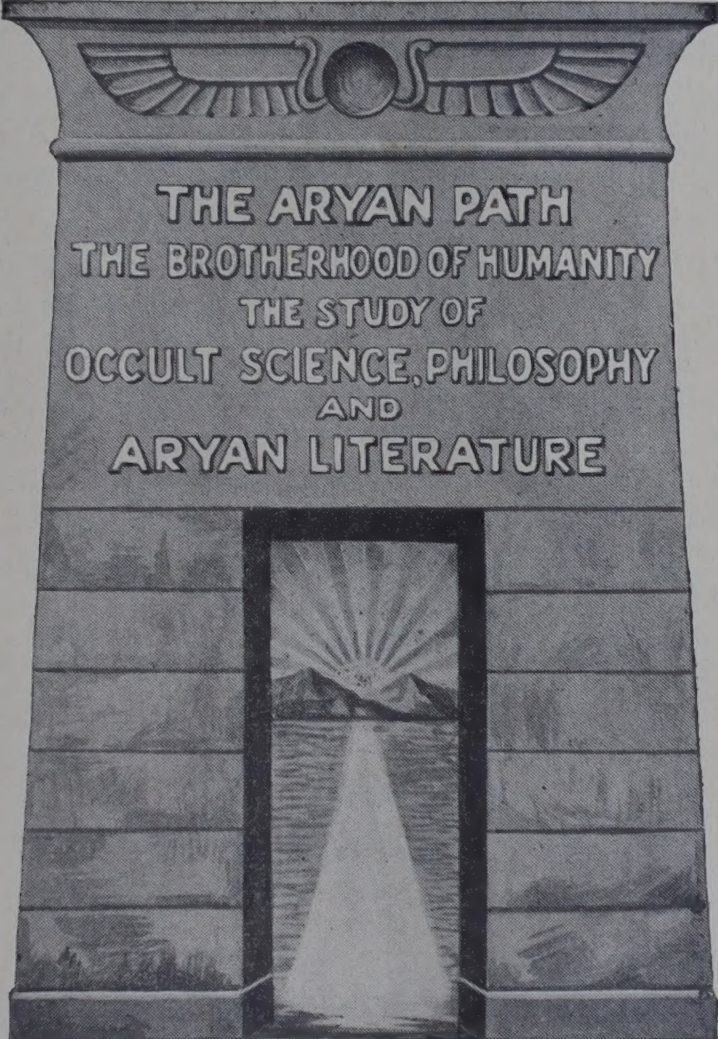




THE
THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

Vol. X No. 10

August 17, 1940

In every country and in every age there were and there will be people, pure of heart, who, conquering their earthly thoughts and the passions of the flesh, raise their spiritual faculties to such a pitch that the mysteries of being and the laws governing Nature and hidden from the uninitiated, are revealed to them. Let blind men persecute them; let them be burned and hunted from 'societies acknowledged by law'; let them be called Magi, Wise Men, Raj Yogis or saints—they have lived and they still live everywhere, recognized or unrecognized. For these people who have illumined themselves during their life-time, there are no obstacles, there are no bodily ties. They do not know either distance or time. They are alive and active in the body as well as out of it. They *are*, wherever their thought and their will carries them. They are not tied down by anything, either by place, or by their temporary mortal covering.

—H. P. BLAVATSKY

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- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher than Truth

BOMBAY, 17th August, 1940.

VOL. X. No. 10.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th August 1940.

VOL. X. No. 10

OUT OF THE WELTER OF WAR

A death struggle between Mysticism and Materialism is no longer at hand, but is already raging. And the party which will win the day at this supreme hour will become the master of the situation and of the future ; *i.e.*, it will become the autocrat and sole disposer of the *millions* of men already born and to be born, up to the latter end of the XXth century. If the signs of the times can be trusted it is not the *Animalists* who will remain conquerors.—H. P. BLAVATSKY

These words were penned in the autumn of 1889 and all her pupils, followers and friends were given also the following advice by H. P. B. :—

In order that one should fully comprehend *individual* life with its physiological, psychic and spiritual mysteries, he has to devote himself with all the fervour of unselfish philanthropy and love for his brother men, to studying and knowing *collective* life, or Mankind. Without preconceptions or prejudice, as also without the least fear of possible results in one or another direction, he has to decipher, understand and *remember* the deep and innermost feelings and the aspirations of the poor people's great and suffering heart. To do this he has first "to attune his soul with that of Humanity", as the old philosophy teaches ; to thoroughly master the correct meaning of every line and word in the rapidly turning pages of the Book of Life of MANKIND and to be thoroughly saturated with the truism that the latter is a whole inseparable from his own SELF.

In the previous spring, however, H. P. B. wrote an important article dealing with what was future then but which now has almost become the past. We reprint "Our Cycle and the Next", suggesting to the reader that he should peruse the contribution keeping in mind the events which are taking place in Europe. Butchery of human bodies there follows the corruption of mind and of heart ; this corruption has been mainly engendered by the spirit of greed and of exploitation by the ruling caste supported by its minions, the "Lords Spiritual" and other controllers of the pulpits of Christendom.

Europe now is reaping the Karma of the false belief in its own racial and religious superiority. It has so debilitated the Europeans that they are mostly even unaware that their absurd claim has been making them the laughing-stock of Asia in general and of India in particular. However

efficient their scientific discoveries and inventions, however praiseworthy their literary and artistic achievements, these have not prevented the peoples flying at each other's throats, and engaging themselves in brutalizing carnage. The former have been pressed into the service of destruction and men of science themselves have not been able to resist the governmental abuse of their knowledge and research. The writers and artists have been disposed of as impractical idealists when they refused to take orders from newspaper bosses. Soldiers and their masters the politicians ; politicians, pressmen, churchmen and their masters the financiers ; brought Europe the War of 1914-1918 which did no good to anyone, as present events fully prove.

H. P. B. wrote :—

Pride is the first enemy to itself. Unwilling to hear any one praised in its presence, it falls foul of every rival and does not always come out victorious. "I am *the ONE*, and God's elect", says the proud nation. "I am *the invincible* and the foremost ; tremble all ye around me !" Behold, there comes a day when we see it crouching in the dust, bleeding and mangled.

What is it that is being enacted before our eyes ? Who is fighting whom ? In reality is this war between democracies and dictatorship, or between pride and pride ? In the name of racial superiority the blue-eyed blond Teuton of Germany is pitted against the blue-eyed blond Teuton of Norway ! On the other hand the same Germany has no scruple to acclaim as brother the Italian, whose language and culture and colour of skin are fully non-Germanic ! No, to have a real glimpse into the nature of the present war one has to look deeper, and then what does one conclude ? Greed for pos-

session, retaining pride of place achieved or attaining that place by ousting its present occupant—these are the real causes of the war. How did it happen? By what force did this descent take place? Faulty education founded upon materialistic science, and revealed religion: the first made of this world a playground for mortal men whose existence lasted for threescore years and ten; the latter absolved men and women of their responsibility for the other world by claiming to forgive their sins and to procure for them for a pittance eternity of heaven. This bald description may be called grotesque caricature, but is it really that? Thus European humanity became entrenched in a false philosophy of life and who can doubt the truth of these words of H. P. B. written in 1889?—

Nations, men and ideas all are judged according to our preconceptions, and the lethal emanations of modern civilization kill all goodness and truth.

The sense of truth grew weak and weaker after 1888, especially among the leaders, legislators, and administrators and arrogance drove out goodness from the hearts of social arbiters and of their *protégés* who servilely copied them. The masses were not able to resist the subtle exploitation of their mind, however much they fought the direct economic exploitation. Poets and philosophers and *littérateurs* were not influential enough, due to their economic condition. And so bankers and manufacturers and shopkeepers were prominent in conducting the affairs of state—holding at bay the clamouring poor at home and sauvely diplomatizing prospective enemies abroad. Not a single great nation of Europe has been free from such grossening conduct. Add to this, the evils of colonization in Asia and Africa and the wonder is not that Europe is in her present plight, but that it is not worse!

An irreligious continent reared on materialistic concepts, where creative minds and noble hearts exerted only a secondary influence, cannot have a high moral atmosphere. To this lowering of moral standards the churches have contributed their substantial share, both at home and abroad. If the soldier and the tradesman brought their evil to Asia and Africa, the church missionary brought his. The former worsened the political and economic conditions of the people, but the missionary degraded the very soul of the people of "Patagonia or Anam, Africa or Asia" to which H. P. B. refers. Instead of promulgating the Message of Jesus and feeding the hungry souls to profit by universal truths of moral value, they served Romes and Canterburies and despiritualized the minds of their proselytes and of those who came under their influence.

What will result from this welter of war? Hitlerism has to be destroyed if the world is to achieve during the next twenty-five years any progress worthy of the name. But Hitlerism does not flourish only in Germany; is there a country of Europe absolutely free from it? The last war did not solve the problems of peace necessary for progress; nor will this war, when the carnage is over. A radical change in the thought of Europe is necessary—a spiritual philosophy of life for the masses, an altruistic political philosophy for the classes which lead those masses.

Such a philosophy is Theosophy. The present chaos would have been avoided if the leaders of the nineties of the last century had benefited themselves through its study and application, as is pointed out in the reprinted article of H. P. B. It is late now for European nations to change their respective lines of life-meditation, and we therefore very much doubt if any of them will even seriously consider the appeal which India's leader Gandhiji made to Britain early in July—to fight evil with the weapon of good. But the forces of good will emerge triumphant over the forces of evil when, as a natural outcome of this war, the downtrodden masses of Europe will rise against wickedness in high places: then the *Terreur* predicted by H. P. B. "which will affect all Europe when it comes, and not one country alone". During that *Terreur* "some may recognize the greatest Oriental Adept Europe has seen during the last centuries", who, it may be presumed, will come to complete the work begun, and which is described by H. P. B. thus:—

Nevertheless, it is our firm conviction, based on historical evidence and direct inferences from many of the *Memoirs* of those days, that the French Revolution is due to *one* Adept. It is that mysterious personage now conveniently classed with other "historical charlatans" (*i.e.* great men whose occult Knowledge and powers shoot over the heads of the imbecile majority), namely, the Count de St. Germain—who brought about the just outbreak among the paupers, and put an end to the selfish tyranny of the French Kings—the "elect, and the Lord's anointed".

Meanwhile, the present generation of students of Theosophy have to take to heart the advice of their Guru H. P. B., and re-reading the two articles, "Our Cycle and the Next" reprinted in this issue and "The Tidal Wave" reprinted in August 1934 in our Volume IV at pp. 148-151, do all they can to study, practise and promulgate the fundamental teachings of the Esoteric Philosophy. She wrote:—

Theosophy alone can gradually create a mankind as harmonious and as simple-souled as Kosmos itself; but to effect this Theosophists have to act as such.

WEALTH—MATERIAL AND SPIRITUAL

“ Desire possessions above all ”—*Light on the Path*

For the preservation and the sustenance of the spiritual and the material man, two kinds of wealth exist in this world—the Currency of Coins, and the Currency of Ideas. The former predominates in the West ; at the present hour the continent of America contains the bulk of the physical gold of the world. The latter, the gold of Spiritual Ideas, is the property of the East—especially of India, which has contained and retained the treasure-trove of the Spirit from times immemorial. Long and systematic pursuit of these two kinds of wealth has resulted in two radically different mental attitudes, which may be defined as that of Ownership and that of Trusteeship.

Regarding human consciousness as the product of matter, the modern West has applied the term “ man ” to the physical bodily sensorium. From the separation of oneself from other selves, with the gratification and the preservation of this material self as the *raison d'être* of existence, is born the self-centred, possessive, competitive attitude of each, by and for himself. In contradistinction to this mentality sprung from a materialistic view of life, is the attitude of Trusteeship founded on the spiritual philosophy of the East. The Wisdom which perceives in all Nature one single principle, indivisible and incorruptible, not separate in the separate objects seen, leads to the recognition that the real man is not the form of clay material, but the beam of light immaculate within—that all human souls are sparks of the Divine Life who, under the One Law inherent in that Life, are wending their way towards the One Goal, that of Conscious Immortality. The view of the individual as an integral unit of the Race, intimately affecting and affected by the Whole of which he is a part, brings to birth the non-attached co-operative attitude, so beautifully depicted in some words quoted in *THE THEOSOPHICAL MOVEMENT*, Vol. III, p. 34, for March 1933 :

Money and wealth are neither evil nor undesirable in themselves : they are the emblems of the Power of a Benign Goddess we call Luxmi in India. She is the peerless Queen of Beauty and Prosperity. The modern world worships her wrongly, and thus wealth and money, instead of healing the wounds, corrupt the heart of poor humanity. Will you by word and life become true votaries and worshippers of the Great Goddess ? By preaching the Doctrine of Trusteeship of wealth, inherited or earned, instead of Ownership ; by a correct utilization of gold, silver and copper, not by wrong forms of charity dealing with mere effects, but by right personal exertion to use them for the removal of wrong and hidden causes of evil ; but above all by imitating the sweet and abiding virtues of the Mighty Goddess—to distribute her prosperous

health, her simple but graceful beauty, her ever widening influence to illuminate and enlighten that which is good and that which is true ; thus should you become worthy of relationship with her.

Often students of Theosophy have been charged with concentrating on Indian lore at the expense of other religions, philosophies and sciences. There is a basis of truth in this accusation, though the accusers are wrong. While understanding and appreciating *all* systems or fragments of Divine Truth wherever they may be found, Theosophy recognises that the Wisdom of India occupies a unique place in the realm of Ideas. This is due to the impersonal workings of Karmic and Cyclic Law. India stands as the successor and the heir to the archaic Lemuro-Atlantean Wisdom. India alone of all her ancient contemporaries has escaped the dread god Cronus, personification of Time, who has relentlessly devoured every one of the great and glorious civilizations which have appeared upon the surface of the earth. Says H. P. B. in her *Secret Doctrine* :—

It is maintained that INDIA (not in its present limits, but including its ancient boundaries) is the only country in the world which still has among her sons adepts, who have the knowledge of all the seven *sub-systems*, and the key to the entire system. (I. 311)

Archaic Occultism would remain incomprehensible to all, if it were rendered otherwise than through the more familiar channels of Buddhism and Hinduism. For the former is the emanation of the latter ; and both are children of one mother—ancient *Lemuro-Atlantean Wisdom*. (Vol. I, p. 668).

Cycle after cycle, has India, true to the Doctrine of Trusteeship and to her position in the comity of nations as the Chancellor of the Spiritual Exchequer, freely given of the Divine Inheritance of all mankind to many and varied nations—to civilizations ancient and modern, to peoples near and afar. Friends and foes alike have shared in the Wisdom that illuminates. Power-intoxicated nations have again and again opposed India to conquer her. She responding with love has ever achieved the final conquest.

To-day governments are falling, empires are tottering, and the bulwarks of civilization are crashing. Students of Theosophy, whose country is the World, and whose religion is the Service of the Race, turn to India, immeasurably old in years, incredibly young at heart, seeking from her that Secret of Life which alone can save present-day Humanity. What is the explanation of India's marvellous preservation ? It is the position she occupies in the constitution of the Unit-being, our world. Writes H. P. B. :—

Remember well, as we are in the *manasa* period of our cycle of races, or in the Fifth, we have, therefore, crossed the meridian point of the perfect adjustment of Spirit and Matter—or that equilibrium between brain intellect and Spiritual perception. One important point has, however, to be borne in mind.

We are only in the Fourth Round, and it is in the Fifth that the full development of *Manas*, as a direct ray from the Universal MAHAT—a ray unimpeded by matter—will be finally reached. Nevertheless, as every sub-race and nation have their cycles and stages of developmental evolution repeated on a smaller scale, it must be the more so in the case of a Root-Race. Our race then has, as a Root-race, crossed the equatorial line and is cycling onward on the Spiritual side; but some of our sub-races still find themselves on the shadowy descending arc of their respective national cycles; while others again—the oldest—having crossed their crucial point, which alone decides whether a race, a nation, or a tribe will live or perish, are at the apex of spiritual development as sub-races. (*The Secret Doctrine*, II. 300-301)

And H. P. B. further explains:—

The Aryan Hindu is the last offshoot of the first sub-race of the fifth Root-Race which is now the dominant one. (*Lucifer*, Vol. VII, p. 236, footnote)

Using the Law of Analogy we may say that India represents the Higher Manas—the storehouse of the Wisdom of the Ages. The Lower Manas is represented in our world by the Western Hemisphere, where the Mind is at present connected with, conditioned by, and interested in physical existence—acting from a basis of personal desires and selfishness. But this same mental power can be transmuted and it can be trained to act from a spiritual basis, drawing out Wisdom that is stored in its Parent. When the two Manases of the present world become united and interdependent, then indeed and then alone will there be a truly *civilized* humanity upon this earth.

Now, of all Occidental peoples, those of the U. S. A. show signs of political idealism which are very promising. Furthermore, the ideal of service of the public by business concerns and trade organizations is more pronounced there. The American Vaishyas are nearer the spirit of old Indian ideals than those of Europe. And Theosophists who view world-movements dispassionately perceive that the U. S. A. and India have an intimate relation in connection with the future unfoldment in the evolution of humanity. If India is the mother of the fifth Root-Race, the U. S. A. is to be the womb of the new sub-race of that Root-Race, and ultimately of the Sixth Root-Race.

In this connection students of Theosophy will find Letter III of Volume II of *Letters That Have*

Helped Me significant; there Mr. Judge deals with this vitally important thought.

In her third Message to the American Theosophists (*Five Messages*, p. 25) H. P. B. refers to the U. S. A. as the place where “preparation for the new cycle proceeds”, where “the forerunners of the new sub-race are making their appearance”. In *Echoes from the Orient* (pp. 18-19), is the explanation, to which the reader’s attention is now called.

The privilege and the responsibility of the Theosophists of India and of the U. S. A. is that of Theosophizing world thought. Students of Theosophy, watching how “Westward the course of Empire takes its way”, will see that the wave of new race-civilization must roll onwards from the Pacific Coast of the U. S. A. to meet the waters of wisdom which surround India; and therefore these students can become in a very real sense ambassadors of international good will. Assimilating the Wisdom of the East, acquiring the energetic activity of the purified Lower Manas of the West, they can, through their own thought-power, feeling-energy, word-force and deed-potency, promulgate the immemorial teachings of the Masters of Life to a sorely stricken and suffering Humanity.

The great idea, to be immediately promulgated everywhere by students of Theosophy, is that it is not economic adversity which is essential to spiritual life, but the inner attitude that the use of money must be made with a righteous motive and by a correct method. It is hard for a rich man to enter the Kingdom of Heaven, and yet there is truth in the words of John Donne that “the incorrigible vagabond is farther from all ways of goodness than the corrupt rich man is”. And on the other hand Janaka and other possessors of vast fortunes did live the higher life, and the idea they practised was that of Trusteeship. The Great Buddha Himself did not refuse but accepted with approval the gifts made to the Sangha. Corruption of Soul arises through the personal and selfish use of wealth. When money is used in an unselfish way for the elevation of the race-mind an alchemical process takes place and the trustee attracts more wealth for his beneficent work. In the wealthy U. S. A. as in poverty-stricken India the earnest student should practise the Trustee-Dharma. He should not wait to become rich to become a trustee. However small his stock of money, let him begin. His success does not consist in giving away much, but in using whatever he has in the right way, with the right attitude.

H. P. B.—THE GREAT TRAVELLER

For twenty long years H. P. B. travelled all over the world. They were years when fast liners and express trains were unknown. From 1851 to 1871 she went about, not sightseeing, but acquiring knowledge. It was a veritable Pilgrimage of the World Invisible, by the side of which the travels of Marco Polo and the journey of Fa-Hien pale into insignificance. They were years of preparation, in which observations were made and material was gathered for the books she was to write. She saw both the dark and the light side of Nature, and with discernment noted the evils of the black and the beneficence of White Magic, and learnt, sitting at the feet of Those she called Masters, how to serve the cause of human brotherhood by the right method of changing the manas and buddhi of the race. Much of what she saw has been written about in her first book *Isis Unveiled*, published in 1877. It opens with a sentence which may well be regarded as the Key-note of the book, and more, of the magnificent work she did during the following twenty years, from 1871 to 1891 :—

The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science.

Below we print only a few selected extracts from the first volume of that book to give some idea of the Occult Knowledge she registered in her magnificent brain, gathering it from the accurate observations she made, and understanding all she saw. We would suggest that the reader peruse the well-known passage in the Preface of that Volume at pp. vi-vii and then proceed to consider the following :—

What we have said in the introductory chapter and elsewhere, of mediums and the tendency of their mediumship, is not based upon conjecture, but upon actual experience and observation. There is scarcely one phase of mediumship, of either kind, that we have not seen exemplified during the past twenty-five years, in various countries. India, Thibet, Borneo, Siam, Egypt, Asia Minor, America (North and South), and other parts of the world, have each displayed to us its peculiar phase of mediumistic phenomena and magical power. Our varied experience has taught us two important truths, viz. : that for the exercise of the latter personal purity and the exercise of a trained and indomitable will-power are indispensable ; and that spiritualists can never assure themselves of the

genuineness of mediumistic manifestations, unless they occur in the light and under such reasonable test conditions as would make an attempted fraud instantly noticed.—(p. 320)

Many years of wandering among "heathen" and "Christian" magicians, occultists, mesmerisers and the *tutti quanti* of white and black art, ought to be sufficient, we think, to give us a certain right to feel competent to take a practical view of this doubted and very complicated question. We have associated with the fakirs, the holy men of India, and seen them when in intercourse with the *Pitris*. We have watched the proceedings and *modus operandi* of the howling and dancing dervishes ; held friendly communications with the marabouts of European and Asiatic Turkey ; and the serpent-charmers of Damascus and Benares have but few secrets that we have not had the fortune to study. Therefore, when scientists who have never had an opportunity of living among these oriental jugglers and can judge at the best but superficially, tell us that there is naught in their performances but mere tricks of prestidigitation, we cannot help feeling a profound regret for such hasty conclusions. That such pretentious claims should be made to a thorough analysis of the powers of nature, and at the same time such unpardonable neglect displayed of questions of purely physiological and psychological character, and astounding phenomena rejected without either examination or appeal, is an exhibition of inconsistency, strongly savoring of timidity, if not of moral obliquity.—(pp. 42-43)

WHITE AND BLACK MAGIC.

We witnessed once in India a trial of psychical skill between a holy *gossein* and a sorcerer, which recurs to us in this connection. We had been discussing the relative powers of the fakir's *Pitris*,—pre-Adamite spirits, and the juggler's invisible allies. A trial of skill was agreed upon, and the writer was chosen as a referee. We were taking our noon-day rest, beside a small lake in Northern India. Upon the surface of the glassy water floated innumerable aquatic flowers, and large shining leaves. Each of the contestants plucked a leaf. The fakir, laying his against his breast, folded his hands across it, and fell into a momentary trance. He then laid the leaf, with its surface downward, upon the water. The juggler pretended to control the "water-master", the spirit dwelling in the water ; and boasted that he would compel the *power* to prevent the *Pitris* from manifesting any phenomena upon the fakir's leaf in *their* element.

He took his own leaf and tossed it upon the water, after going through a form of barbarous incantation. It at once exhibited a violent agitation, while the other leaf remained perfectly motionless. After the lapse of a few seconds, both leaves were recovered. Upon that of the fakir were found—much to the indignation of the juggler—something that looked like a symmetrical design traced in milk-white characters, as though the juices of the plant had been used as a corrosive writing fluid. When it became dry, and an opportunity was afforded to examine the lines with care, it proved to be a series of exquisitely-formed Sanscrit characters; the whole composed a sentence embodying a high moral precept. The fakir, let us add, could neither read nor write. Upon the juggler's leaf, instead of writing, was found the tracing of a most hideous, impish face. Each leaf, therefore, bore an impression or allegorical reflection of the character of the contestant, and indicated the quality of spiritual beings with which he was surrounded. But, with deep regret, we must once more leave India, with its blue sky and mysterious past, its religious devotees and its weird sorcerers, and on the enchanted carpet of the historian, transport ourselves back to the musty atmosphere of the French Academy.

—(pp. 368-369)

ABOUT ANIMALS.

Every animal is more or less endowed with the faculty of perceiving, if not spirits, at least something which remains for the time being invisible to common men, and can only be discerned by a clairvoyant. We have made hundreds of experiments with cats, dogs, monkeys of various kinds, and, once, with a tame tiger. A round black mirror, known as the "magic crystal", was strongly mesmerized by a native Hindu gentleman, formerly an inhabitant of Dindigul, and now residing in a more secluded spot, among the mountains known as the Western Ghauts. He had tamed a young cub, brought to him from the Malabar coast, in which part of India the tigers are proverbially ferocious; and it is with this interesting animal that we made our experiments.—(p. 467)

The same effect on animals was observed during spiritual *seances* with some holy mendicants; the same when a Syrian, half-heathen and half-Christian, from Kunankulam (Cochin State), a reputed sorcerer, who was invited to join us for the sake of experimenting.—(p. 468)

We have seen in India a small brotherhood of fakirs settled round a little lake, or rather a deep pool of water, the bottom of which was literally

carpeted with enormous alligators. These amphibious monsters crawl out, and warm themselves in the sun, a few feet from the fakirs, some of whom may be motionless, lost in prayer and contemplation. So long as one of these holy beggars remains in view, the crocodiles are as harmless as kittens. But we would never advise a foreigner to risk himself alone within a few yards of these monsters.

—(p. 383)

THREE MAGIC FEATS.

After quoting an English paper's description of the astounding trick of rapid plant growth, H. P. B. says :—

We may add to this, that we have witnessed the same experiment in India and Thibet, and that more than once we provided the flower-pot ourselves, by emptying an old tin box of some Liebig extracts. We filled it with earth with our own hands, and planted in it a small root handed to us by the conjurer, and until the experiment was ended never once removed our eyes from the pot, which was placed *in our own room*. The result was invariably the same as above described. Does the reader imagine that any prestidigitator could produce the same manifestation under the same conditions?—(p. 142)

Among the ridiculed claims of alchemy is that of the *perpetual* lamps. If we tell the reader that we have seen such, we may be asked—in case that the sincerity of our personal belief is not questioned—how we can tell that the lamps we have observed are perpetual, as the period of our observation was but limited? Simply that, as we know the ingredients employed, and the manner of their construction, and the natural law applicable to the case, we are confident that our statement can be corroborated upon investigation in the proper quarter. What that quarter is, and from whom that knowledge can be learned, our critics must discover, by taking the pains we did. Meanwhile, however, we will quote a few of the 173 authorities who have written upon the subject.—(p. 226)

We have seen in a monastery of female Talapoin, a yellow gown, such as the Buddhist monks wear, thrown into a large pit, full of glowing coals, and taken out two hours afterward as clear as if it had been washed with soap and water.—(p. 231)

IN NAGKON-WAT.

According to our plan, we will allow more impartial critics than ourselves to describe the place,

since, in a work professedly devoted to a vindication of the ancients, the testimony of so enthusiastic an advocate as the present writer may be questioned. We have, nevertheless, seen Nagkon-Wat under exceptionally favourable circumstances, and can, therefore, certify to the general correctness of Mr. Vincent's description.—(p. 562)

IN PERU.

Writing about the mysterious city in the Cordilleras, and after quoting more than one authority, H. P. B. writes :—

Nearly the same was given us personally about twenty years ago, by an old native priest, whom we met in Peru, and with whom we happened to have business relations. He had passed all his life vainly trying to conceal his hatred toward the conquerors—"brigands", he termed them; and, as he confessed, kept friends with them and the Catholic religion for the sake of his people, but he was as truly a sun-worshipper in his heart as ever he was. He had travelled in his capacity of a *converted* native missionary, and had been at Santa Cruz and, as he solemnly affirmed, had been also to see some of his people by a "subterranean passage" leading into the mysterious city. We believe his account; for a man who is about to die, will rarely stop to invent idle stories; and this one we have found corroborated in Stephens' *Travels*. Besides, we know of two other cities utterly unknown to European travellers; not that the inhabitants particularly desire to hide themselves; for people from Buddhistic countries come occasionally to visit them. But their towns are not set down on the European or Asiatic maps; and, on account of the too zealous and enterprising Christian missionaries, and perhaps for more mysterious reasons of their own, the few natives of other countries who are aware of the existence of these two cities never mention them. Nature has provided strange nooks and hiding-places for her favourites; and unfortunately it is but far away from so-called civilized countries that man is free to worship the Deity in the way that his fathers did.—(pp. 547-548)

In connection with those mysterious catacombs we will now give a curious story told to us by a Peruvian, long since dead, as we were travelling together in the interior of his country. There must be truth in it; as it was afterward confirmed to us by an Italian gentleman who had seen the place and who, but for lack of means and time, would have verified the tale himself, at least partially.

—(p. 595)

Several years after hearing the story, and its corroboration by the Italian gentleman, we again visited Peru. Going southward from Lima, by

water, we reached a point near Arica at sunset, and were struck by the appearance of an enormous rock, nearly perpendicular, which stood in mournful solitude on the shore, apart from the range of the Andes. It was the tomb of the Incas. As the last rays of the setting sun strike the face of the rock, one can make out, with an ordinary opera-glass, some curious hieroglyphics inscribed on the volcanic surface.—(p. 597)

STUDIES IN THE VOICE OF THE SILENCE

II.—THE SLAYER OF THE REAL

The asceticism which *The Voice of the Silence* advocates is that of the thinking principle. The withdrawal of the mind from its present position in which it is a slave. The mind is a victim of internal images composed of elemental-lives which form the desire-principle and these awaken the senses to activity and make them the feeders of that principle. Man's objective world is but a reflection—a shadowy emanation—of this subjective plane of desire-images.

In the waking state of consciousness man does not live in the world of the mind but in that of the senses ensouled by desires within which the mind is captive. Man's so-called reasoning is not a pure activity engendered by the mind but is premised on sense-impressions which are permeated by desires. Even men of Science in using their minds proceed from sense-data to deductions, and, though in most of them personal desires in connection with the objects of observation are in abeyance, they yet suffer from their dependence on desire-shot senses. The eyes of a drunken man see things askew: the mind of one who in drawing his conclusions depends on the senses fraught with the desire-principle also sees askew. Sense-data to be true and sense-observations to be accurate must be devoid of the forces of the desire-principle. When Esoteric Philosophy calls the world of objects illusory it means that it is so not in the sense that the objects do not exist but in the sense that our valuation of them is false. The objective world may well be compared to a great bazaar in which desire-enslaved minds, not knowing the true prices of things, are taken in, have to bargain, to haggle and to wrangle for things needed and have to be tempted to want and to acquire other things. The mind thus exploited in the bazaar of the objective world gains experience and learns to evaluate each object at its proper worth, and then—and not before then—man begins to live in that world.

Our difficulty, then, as will be readily seen, does not inhere in the objects but in our ignorance of the true values of those objects, due to our desires in which the mind is imprisoned. Desires by themselves unaided by the power of thought would be innocuous; energized by it they make man the worst of the animal kingdom. Therefore our text-book calls this mind the Slayer of the Real and at the very outset gives the injunction to the Disciple to slay the Slayer. It also states the method—"become indifferent to objects of perception." This mind, captivated by desire, which courses in the nervous system of the body, is called the chief of the senses, and it is this mind-sense which makes man different from the animal—capable of becoming superior to it as also of developing into the most cunning and the most carnal of beasts.

Having become indifferent to objects of perception, the pupil must seek out the Rajah of the senses, the Thought-Producer, he who awakes illusion. The Mind is the great Slayer of the Real. Let the Disciple slay the Slayer.

It is the activity of this mind in the objective world which has first to be handled by the aspirant-chela. Unless we see that these objects become channels, offer food to internal images and help to satisfy our cravings we shall not be able to evaluate them correctly. We value an object in terms of the satisfaction or the delight which it gives to our desire-fraught senses. This is the cause of illusion which is ignorance—not total absence of knowledge but the false evaluation of objects, mistaking lust for love.

If thou would'st cross the first Hall safely, let not thy mind mistake the fires of lust that burn therein for the sunlight of life.

The Thought-Producer makes love out of lust and when this is seen in actual life-experience a real step forward is taken by the practitioner. When this is seen the weakness of the world of objects compared to the strength of the world of images is recognized. It is this seeing, when not understood, which tempts the aspirant to run away from the world to the jungle.

When a seeker after the Light within sees the activity of the outer world of objects he naturally attempts to close the windows through which the objects attack him. In that retreat, psychological or physical, a short respite from that attack is all that he obtains. Very soon he locates the root of his trouble: the attraction or the aversion which the objects exert over him are not in the external objects but in the internal images—memory pictures of the past, not only of this life but also of previous incarnations.

Withhold thy mind from all external objects, all external sights. Withhold internal images, lest on thy Soul-light a dark shadow they should cast.

This is the formidable work compared to which retreating from the objects of the senses is easy. If in the first exercise the chela learns the illusory nature of the objective world now he encounters the delusive nature of his own subjective world. Looking for the God within he comes upon the devil; seeking soul-light he finds darkness—so thick that he does not realize that it is a shadow. "O dark, dark, dark, amid the blaze of noon." It is in that dark that we meet our fancy-created idols, our thought-created images, our desire-created phantoms. But that darkness has the peculiar power of deluding our consciousness. Very soon the sphere of darkness looks to us the region of pearly light—of soothing, restful, twilight sleep. The Maya of the objective world is but an effect caused by the Moha-delusion of this sphere of self-created subjectivity, lighted up by human passions. This is the world of Probationary Learning, which the Chela has to abandon, and he cannot do so till he understands it. The real first pitched battle of the greatest of all wars is in this region, called the Astral Light. When the Power of his Vow, made in the objective world, stirs in him, the fighter in the Astral Light feels that he is in a place where he ought not to be; that he must not listen to the sounds of these images, but to the word of the Soul within.

Theoretically every student knows that Lower Manas is different from Higher Manas, that Kama-Manas is demoniac and Buddhi-Manas divine. But the truth has to be experienced and we know the nature of the Soul's mind when we overthrow some of the enemy troops, *i.e.*, when we destroy some of our thought-created images. The great temptation for the Probationary Chela issues forth from the enhanced sense-delight when the plasticity of astral light is handled and absorbed; it is like the exhilarated state of the person who has just taken strong drink. Often, instead of fighting right away the already created images, he falls prey to the temptation of creating new ones. In the objective world we have to control the wandering mind, but here we have to fight the creative mind. Thus comes a period of intense fight, and victory ensues when the soldier-soul has grasped this truth:

Ere thy Soul's mind can understand, the bud of personality must be crushed out; the worm of sense destroyed past resurrection.

The grasping of this truth means that the Probationer has seen that he is other than the Personality, that the worm which early and late feeds upon the senses, once crushed would lead to the death of the separative and ever-separating

self which makes the Personality, the supreme enemy. The glimpse of the Soul which uncovers the inimical nature of the Personality makes the fighting Probationer take refuge in that Inner Soul. And this implies some knowledge of the nature and the powers of that Soul.

Silence thy thoughts and fix thy whole attention on thy Master whom yet thou dost not see, but whom thou feelest.

Thyself and mind, like twins upon a line, the star which is thy goal burns overhead.

The Master is the Higher Self, "the equivalent of Avalokitesvara, and the same as Adi-Buddha... Christos with the ancient Gnostics." Unless this Master is felt as a Presence in Hall the second, that of Probationary Learning, entrance into the third, the Hall of Wisdom, remains closed. It is through the mind of the Soul that we touch the radiance of the God within, and it is through contact with the great Gurus that we touch the radiance of the God within Nature—Compassion Absolute.

When the mind-activity is silenced, the soul, aided by the Light of the Spirit, perceives itself as distinct and separate from the mind. Freed from Kama it sees the possibility, nay, the certainty of a perfect unison with its Star—its Father in Heaven. In the translucent lake of the pure mind the star in high heaven reflects itself, and even that reflected influence stirs the mind to behold the glory that is—the greater glory to be. It is not sufficient to silence the thoughts; it is necessary to perceive the Star of Hope—the Parent Star, the Dhyani-Buddhic Source of our existence.

The obliterating of the internal images is the same as crushing the craving for sensuous existence. The process demands that we centre our attention on the inner Light. But turning away from internal images is not to be accompanied by turning away from the objective world. To be in the midst of objects but not to be their slave makes the fight a long one; for, in the long past we have created a whole army of personal thought-images, by our moods we have given birth to a brood of vices; by our mental indulgence we have committed many sins. One by one we have to slay them.

Woe then, to thee, Disciple, if there is one single vice thou hast not left behind. Woe unto him who dares pollute one rung with miry feet. His sins will raise their voices like as the jackal's laugh and sob after the sun goes down; his thoughts become an army, and bear him off a captive slave.

This does not mean that the Probationer is expected to be flawless ere he starts, but he has to learn and attain purity ere he passes through the

Golden Gate into the Hall of Wisdom, and has won the right to abide therein permanently. As a Probationer he has his day when he basks in the radiance of the Spiritual Sun, and then his night—the dark night of the Soul, during which his mind-sins laugh the jackal's laugh which is the cry of agony, terrifying to him, tempting him to his fall, nay, to his very doom. The jackals move in packs and therefore are able to hunt down sheep and even antelopes. When unable to obtain living prey they feed on carrion, and cunningly they follow cheetas and even lions in order to finish the carcass after the latter have eaten their fill. The comparison of our lower thoughts to jackals is most apt, for they attack in packs our high thoughts and our noble aspirations and when they cannot prey upon these living images they sniff out slumbering and dying ones and gorge on the latter—a phenomenon which is related to precipitation of Karma and the like. Also, like the jackal, our lower thought-images have an offensive odour, for they too, like the jackal, secrete foulness from the base of their tails.

Now, we are told how we should deal with these our past creations.

One single thought about the past that thou hast left behind will drag thee down and thou wilt have to start the climb anew. Kill in thyself all memory of past experiences. Look not behind or thou art lost.

If we do not choke off the memory of the past, if we dwell in it, we re-live the past *subjectively* and rejuvenate the thought-images. But now we have increased our power of thought and so those images express themselves more strongly. All students of Theosophy know that a storehouse of past Karma exists, but all do not know that in the subjective realm ghosts and elementaries of dead objective actions often work havoc.

The last quotation of the first fragment of our text-book we should consider is this:

Before the path is entered, thou must destroy thy lunar body, cleanse thy mind-body, and make clean thy heart.

In a footnote H. P. B. explains that the astral form produced by Kama has to be destroyed. The Kama-rupa, ordinarily, is formed after the death of the body and ere the Ego goes into Devachan, freeing itself from that form. But in the life of the Probationer, as he enters the kingdom of the quickened, leaving behind that of the dead, there is the Kama-rupa phenomenon related to that of the Dweller on the Threshold. The quickened soul becomes consciously alive when, by chasing away from the field of the mind all Kama-fed thought-images, he begins to live by the power of the clean heart, *i.e.*, by the influence of Buddhi. For this dual

process—dispersing the Kama-rupa and awakening Buddhi so that it can ensoul Manas, the objective world proves of great benefit.

The objective world of actions is not only valuable for enabling us to compare, to contrast and discriminatively to learn to concentrate, but it also proves a most helpful sphere when the strife of the subjective kind is on, of which mention is made above. The way the Probationer has to learn to make use of the objective world is through the right performance of duty. Duty is the axis round which his objective world rotates: mistakes made about Duty, neglect of or dilatoriness in that which should be done, undertaking that which is not our business, etc., all become sins of omission and of commission. If a Probationer is rightly busy with real duty he finds no time for "mischief"—unconsciously done. Furthermore when attacks come from the subjective side of his lower nature, a wise engagement of the senses and the brain in objective functioning weakens the attack. Occultism advocates that we do not strengthen the enemy by brooding about him, nor by directly fighting him. Take no particular notice of the enemy, but keep the consciousness busy with protective and profitable mental and physical work. No Probationer can meditate and study hours on end and therefore calls of mundane duty like the earning of livelihood, etc., are highly beneficial and very necessary. Not the invention of special work but the doing of what there is to do expands the field of duty till humanity becomes our family and the world our country. Duty is the Divinity that shapes our objective world to perfection: Duty is the God of the objective world—that is the Truth: OM TAT SAT.

OUR CYCLE AND THE NEXT

"The world's great age begins anew,
The golden days return,
The earth doth like a snake renew
Her winter weeds outworn."

—SHELLEY.

"My friend, the golden age hath passed away,
Only the good have power to bring it back..."

—GOETHE.

What had the author of *Prometheus Unbound* in his mind's eye when writing about the return of the golden days, and the new beginning of the world's great age? Has his poetical foresight carried his "Vision of the Nineteenth Century" into the "One Hundred and Nineteenth", or has that vision revealed to him in gorgeous imagery the things to come which are the things that were?

Fichte assures us it is "a phenomenon of frequent occurrence, particularly in past ages", that

"what *we shall become* is pictured by something which *we already have been*; and that what we have to obtain is represented as something which we have formerly lost". And he adds, "what Rousseau, under the name of the state of Nature, and the old poets by the title of the Golden Age, place *behind* us, lies actually *before* us".

Such is also Tennyson's idea, when he says:

"Old writers push'd the happy season back—
The more fools they—we forward: dreamers
both..."

Happy the optimist in whose heart the nightingale of hope can still sing, with all the iniquity and cold selfishness of the present age before his eyes! Our century is a boastful age, as proud as it is hypocritical; as cruel as it is dissembling.

Oh ye, gods, how dissembling and truly sacrilegious in the face of every truth, is this, our century, with all its boastful sanctimoniousness and cant! Verily, "Pecksniffian" ought to be thy name, oh, *nineteenth* of thy Christian series. For thou hast generated more hypocrites in a square yard of thy civilized soil than antiquity has bred of them on all its idolatrous lands during long ages. And thy modern Pecksniff, of both sexes, is "so thoroughly impregnated with the spirit of falsehood that he is *moral* even in drunkenness and canting even in shame and discovery", in the words of the author of "Martin Chuzzlewit".

If true, how dreadful Fichte's statement! It is terrible beyond words. Shall we then expect at some future recurring cycle to *rebecome* that which "we already have been", or *that which we are now*? To obtain a glance into the future cycle we have thus but to examine the situation around us in the present day. What do we find?

Instead of truth and sincerity, we have propriety and cold, cultured politeness; in one plain word, *dissembling*. Falsification on every plane; falsification of moral food and the same falsification of eatable food. *Margarine* butter for the soul, and margarine butter for the stomach; beauty and fresh colours without, and rottenness and corruption within. Life—a long race-course, a feverish chase, whose goal is a tower of selfish ambition, of pride, and vanity, of greed for money or honours, and in which human passions are the horsemen, and our weaker brethren the steeds. At this terrible steeplechase the prize-cup is purchased with the heart's blood and sufferings of countless fellow-creatures, and won at the cost of spiritual self-degradation.

Who, in this century, would presume to say what he thinks? It takes a brave man, nowadays, to speak the truth fearlessly, and even that at

personal risk and cost. For the law forbids one saying the truth, except under compulsion, in its courts and under threat of perjury. Have lies told about you publicly and in print, and, unless you are wealthy, you are powerless to shut your calumniator's mouth; state facts, and you become a defamer; hold your tongue on some iniquity perpetrated in your presence, and your friends will hold you as a participator therein—a confederate. The expression of one's honest opinion has become impossible in this, our cycle. The just lost bill repealing the "Blasphemy Laws", is a good proof in point.

The *Pall Mall Gazette* had, in its issue of April 13th, some pertinent lines on the subject; its arguments, however, presenting but a one-sided view, and having, therefore, to be accepted *cum grano salis*. It reminds the reader that the true principle in the Blasphemy Laws "was long ago laid down by Lord Macaulay", and adds:

"To express your own religious or irreligious opinions with the utmost possible freedom is one thing; to put forward your views offensively, so as to outrage and pain other people, is another thing. You may wear what clothes you please, or no clothes at all, in your own house, but if a man were to assert his right to walk down Regent-street clad solely in his shirt the public would have a right to object. Suppose some zealous man were to placard all the hoardings of London with "comic" pictures of the Crucifixion, that surely ought to be an offence, even in the eyes of those who do not believe the Crucifixion ever happened."

Just so. Be religious or irreligious, in our age, as much as you like, but do not be offensive, and dare not "outrage and pain other people". Does *other* people mean here Christians only, no other persons being considered? Moreover, the margin thus left for the jury's opinion is ominously wide, for who knows where the line of demarcation is to be drawn! To be entirely impartial and fair in their verdict in these particular matters, the jury would have to be a mixed one and consist of six Christians and six "infidels". Now we have been impressed in youth that Themis was a blindfolded goddess only in antiquity and among the heathen. Since then—Christianity and civilization having opened her eyes—the allegory allows now of two versions. But we try to believe the best of the two inferences, and thinking of law most reverentially, we come to the following conclusions: *in law*, that which is sauce for the goose *must be* sauce for the gander. Therefore, if administered on this principle, the "Blasphemy Laws", must prove most beneficent to all concerned, "without distinction of race, colour or religion", as we say in theosophy.

Now, if law is equitable, it must apply im-

partially to all. Are we then to understand that it forbids "to outrage and pain" *anyone's* feelings, or simply those of the Christians? If the former, then it must include Theosophists, Spiritualists, the many millions of *heathens* whom merciful fate has made Her Majesty's subjects, and even the Free-thinkers, and Materialists, some of whom are very thin-skinned. It *cannot* mean the latter, *i.e.*, limit the "law" to the God of the Christians alone; nor would we presume to suspect it of such a sinful bias. For "blasphemy" is a word applying not only to God, Christ and the Holy Ghost, not merely to the Virgin and Saints, but to every God or Goddess. This term, with the same criminal sense attached to it, existed with the Greeks, the Romans, and with the older Egyptians ages before our era. "Thou shalt not revile the *gods*" (plural), stands out prominent in verse 28 of chapter xxii. of *Exodus*, when "God" speaks out from Mount Sinai. So much admitted, what becomes of our friends, the missionaries? If enforced, the law does not promise them a very nice time of it. We pity them, with the Blasphemy Laws suspended over their heads like a sword of Damocles; for, of all the foul-mouthed *blasphemers* against God and the Gods of other nations they are the foremost. Why should they be allowed to break the law against Vishnu, Durga, or any fetish; against Buddha, Mahomet, or even a spook, in whom a spiritualist sincerely recognizes his dead mother, any more than an "infidel" against Jehovah? In the eyes of Law, Hanuman, the monkey-god, has to be protected as much as any of the trinitarian god-heads: otherwise law would be more blindfolded than ever. Moreover, besides his sacredness in the eyes of the teeming millions of India, Hanuman is no less dear to the sensitive hearts of Darwinists; and blasphemy against our first cousin, the tailless baboon, is certain to "hurt the feelings" of Messrs. Allen Grant and Aveling, as much as those of many Hindu theosophists. We grant that he who makes "comic pictures of the crucifixion", commits an offence against the law. But so does he who ridicules Krishna, and misunderstanding the allegory of his Gopi (shepherdesses) speaks foully of him before Hindus. And how about the profane and vulgar jokes uttered from the pulpit by some ministers of the gospels themselves—not about Krishna, but Christ himself?

And here steps in the comical discrepancy between theory and practice, between the dead and living letter of the law. We know of several most offensively "comic" preachers, but have hitherto found "infidels" and *atheists* alone sternly reproofing for it those sinning Christian ministers, whether in England or America.

The world upside down! Profane blasphemy charged upon gospel preachers, the orthodox press keeping silent about it, and an Agnostic alone raising his voice against such clownish proceedings. It is certain that we find more truth in one paragraph of "Saladin's"¹ writings than in half the daily papers of the United Kingdom; more of reverential and true feeling, to whatsoever applied, and more of fine sense for the *fitness of things* in the little finger of that "infidel", than in all the burly, boisterous figure of the Reverend-irreverend Mr. Spurgeon. One is an "agnostic"—a "scoffer at the Bible" he is called; the other a famous Christian preacher. But *Karma* having nought to do with the dead letter of human laws, of civilization or progress, provides on our spinning ball of mud an antidote for every evil, hence a truth-worshipping *infidel*, for every money-making preacher who desecrates his gods. America has its Talmage, described very properly by the *New York "Sun"*² as a "gibbering charlatan", and its Colonel Robert Ingersoll. In England, Talmage's imitators find a stern Nemesis in "Saladin". The Yankee preacher was more than once severely taken to task by infidel papers for leading his flock to heaven not in a reverential spirit, but trying to shorten the long and tedious journey with sundry Biblical anecdotes. Who in New York has forgotten the *farce-pantomime* performed by Talmage on April 15, 1877? We remember it well. His subject was the "trio of Bethany", when each of the three *dramatis personæ* was "mimicked to perfection", as declared by the congregation. Jesus was shown by the reverend harlequin, "making a morning call" on Mary and Martha, throwing himself "on an *ottoman*", then taking up the time of Mary "the lover of ethics", who sat at his feet, and finding himself "*blown up* for this" (*sic*) by Martha, "left to serve alone". Colonel Sandys said the other day in the House of Commons in his speech on Mr. Bradlaugh's Blasphemy Bill which he opposed, that "while we punished those who killed the body, the object of the bill was to allow those who would murder the souls of men to do so with impunity".

Does he think that making fun of *sacred* beliefs by a Christian preacher fills the souls of his listeners with reverence, and *murders it* only when

¹ The fine poet and witty editor of the late *Secular Review*, now the "*Agnostic Journal*." The works of Mr. W. Stewart Ross ("Saladin" e.g., "Woman, Her Glory, Her Shame, and Her God", "Miscellaneous Pamphlets", "God and His Book," etc., etc., will become in the XXth century the most powerful as the most complete vindication of every man and woman called *infidel* in the XIXth.

² *The Sun* of April 6, 1877.

that fun comes from an infidel? The same pious "commoner" reminded the House that: "Under the law of Moses those who committed blasphemy were to be taken out of the camp and stoned to death."

We have not the slightest objection to Protestant fanatics of the Mosaic persuasion, taking the Talmages and Spurgeons, and stoning them to death. We will not even stop to enquire of such a modern Saul, why blame in such a case the Pharisees for acting on that same Mosaic law and crucifying his Christ, or "certain of the Synagogue of the Libertines" for stoning Stephen? But we will simply state this:—If *justice*, like charity, does not stop, "at home", such unfairness as Free-thinkers, Agnostics, Theosophists, and other *infidels* receive generally at the hands of law, will be a subject of the scorn for future history.

For history repeats itself. Spurgeon having poked fun at Paul's *miracles*, we recommend every fair-minded person to procure the *Agnostic Journal* of April 13, and read Saladin's article "At Random", devoted to that favourite preacher. If they would find out the reason why, day by day, religious feeling is dying out in this country, *murdered* as it is in Christian *souls*, let them read it. Reverence is replaced by emotionalism. The Salvationists glorifying Christ on the "light fantastic toe", and Spurgeon's "tabernacle" is all that remains in this Christian land of the Sermon on the Mount. Crucifixion and Calvary are solely represented by that weird combination of hell-fire and "Punch and Judy show", which is pre-eminently Mr. Spurgeon's religion. Who, then, will find these lines by "Saladin" *too* strong?

...Edward Irving was a severe mystic and volcanic Elijah; Charles Spurgeon is a grinning and exoteric Grimaldi. Newly returned from Mentone and gout, he presided over the annual meeting of the Metropolitan Tabernacle Church Auxiliary, held in the Tabernacle. At the commencement of the proceedings he remarked to those about to pray: "Now, it is a cold night, and, if anybody prays very long, somebody will be frozen to death. (Laughter.) I remember that Paul preached a long sermon once, and a young man tumbled out of a window and killed himself. If anybody gets frozen to-night, I am not like Paul, and cannot restore him, so please don't render a miracle necessary, as I cannot perform it." (Laughter.)

Such a jester as this, if he had been alive and in Palestine, contemporary with the "blessed Lord", out of whom he makes such a profit, would have poked the said "blessed Lord" jocularly in the ribs with a "Well, and how are you, old boy from Nazareth?" There would have been Judas, called Iscariot, who carried the bag, and Charles, called Spurgeon, who wore the cap and bells.

I make light of the Galilean fables, because to me they are simply fables; but to Mr. Spurgeon they are "the very word of very God", and it is not for him

to make light of them, even to please the holy mediocrities of the Tabernacle. I venture to recommend to Mr. Spurgeon's devout attention a sentiment to be found in Cicero's *De Legibus*, and which runs thus: *De sacris autem haec sit una sententia, ut conserventur*. As Mr. Spurgeon has all his life been so prayerfully absorbed that he has had no time for study and knows no language save a voluble gush of washer-woman English, I may tell him and his that the words mean, *But let us all concur in this one sentiment, that things sacred be inviolate*.—(Agn. Journal, April 13.)

Amen, we utter, from the bottom of our soul, to this noble advice. "But his pen is dipped in sacrilegious gall!" we heard a clergyman say to us the other day, speaking of "Saladin". "Aye", we answered. "But his is a diamond pen, and the gall of his irony is clear as crystal, free as it is from any other desire than to deal justly and speak the truth." In view of the "blasphemy law" remaining on hand, and the equitable law of this country which makes a libel *more libellous* in proportion to the truth it contains, and especially with an eye to the pecuniary ruin which it entails upon at least one of the parties, there is more heroism and fearless self-abnegation in speaking the truth *pro bono publico*, than in pandering to public hobbies. With the exception, perhaps, of the brave and outspoken editor of the *Pall Mall Gazette* there is no writer in England whom we respect more for such noble-minded fearlessness, and none whose fine wit we admire more than "Saladin's".

But the world, in our day, judges everything on appearance. Motives are held as of no account, and the materialistic tendency is foremost in condemning *à priori* that which clashes with skin-deep propriety and encrusted notions. Nations, men, and ideas all are judged according to our preconceptions, and the lethal emanations of modern civilization kill all goodness and truth. As observed by St. Georges, the savage races are fast disappearing, "killed by the mere contact of civilized man". No doubt, it *must be* a consolation to the Hindu and even the Zulu, to think that all their surviving brethren will die (thanks to the missionary effort) linguists and scholars, if not Christians. A theosophist, a colonist born in Africa, was telling us the other day that a Zulu had offered himself to him as "a boy". This Caffre was a graduate of a college, a Latin, Greek, Hebrew and English scholar. Found unable with all these achievements to cook a dinner or clean boots, the gentleman had to send him away—probably *to starve*. All this has inflated the European with pride. But, as says again the above-quoted writer, "he forgets that Africa is fast becoming Mussulman, and that *Islam*, a kind of granite block which

in its powerful cohesion defies the force of the waves and winds, is refractory to European ideas, which, so far, have never seriously affected it". Europe may yet awaken one day to find itself Mussulman, if not in "durance vile" to the "heathen Chinees". But when the "*inferior races*" have all died out, who, or what shall replace them in the cycle that is to mirror our own?

There are those, also, who with a superficial eye to ancient as also to modern history, slight and disparage everything ever achieved in antiquity. We remember reading about heathen priesthoods; who "built proud towers", instead of "emancipating degraded savages". The Magi of Babylon were contrasted with the "poor Patagonians" and other Christian missions, the former coming out second best in every such comparison. To this it may be answered that if the ancients built "proud towers" so do the moderns; witness, the present Parisian craze, the *Eiffel Tower*. How many human lives the ancient towers cost, no one can tell, but the *Eiffel*, unfinished as it is, has cost in the first year of its existence over one hundred workmen killed. Between the latter and the Babylonian Tower, the palm of superiority in usefulness belongs by rights to the *ziggurat*, the Planet Tower of Nebo's Temple of Borsippa. Between a "proud tower" built to the national God of Wisdom, and another "proud tower" constructed to attract the children of folly—unless it is urged that even modern folly is superior to ancient wisdom—there is room for a diversity of opinions. Furthermore, it is to Chaldean *astrolatry* that modern astrognosy owes its progress, and it is the astronomical calculations of the Magi that became the ground-work of our present mathematical astronomy and have guided discoverers in their researches. As to missions, whether to Patagonia or Anam, Africa or Asia, it is still an open question with the unprejudiced, whether they are a benefit or an evil which Europe confers on the "degraded savages". We seriously doubt whether the "benighted" heathen would not profit more by being left severely alone than by being made (in addition to treason to their earlier beliefs) acquainted with the blessings of rum, whisky and the various ensuing diseases which generally appear in the trail of European missionaries. Every sophistry notwithstanding, a moderately honest *heathen* is nearer the Kingdom of Heaven than a lying, thieving, rascally Christian convert. And—since he is assured that his robes (*i.e.*, crimes) are washed in the blood of Jesus, and is told of God's greater joy "over one sinner that repenteth" than over 99 sinless saints—neither he, nor we, can see why the convert should not profit by the opportunity.

"Who", asks E. Young, "gave in antiquity twenty millions, not at the bidding of an imperious monarch or a tyrannical priesthood, but at the spontaneous call of the national conscience and by the immediate instrumentality of the national will?" the writer adding, that in this "money grant" there is "a moral grandeur that sinks the Pyramids into littleness". O, the pride and the conceit of this our age!

We do not know. Had each of the subscribers to this "money grant" given his "widow's *two mites*", they might claim collectively to have *cast* "more than all", more than any other nation, and await their reward. England being, however, the wealthiest nation in the world, the intrinsic merits of the case seem slightly altered. Twenty millions in a lump represent indeed a mighty engine for good. But such a "money grant" could only gain in Karma, were it to pander less to national pride, and were the nation not to feel itself so exalted for it, in the four quarters of the globe, by hundred-voiced fame trumpeted by public organs. *True* charity opens her purse-strings with an invisible hand, and :

"Finishing its act, exists no more...."

It shuns Fame, and is never ostentatious. Besides which, everything is relative. One million in specie, 3,000 years ago, represented ten-fold more than twenty millions to-day. Twenty millions are a Niagara inundating with Titanic force some popular want, and creating, for the time being, as great a commotion. But, while helping for a certain lapse of time tens of thousands of hungry wretches, even such an enormous sum leaves ten times as many unfortunate, starving wretches still unrelieved.

To such munificent bounties we prefer countries where there are no needy people at all, *e.g.*, those small communities, the remnants of once mighty races, which allow no beggars among their co-religionists—we mean the Parsis. Under the Indian and Buddhist Kings, like Chandragupta and Asoka, people did not wait, as they do now, for a national calamity, to throw the surplus of their overflowing wealth at the head of a portion of the starving and the homeless, but worked steadily on, century after century, building *rest-houses*, digging wells and planting fruit-trees along the roads, wherein the weary pilgrim and the penniless traveller could always find rest and shelter, be fed and *receive* hospitality at the national expense. A little clear stream of cold, healthy water which runs steadily, and is ever ready to refresh parched lips, is more beneficent than the sudden torrent that breaks the dam of national indifference, now and then, by fits and starts.

Thus, if we have to become in the future cycle *that which we already have been*, let this be as in the days of Asoka, not as it is now. But we are reproached with forgetting "*Christian* heroism". Where will you find, we are asked, a parallel to the heroism of the early martyrs and that displayed in our day? We are sorry to contradict this boast like many others. If casual instances of heroism in our century are undeniable, who, on the other hand, dreads death more, as a general rule, than the Christian? The idolater, the Hindu and the Buddhist, in short every Asiatic or African, dies with an indifference and serenity unknown to our Western man. As for "*Christian Heroism*", whether we mean mediæval or modern heroes or heroines, a St. Louis, or a General Gordon, a Joan of Arc, or a Nightingale, there is no need of the adjective to emphasize the substantive. The Christian martyrs were preceded by the idolatrous and even godless Spartans of many virtues, the brave sisters of the Red Cross by the matrons of Rome and Greece. To this day, the daily self-tortures submitted to by the Indian Yogi and the Mussulman Fakir, tortures often lasting through years, throw entirely into the shadow the unavoidable heroism of the Christian martyr, ancient or modern. He who would learn the full meaning of the word "heroism" must read the "*Annals of Rajistan*" by Colonel Tod....

"Render unto Cæsar the things which are Cæsar's, and to God the things that are God's", is a golden rule, but like so many others from the same source, Christians are the first to break it.

Pride and conceit are the two hideous cancers devouring the heart of *civilized* nations, and selfishness is the sword handled by evanescent *personality* to sever the golden thread that links it to immortal INDIVIDUALITY. Old Juvenal must have been a prophet. It is *our* century that he addresses when saying,

"We own thy merits; but we blame beside
Thy mind elate with insolence and pride!"

Pride is the first enemy to itself. Unwilling to hear any one praised in its presence, it falls foul of every rival and does not always come out victorious. "I am *the ONE*, and God's elect", says the proud nation. "I am *the invincible* and the foremost; tremble all ye around me!" Behold, there comes a day when we see it crouching in the dust, bleeding and mangled. "I am the ONE", croaks the private crow in peacock's feathers. "I am *the ONE*—painter, artist, writer, or what not—*par excellence*.... On whomsoever I shed my light, he is singled out by the nations; on whomsoever I turn my back, he is doomed to contempt and oblivion."

Vain conceit and glorification. In the law of Karma as in the truths we find in the gospels, he who is the first will be the last—hereafter. There are those writers whose thoughts, however distasteful to the bigoted majority, will survive many generations; others which, however brilliant and original, will be rejected in the future cycles. Moreover, as the cowl does not make the monk, so the external excellence of a thing does not guarantee the moral beauty of its workman, whether in art or literature. Some of the most eminent poets, philosophers and authors were historically immoral. Rousseau's ethics did not prevent his nature being far from perfect. Edgar Poe is said to have written his best poems in a state verging on *delirium tremens*. George Sand, her magnificent psychological insight, the high moral character of her heroines, and her elevated ideas notwithstanding, could have never claimed the *Monthyon* prize for virtue. Talent, moreover, and especially genius, are no development of any one's present life, of which one ought to feel personally proud, but the fruition of a previous existence, and its illusions are dangerous. "Maya", say the Orientals, "spreads its thickest and most deceitful veils over the most lovely spots and objects in nature." The most beautiful serpents are the most venomous. The *Upas* tree, whose deadly atmosphere kills every living thing that approaches it, is—the Queen of Beauty in the African forests.

Shall we expect the same in the "coming cycle"? Are we doomed to the same evils then that befall us now?

Nevertheless, and though Fichte's speculation will have proved correct and Shelley's "Golden Age" will have dawned upon mankind, still Karma will have its usual way. For we shall have become "the ancients" in our turn, for those who will come long after us. The men of that period will also believe themselves the *only* perfect beings and show scorn to the "Eiffel" as we show scorn to the Babel-tower. Slaves to the *routine*—the established opinions of the day; what they of the next cycle will say and do, will alone be well said and done.

"Wolf! wolf!" will be the cry raised against those who, as we defend the ancients now, will attempt to say a good word for us. And forthwith the finger of scorn and every weapon available will be directed at him who falls off from the beaten track, and at the "blasphemers" who may dare to call by their right names the gods of that cycle, and presume to defend their own ideals. What biographies shall be written of the famous infidels of to-day, one can foresee in reading those of some of England's best poets; e.g., the posthumous opinions passed on Percy Bysshe Shelley.

Yea, he is now accused of what he would have otherwise been praised for, because, forsooth, he wrote in his boyhood "A Defence of Atheism"! *Ergo*, his imagination is said to have carried him "beyond the bounds of reality", and his metaphysics are said to be "without a solid foundation of reason". This amounts to saying that his critics alone know *all* about the landmarks placed by nature between the real and the unreal. This kind of orthodox trigonometrical surveyors of the absolute, who claim to be the only specialists chosen by their God for the setting of boundaries and who are ever ready to sit in judgment over independent metaphysicians, are a feature of our century. In Shelley's case, the metaphysics of the young author of "Queen Mab", described in popular encyclopedias as a "violent and blasphemous attack on Christianity and the Bible", must, of course, have appeared to his infallible judges without "a solid foundation in reason". For them, that "foundation" is in the motto of Tertullian, "*Credo quia absurdum est.*"

Poor, great young Shelley! He who laboured so zealously for several years of his too short life in relieving the poor and consoling the distressed, and who, according to Medwin, would have given his last sixpence to a stranger in want, he is called an *Atheist* for refusing to accept the Bible *literally*! We find, perhaps, a reason for this "Atheism" in the *Conversations Lexicon*, in which Shelley's immortal name is followed by that of Shem, "the eldest son of Noah... said in Scripture to have died at the age of 600 years". The writer of this encyclopedic information (quoted by us *verbatim*) had just indulged in saying that "the censure of extreme presumption can hardly be withheld from a writer who, in his youth, rejects all *established* opinions", such as Biblical chronology we suppose. But the same writer passes without a word of comment and in prudent, if not reverential, silence, the cyclic years of Shem, as indeed he may!

Such is our century, so noisily, but happily for all preparing for its final leap into eternity. Of all past centuries, it is the most smilingly cruel, wicked, immoral, boastful and incongruous. It is the hybrid and unnatural production, the monstrous child of its parents—an honest mother called "medieval superstition" and a dishonest, humbugging father, a profligate impostor, universally known as "modern civilization". This unpaired, odd team which now drags the car of progress through the triumphal arches of our civilization, suggests strange thoughts. Our Oriental turn of mind makes us think, as we gaze at this orthodox piety harnessed together with cool sneering materialism, of a fitting

symbol for our century. We choose it in the colonial productions of European ethics (alas, *living* productions!) known as the *half-castes*. We fancy a coffee-coloured, oily face, looking insolently at the world through an eye-glass. A flat and woolly head, surmounted by a tall hat, enthroned on a pedestal of white-starched collar, shirt, and fashionable satin cravat. Leaning on the arm of this hybrid production, the flat swarthy visage of a mongrel beauty shines under a Parisian bonnet—a pyramid of gauze, gay ribands and plumes. . . .

Indeed, this combination of Asiatic flesh and European array, is no more ludicrous than the bird's-eye view of the moral and intellectual amalgamation of ideas and views as now accepted. Mr. Huxley and the "Woman clothed with the Sun"; the Royal Society and the new prophet of Brighton, who lays letters "before the Lord" and has messages for us in reply "from Jehovah of Hosts"; who signs himself, unblushingly "King Solomon" on letters stamped with the heading, "Sanctuary of Jehovah" (*sic*), and calls the "Mother"—(the said *Solar* "woman") "that accursed thing" and an *abomination*.

Yet their teachings are all authoritative and *orthodox*. Just fancy Mr. Allen Grant trying to persuade General Booth that "life owes its origin to the chemically-separative action of ethereal undulations on the cooled surface of the earth, especially carbonic anhydride and water"; and "le brav' general" of England, arguing that this cannot be so, since this "cooled surface" was only called into being 4000 B.C.; thence, that his (Allen Grant's) "existing diversity of organic forms" was not in the least due, as his new book would make the unwary believe, "to the minute interaction of dynamical laws", but to the dust of the ground, from which "the Lord-God formed the beast of the field" and "every fowl of the air".

These two are the representatives of the goats and the sheep on the Day of Judgment, the Alpha and the Omega of orthodox and correct society in our century. The unfortunates squeezed on the neutral line between these two are steadily kicked and butted by both. *Emotionalism* and *conceit*—one, a nervous disease, the other that feeling which prompts us to swim with the current if we would not pass for retrograde fogeys or infidels—are the powerful weapons in the hands of our pious modern "sheep" and our learned "goats". How many swell the respective ranks merely owing to one or the other of these feelings, is known to their *Karma* alone. . . .

Those who are not to be moved by either hysterical emotion or a holy fear of the multitudes and propriety; those, whom the voice of their conscience—"that still small voice" which, when heard, deafens the mighty roar of the Niagara Falls itself

and will not permit them to lie to their own souls—remain outside. For these there is no hope in this departing age, and they may as well give up all expectation. *They are born out of due time*. Such is the terrible picture presented by our present cycle, now nearing its close, to those from whose eyes the scales of prejudice, preconception and partiality have fallen and who see the truth that lies behind the deceptive appearances of our Western "civilization". But what has the new cycle in store for humanity? Will it be merely a continuation of the present, only in darker and more terrible colours? Or shall a new day dawn for mankind, a day of pure sunlight, of truth, of charity, of true happiness for all? The answer depends mainly on the few Theosophists who, true to their colours through good repute and ill, still fight the battle of Truth against the powers of Darkness.

An infidel paper contains some optimistic words, the last prophecy by Victor Hugo, who is alleged to have said this:

"For four hundred years the human race has not made a step but what has left its plain vestige behind. We enter now upon great centuries. The sixteenth century will be known as the age of painters, the seventeenth will be termed the age of writers, the eighteenth the age of philosophers, the nineteenth the age of apostles and prophets. To satisfy the nineteenth century it is necessary to be the painter of the sixteenth, the writer of the seventeenth, the philosopher of the eighteenth, and it is also necessary, like Louis Blanc, to have the innate and holy love of humanity which constitutes an apostolate, and opens up a prophetic vista into the future. In the twentieth, war will be dead, the scaffold will be dead, animosity will be dead, royalty will be dead, and dogmas will be dead, but man will live. For all, there will be but one country—that country the whole earth; for all, there will be but one hope—that hope the whole heaven.

"All hail, then, to that noble twentieth century which shall own our children, and which our children shall inherit!"

If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy IS ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realise that in these alone can true happiness be found, and never in wealth, possessions or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then, the GOLDEN AGE will be there, indeed.

But if not, then the storm will burst, and our boasted western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded.

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The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*", and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

*"The true Theosophist belongs to no cult
or sect, yet belongs to each and all."*

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration", I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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