggestion to a sensitive but not hypnotized person, conducted in Liverpool by Malcolm Guthrie. The percipient reproduced various drawings, the images of which were in the agent's mind, and "once the figure was reversed." Students of the occult will not find it difficult to understand that reversal, and would not be likely to pass it over as unimportant, as it seems to have been deemed by the experimenters.

"In Him we live and move and have our Being."—*St. Paul.*

THEOSOPHICAL ACTIVITIES.

AMERICA.

THE PRESENCE AT THE BROOKLYN T. S. of constant visitors and of new faces proves that interest is not confined to its membership, now grown to twelve. In addition to the regular subjects for the weekly meetings, papers were received during the past month from the Nirvana T. S., Grand Island, Neb., and from Dr. Allen Griffiths, San Francisco, Cal. On Nov. 6th a paper on Self-Renunciation was read by Mrs. Emma Cushman of Newport, R. I.

THE ARYAN PRESS. This is a new effort put forth by New York Theosophists. It is a printing-press fully established now for the purpose of reducing cost of printing tracts, circulars, notices, and all such matter. Branches and members will be entitled to have printing at trade cost for 12 months on payment of a subscription of ten dollars. The subscription is intended for capital to run the press. The initial cost, for first year, some \$700, was paid and guaranteed by New York and Chicago members, \$300 having been paid by one alone. Already it has done some good work. The first was a much-needed circular giving information about the Society, and the next *Forums Nos. 6 and 7*. The cost to the Society's funds was \$3.81 for the first, and \$10 for the *Forum*. A new *Glossary of Theosophical Literature*, covering 50 or 60 pages, is in hand and will be sold cheap. Branches can have their proceedings printed in this way from time to time, and thus preserve them.

BOSTON T. S. Brother A. B. Griggs has been elected president, and the Branch is in good condition with promises of growth.

BLAVATSKY T. S. This Lodge is very active, even if small. The President, as far as his health will permit, meets many enquirers. Public meetings will be held this winter,

THE HEADQUARTERS OF THE KRISHNA T. S., Philadelphia, are now at 902 Walnut st., and will be open to members and enquirers on Mondays from 4 to 5, Wednesdays from 7 to 8.30, Thursdays from 8 to 10, Fridays from 3 to 5 and from 7 to 10, and Saturdays from 3 to 5. On Monday, Nov. 4th, the General Secretary went to Philadelphia upon invitation of the Krishna T. S., and delivered an address to about 100 persons in St. George's Hall, the Vice-President, Miss Annie Wolf, in the chair. The General Secretary spoke on Karma and Reincarnation; the Vice-President on the necessity for the public to know that Theosophy is true ethics, and not a piece of clap-trap.

CHICAGO. In this city, where so much was poured out in the way of mud against the T. S., there is great earnestness among the members, who, having passed through the fire of abuse, are now only working the harder for it. Verily, strong hearts and earnest souls will lift *some* of our heavy Karma.

A SUBSCRIPTION FOR LUCIFER was started in the Aryan T. S. on the 5th of Nov., headed by Mr. Jno. Smith with \$50.

THE USUAL OPEN MEETINGS have been held by Golden Gate Lodge—4 in San Francisco and 4 in Oakland, 8 in all, during the month. The Branch Library is growing in size and is being used quite generally by the public.

Papers have been prepared and read at the open meetings as follows : “Karma”, Mrs. Annie T. Bush ; “A Theosophist, His Relation to Himself and Others”, Allen Griffiths ; “Theosophy and Education”, Miss M. A. Walsh ; “Mahatmas”, Dr. J. A. Anderson ; “The Tree of Evil”, Theo. G. Ed. Wolleb ; “The Theosophic Relation of Parents and Teachers to Children”, * * * *

8 members of Golden Gate Lodge have withdrawn for the purpose of forming the Aurora Branch, located in Oakland, Calif. The officers will be Theo. G. Ed. Wolleb, President ; Miss M. A. Walsh, Vice-President ; Henry Bowman, Secretary and Treasurer. There is a large field for Theosophic work at Oakland, and, with these earnest workers forming a nucleus of another Theosophic centre, good results will surely follow. Golden Gate extends to the new Branch most cordial wishes for its success, and will co-operate with it to the fullest extent to the end that our common cause be advanced.

The *ad interim* Convention was held during October, and was a success as an initiatory step, proceedings of which are now being printed for distribution among the T. S. members. There are now 8 T. S. Branches in California, and there is growing in each a spirit of harmony and solidarity.

THE *ad interim* CONVENTION OF THE PACIFIC COAST BRANCHES T. S., convened at San Francisco, Oct. 12 and 13, pursuant to consent of the Exec. Com. Amer. Sec. All the Branches were represented either by delegates or Proxy.

Harmony prevailed in all its deliberations and great mutual good was the result. Dr. W. W. Gamble, President of Bandhu Branch of Santa Cruz, was unanimously elected President of the Convention, and Allen Griffiths of G. G. Lodge, was elected Secretary. Two closed sessions were held and two open sessions. At the closed sessions much thought and attention were given to the subject of Theosophic work, as to how, when, and where it could be best effected ; reading of papers presented by delegates and members of the various Branches ; adoption of resolutions, etc. The open sessions were largely attended by the public, and papers were read and speeches made bearing upon the 3 objects of the Society, followed by free discussion, participated in by the audience.

Papers were contributed and read as follows :

“Try to Lift a Little of the Heavy Karma of the World”, Mrs. M. H. Bowman, Secretary Bandhu Branch of Santa Cruz ; “A Few Suggestions Regarding the Higher Life”, Miss Louise A. Off, Secretary Los Angeles Branch of Los Angeles ; “The First Object of the Theosophical Society”, Allen Griffiths of Golden Gate ; “The Second Object of the T. S.”, Miss M. A. Walsh of Golden Gate ; “The Third Object of the T. S.”, Mrs. Sarah A. Harris of Golden Gate ; “Theosophic Work”, Dr. J. A. Anderson of Golden Gate ; “The Tree of Evil”, Theo. G. Ed. Wolleb, of Golden Gate.

Dr. J. A. Anderson was unanimously elected delegate to the next annual Convention, with Mrs. S. A. Harris as first alternate and Theo. G. Ed. Wolleb

as second alternate. It was voted to hold the next *ad interim* Convention at Santa Cruz, on the second Saturday and Sunday in September, 1890, subject to the consent of the Ex. Com. of the Am. Sec. T. S.

The following Resolutions were unanimously adopted :

Resolved : That the Branches of the T. S. of the Pacific Coast in Convention assembled do hereby affirm their adherence and devotion to the object of the Society, and their loyalty and allegiance to its Founders, Col. H. S. Olcott and Madame H. P. Blavatsky :

Resolved : That we recognize and appreciate the efforts of the General Secretary of the Am. Section, T. S., Wm. Q. Judge, and of all others who are devoting their lives and energies to the welfare and elevation of Humanity. That we will individually and as Branches assist them in every way in our power to extend the influence of Theosophy, and increase its usefulness by spreading abroad its literature and teachings :

Resolved : That we will correct misrepresentations of Theosophic truth ; defend against unjust attacks its leaders and teachers ; and endeavor to realize in our own lives the truths which we advocate :

Resolved : That we realize Theosophy as worldwide in its application, and universal in its power to reach and elevate all conditions of mankind ; that no method is too insignificant or any plan too impracticable to be utilized, if humanity may be thereby elevated and made to realize a higher conception of its destiny :

Resolved : That we realize the present as a cyclic period of great spiritual potentiality, and urge upon all Theosophists the importance of increased effort during its continuance :

Resolved : That we recognize mesmeric and all other phases of occult phenomena as dangerous if not understood or when used for selfish purposes, as they are valuable if beneficently employed by the wise.

ALLEN GRIFFITHS,

Secretary *ad interim* Convention of the Pacific Coast Branches, T. S.
SAN FRANCISCO, Oct. 14, 1889.

THE ARYAN T. S. OF NEW YORK has re-elected as President Mr. William Q. Judge, and elected as Secretary Dr. Horace A. Loomis, 63 W. 38th st.

ISIS LODGE T. S., Decorah, Iowa, has elected as President Miss Therese Asseln, and as Secretary Miss Clara Reum.

BRAHMANA T. S., Milwaukee, Wis., has elected as President Mrs. Julia Ford, M. D., and re-elected as Secretary Mrs. Alice M. Wyman, 421 Milwaukee st.

THE BOSTON T. S., Boston, Mass., has elected as President Mr. Arthur B. Griggs, and as Secretary Mr. F. L. Milliken, Box 1673.

DHARMA T. S., Cleveland, Ohio, has elected as President Mr. Wm. E. Gates, Room 3, 76 Euclid Ave.

GOLDEN GATE LODGE T. S., San Francisco, Cal., has elected as President Dr. Jerome A. Anderson, 4 Odd Fellows' Building.

SATWA LODGE T. S., Los Angeles, Cal., has elected as Secretary Mrs. Angie F. Shaw, P. O. Box 132.

VARUNA T. S., Bridgeport, Conn., has elected as Secretary Miss Emma L. Shannon, 59 William st.

THE APPEAL LATELY MADE in *Lucifer* for general aid from Theosophists to a publication which has hitherto been sustained only by a few, has not fallen upon deaf ears. We rejoice to say that, in addition to a considerable number of new subscriptions remitted to Duke st., and some small sums kindly sent from other quarters, there has been a contribution from members of the Aryan T. S., to the amount of \$540.

UPON NOV. 18th, 1889, the General Secretary forwarded to Adyar his official Report for the year from Nov. to Nov. Nine charters have been issued and 293 members admitted. To India have been remitted \$45 for charter fees, \$146.50 for Diploma-fees, \$50 as a donation from the American Section, and \$168.37 from individuals. Total \$409.87.

INDIA.

BRO. TUKARAM TATYA of Bombay has set up a printing press for Theosophical work, just about the time the same idea took shape in New York.

T. S. INCORPORATION. The *Theosophist* seems to be full of wonder whether in the incorporation of the Society in U.S. the two founders were included. A slight acquaintance with the laws of our 40-odd States will show that it could not be done in the absence of Col. Olcott and H. P. Blavatsky, and that each State is sovereign, and in each is a separate incorporation.

CEYLON. In October, it seems from the *Theosophist*, two new Branches were formed at Trincomalee and Batticaloa, with 25 members in each.

CONVENTION this year is to be more or less informal at Bombay, and the regular General Convention will await Col. Olcott's return from Europe.

EUROPE.

COL. OLCOTT'S tour in England and Ireland has been a success. Although in England he did not call forth great enthusiasm from phlegmatic Britons, he stirred them up to send their inevitable "letter to the paper," and in Ireland the lighter temperament of the people responded enthusiastically. In consequence, in both Islands the papers have begun to talk, and this is a success, when one knows how persistently the boycott has been tried there upon the theosophical cause. The actual results of this tour cannot be measured now, as it will reach further and deeper than can be seen by looking at surface indications.

LUCIFER asks for aid to continue. It costs much to get it out, and it is hoped that those who have been helped by it will respond.

THE AMERICAN SECTION AND THE HEADQUARTERS IN INDIA. Much misconception exists as to the contributions from the American Section to the support of the Adyar Headquarters, and many F. T. S. have been puzzled or confused as to dues, fees, and figures. It is most desirable, on the one hand, that every one should understand the exact practice of the General Secretary's office as to remittances; and, on the other hand, that the very great need of spontaneous aid to Adyar should be felt and responded to.

The Convention of the American Section in 1889 resolved that, as heretofore, all Diploma-fees and Charter-fees should be remitted to Adyar, and also that, should this sum be less than one-fourth of the receipts of the General Secretary's office from fees and dues, the deficit should be made up from those receipts. Obviously this deficit, if any, cannot be figured till the close of the fiscal year, April, 1890. Adyar, however, is assured of that amount.

Now, in the twelvemonth from Nov. to Nov. 1889, there have been remitted from the General Secretary's office to Adyar the following sums:

Charter-fees.....	\$45.00
Diploma-fees.....	146.50
Voluntary offerings of members.....	168.37
On acc't from American Section.....	50.00
Total.....	\$409.87

This may not be princely, or even munificent, but it is not unworthy. It represents, as to fees, the growth of the Society during that period; and it represents, as to offerings, not a little—considering our small purses—of that self-denial which is the real test of interest. Would, indeed, that there were more, both of growth and self-denial! But such as there is should be recognized, and if the recent appeal from Adyar arouses in America a deep sense of its sore necessities, and if American Brethren relieve them by generous donations to the General Secretary for transmission, no one will more heartily rejoice than he, or more gladly inform the Society of what has been accomplished. No offering is too small for welcome, and none is too large for use.

THE TRACT-MAILING SCHEME.

The General Secretary heartily thanks those Brethren who have responded to the call "To Theosophists Willing to Work", and congratulates them that the number now reaches 47. Thousands of tracts are now on their beneficent way through the land. It may very well be that there are

many Theosophists thoroughly sympathetic with this work, but unable, some to spare the time, others to pay the cost, of taking part. Several of the former have contributed the funds wherewith several of the latter have been set to work, and if those Brethren who have money but no time will donate money, and if those who have time but no money will donate time, the operations of the Tract-Mailing Scheme can be enormously increased. The General Secretary, upon receiving a gift of money, supplies the necessary tracts and envelopes to the profferer of time, and the work goes on.

It is also suggested that any friend able to contribute both time and money, and thus personally participate in this missionary effort, should decide upon the sum he can at present spare and remit about *one-third* thereof to the General Secretary. Tracts to that amount will be sent him, and he will find that the stamped envelopes and newspapers just complete the sum to be expended.

One other thing. This is a scheme which should be *permanent*. It can go on year after year with the same benefit, for the country is vast and new towns are ever growing up. Each F. T. S. can feel that his efforts are helping to ensure the future of the Cause and of the Society, and can apply for a new field as soon as his resources enable him to do so. To missionize one town is no small gift : what would it not be to missionize several towns a year throughout life !

CORRESPONDENCE.

TO THE EDITOR OF THE PATH :

We request the favor of your publishing in the PATH the enclosed copy of a letter sent by us this day to the General Secretary of the American Section of the T. S.

Yours respectfully,

R. RAGOONATH ROW,
RICHARD HARTE.

ADYAR, MADRAS, Oct. 2, '89.

WILLIAM Q. JUDGE, ESQ.,

General Secretary, American Section.

*Dear Sir and Brother :—*We mail you herewith, to your address P. O. B. 2659, New York, a registered packet containing 250 copies of an important pamphlet issued by us, acting under an Order of the President of the T. S. quoted therein.)

We beg to request you to supply the said pamphlet gratis to Fellows residing in your Section who may ask for it, and charge postage to us.

Yours fraternally,

R. RAGOONATH ROW,
RICHARD HARTE.

ADYAR, MADRAS, Oct. 2, '89.

 OBITUARY NOTICE.

We have received from Switzerland a "*faire part*" from the relatives of the late Dr. Renaud Thurman, announcing his death at Perpignan on the 16th of October and his cremation at Zurich on the 22d. He was but 48 years old. Dr. Thurman was an esteemed member of the Theosophical Society, and the colleague of Drs. Pioda and Hartmann in projecting the Theosophical Retreat near Locarno.

Whereas, a belief has been spread abroad that the members of the Theosophical Society are blind worshippers of H. P. Blavatsky, and regard her as infallible:—

Resolved, That as a body we entertain no such belief:—

That we regard her as a human being, and that in all human beings there always exists the possibility of error.

Resolved. on the other hand, that to H. P. Blavatsky, more than to any other human being, save only the Masters, do we owe the truths of Theosophy that have come to us:—

That we recognize her noble self abnegation, and entire devotion to the cause of truth:—

That although we reserve to ourselves, now and always, the right to think and act in accordance with the dictates of our Higher Self, the God within us, we offer to her the gratitude, devotion, and loyalty which faithful soldiers bear to an earnest, farsighted, and truthful leader.

The above Resolution was adopted by unanimous vote of the Boston Theosophical Society, Sunday Evening, October 20th, 1889.

F. L. MILLIKEN,

Secretary.

A CURIOUS FACT.

One of the names of Ireland is MOIRA. If any one has an explanation the PATH would like to have it.

The heavy moving stars are many, and each has an Intelligence, a Soul, and a Body.—*Desatir*.

OM.