

LUCIFER.

ON THE WATCH TOWER.

THE President-Founder arrived at Charing Cross in the evening of June 8th ; he reached Marseilles on May 30th, and went from there to Madrid to see the Madrid Branch and its well-known President Señor Xifré, who has done so much for Theosophy in Spain. The President's journey to England was delayed by a landslip that blocked the railway and shut him up in a Spanish village. He did not, however, waste his time there, as he wrote the Executive Notice that will be found in "Theosophical Activities." The President was met at Charing Cross by the General Secretary of the European Section, and came on to the Sectional Headquarters, where he resides during his stay in England. On the 20th he went over to Holland, to visit the Lodge at Amsterdam, where he is the guest of those faithful workers, Mmes. Meulemann and Windust, and Mr. Fricke.

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The great question as to whether we exist *de jure* or not is set at rest by the existence of an instrument from "the New York Society," placing all authority in the hands of the President-Founder, in whom thus incarnated all the powers of the Society. The perturbed spirits who were not sure if they were constitutionally embodied, or had merely seized on their earthly dwellings after a *de facto* but casual fashion, may therefore rest in peace ; they have a duly-recognised right to their present bodies, and exist *de jure* in a highly respectable way. So here we are at the end of our constitutional troubles, and we may hope to go on at peace, without any further waste of time.

It is interesting to note how in many "savage" races traditions and customs remain indicative of knowledge that has vanished away. Among the Maoris of New Zealand these are specially noticeable, and show very plainly that the ancestors of this remarkable race were possessors of at least some fragments of Occult learning. Ere the colonising English set foot in the islands there were schools of astronomy, mythology, pharmacy and history open to the eldest sons of high priests—the priesthood being hereditary—and schools of agriculture, manufacture, fishing and hunting open to all. In the first-named schools the traditional mantrams, etc., were rehearsed, the most scrupulous care being exercised to preserve the magnetic isolation of the pupils, and the students were examined at intervals, the "pass examination" being a manifestation of the power to kill a person with an invocation. Sacred teaching was given only between sunset and midnight, the teachers were unpaid, and celibacy was enforced on the pupils. The school of astronomy held its sessions from sunset to sunrise; stars were observed and the periods for cropping, bird and fish catching, etc., were fixed. One, two or three women were present to perform religious rites.



ATUA is the One from whom all proceeds, and He began the work of creation in darkness, singing: "Po (darkness) begat Teao (light)." Fourteen are the heavens, and many are the Gods; some live in the heavens and some, for their disobedience, were cast down into the lower worlds and dwell there. There was war in heaven, and the conquered were sent "tumbling down to the worlds below." Blood and fat are man's life and the heart is the seat of the spirit—the "cave of Vishnu." Man's body came from the red earth, and his lungs from the clouds; his heart, kidneys, blood and Spirit were obtained from God by prayer. Man's Soul was to be trained, and He taught: "Educate and build up the Soul, that it may go correctly to the world of Spirits." When I was in New Zealand I sought information about the race that dwelt there ere the white man came, and learned much from some who had studied carefully. The above facts were gathered from John White's monograph, *The Ancient History of the Maoris*.

There has been much discussion on the part played by "heredity" in the production of a criminal class, and vicious qualities are often said to be "inherited." While we must not forget that all manifestation of qualities down here must be made by way of the body, and must therefore be coloured by inherited physical conditions, neither must we forget that mental qualities belong to the Ego, and are brought with it into incarnation. The following statement, as being against the loose popular idea of criminal heredity, may be found interesting :

I have repeatedly seen the most virtuous children of the most vicious parents ; and on the other hand, I have known the children of the most virtuous parents to turn out the most hardened criminals. There is a pretty general and settled conviction among scientific criminologists that moral qualities, purely and simply as moral qualities, are not transmitted. (W. F. M. Round, the Secretary of the National Prison Association in the U.S.A., a penologist of high repute. Quoted in *Forum*.)

This supports the views of the later school of Evolutionists, led by Weissmann, which does not regard virtuous and vicious qualities as transmissible from parents to offspring.

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Often in conversation with orthodox Hindus, I find myself challenged on the possibility of communication with Jīvanmuktas, with Those Who have gained liberation and are free from the compulsory wheel of births and deaths. It may be useful to give here the substance of Shrī Shankarāchārya's commentary on Sūtra 32, Pāda 3, Adhyāya 3 of the *Brahma Sūtras* :

Adhikārika Purushas remain till their duty (Adhikāra) is fulfilled.

The great Teacher remarks that it is stated in the Itihāsas and Purānas that Brahma Gnyānis (knowers of Brahma, hence liberated Souls, or Jīvanmuktas) re-incarnate ; *e.g.*, the Scripture states that the old Rishi named Apantaratamas re-incarnated as Krishna Dvāipāyana, under the orders of Vishnu. It is also stated that Vashishtha, a mind-born son of Brahmā, having lost his body by the curse of Nimi, re-incarnated from Mitra and Varuna, under the orders of Brahmā. It is also stated in the Scripture that Bhrigu Mahārshi and some others, also mind-born sons of Brahmā, re-incarnated in the Varuna sacrifice. Sanatkumāra also, a mind-born son of Brahmā, re-incarnated as Kumārasvāmi, owing to the vow

He Himself made to Rudra. We also read often in the Scripture that Mahârshi Nârada and others re-incarnated. Even in the Vedas we read that Brahma Gnyânîs reincarnate. Some of these reincarnate after leaving the present body ; others, by the power of Yoga, enter other bodies, while still remaining in the present body. All these appear, from the Scripture, to have mastered the meaning of all the Vedas. These—Apantaratamas and others—Who have been ordered to perform the duties necessary for the preservation of the world, remain for the fulfilment of these duties. Just as the Sun, after performing the duties pertaining to the system (Jagat) for one thousand Yugas, at the end of that period enjoys Mukti, without rising or setting ; just as the living Brahma Gnyânîs enjoy Mukti after exhausting their Karma ; so Apantaratamas and others, Who are Îshvaras (Lords) being appointed by Parameshvara (the Supreme Lord) for different duties, remain till the orders are fulfilled, and enjoy Moksha after that.

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This puts it beyond doubt that in the opinion of the great Shankarâchârya it was possible for Jîvanmuktas to remain within the sphere of earth, in order to discharge the duties laid upon Them by supreme authority. In one of the sections of the forthcoming third volume of *The Secret Doctrine*, entitled "The Mystery of Buddha," there is an explanation intensely interesting to all Occult students, dealing in detail with the conditions under which continued work on earth is possible for even the loftiest Souls. In this connexion is also shown the relationship that existed between the Buddha, Shankarâchârya, Jesus, Apollonius of Tyana, and others.

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It is very interesting to find Prof. Roberts-Austen, C.B., F.R.S., lecturing on metals at the Royal Institution, speaking of "certain phases in the life-history of metals," saying that metals and alloys "really present close analogies to living organisms," and affirming "that a future generation will speak of the evolution of metals as we now do of that of animals, and that observers will naturally turn to the sun as the field in which this evolution can best be studied." How delightful, too, to listen to the learned Professor of the nineteenth century speaking with a certain almost affectionate regard of the once-derided alchemists :

If the alchemists constantly draw parallels between living things and metals, it is not because they were ignorant, but because they recognised in metals the possession of attributes which closely resemble those of organisms. "The first alchemists were gnostics, and the old beliefs of Egypt blended with those of Chaldea in the second and third centuries. . . . "Men have being"—constitution—"like metals;" you see how closely metals and life were connected in the minds of the alchemists.

The Professor guards himself against being supposed to attribute consciousness to metals, as he considers that their changes are brought about from outside, while the conduct of conscious beings is guided from within. May be, he will go further after a while, and if not "a future generation" will, and then differences of degree in life will be recognised rather than of kind.

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The Indian Mirror has the following, and one can but wish that all Englishwomen who visit India would speak as sensibly as does Miss Billington :

Miss Billington, who made a careful study of Indian women during her recent tour in this country, makes the following observations bearing on the subject:—The mistake which it invariably seems to me is initially made in approaching the subject of the condition of Indian women, is to adopt a tone of patronage towards them, forgetting always that they possessed a civilization already old when our own began, while there is a tendency to look for the mistakes and shortcomings of the system, rather than to seek the recommendations and advantages which it must undoubtedly own when we bear in mind that it has survived long centuries of revolution, change, and conquest. My own inquiries showed me that in the majority of cases where European education had been accepted, it is seldom accompanied by any desire to set aside old social habits.

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Our brother, Parbati Charun Roy, is publishing some interesting autobiographical sketches in a Spiritualistic magazine, called *The New Age*. He saw a little of H. P. B., and she treated him with the affection which so readily flowed out to all Hindus and to the Indian land. Bâbu Parbati Roy was very much Anglicised at one time, and H. P. B. attacked him on this in an affectionate way; she wrote :

I do fervently hope and pray that some day will find you a good Āryan, and in your *dhoti* again.

Writing in 1888 a warm letter of invitation to Lansdowne Road, she says :

Do come, I shall be so glad, my love for the benighted Hindus having been increasing these years in proportion to your love for the civilization and sciences of those accursed Europeans—the symbol of every evil.

Poor Europeans ! yet she loved many of them well, and they stood by her faithfully to the end. And surely, also Masters have Their disciples in all lands, although more in India than elsewhere.

. . .

The Fifth Annual Convention of the European Section of the Theosophical Society assembled at the Portman Rooms, Baker Street, on July 4th, and was called to order by the President-Founder at 10 a.m. A large number of delegates were present and many members and friends. The President, on taking the chair, was challenged as to his right to take it by a delegate of the Bow Lodge—a challenge at once put aside as unconstitutional. After the roll-call and the election of Messrs. Mead and Glass as Secretaries of the Convention, the General Secretary of the Indian Section, and Dr. Weekes Burnett, the delegate of fifteen of the Branches in America now organizing as the American Section, were received. An attempt of the delegate of the Bow Lodge to have read from the minutes of the last Convention some matter referring to contentions was defeated, and the Chairman then delivered his opening address, an able and conciliatory account of the late troubles and present position of the Theosophical Society.

Dr. Archibald Keightley, President of the H. P. B. Lodge, then asked that a resolution of Mr. Coryn's challenging the *de jure* existence of the Society, should be taken before the election of officers. The President ruled that the motion was out of order, since the President, with the formal approval of his General Council, had already decided that the legal status of the Society was unimpeachable, and their decision was the law of the Society, until the President was impeached, the General Secretaries were discharged, and a new Council had reversed the decision. The President's ruling was hotly challenged, and with rare generosity, the President permitted argument on his ruling, and the final submission of it to the vote of the Convention; it was upheld by

thirty-nine votes to fourteen. The President then informed the Convention that he had received a letter from the President of the new Theosophical Society in America, but that he declined to present it to the Convention, on the ground of the discourteous form of its address, since it was his duty to protect the Society from insult. Another hot set of speeches from Mr. Judge's adherents against the ruling of the Chair followed, and after a time Mrs. Besant rose, and while deferring to the ruling of the Chair, asked that as a matter of courtesy the letter might be read and then laid on the table, although as it contained an attack on members of their body, it could not be accepted and the attack thus endorsed. On this, a division was taken, and by thirty-nine votes to thirteen, Mrs. Besant's proposal was carried. But as the proposal prevented the endorsement by the Convention of Mr. Judge's personal attack on his antagonists, and merely allowed the courtesy of receiving and reading the letter, the delegates of the eight Lodges supporting Mr. Judge, with their friends, left the Convention after an excited protest. The business thereafter went smoothly on; Mr. Mead was unanimously reëlected Secretary, Mr. Cuffe Treasurer, Señor Xifré, Mr. Fricke, M. Arnould, Mr. A. P. Sinnett, and Dr. Wynn Westcott Executive Committee, and Messrs. Faulding and Moore Auditors. Dr. Zander's name was withdrawn from the Committee, as the Swedish Lodges have become a Section of the Theosophical Society, and a congratulatory resolution to the new Section was passed, Count Wachtmeister voicing the fraternal greetings he had brought from Sweden. £50 were then voted to the Headquarters' Treasury at Adyar as a special gift.

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Mr. A. P. Sinnett's appointment to the Vice-Presidency was received with much warmth, and was unanimously recommended by the Convention to the approval of the Lodges. His long membership in the Society, his world-repute as an author, and his character for perfect uprightness and courage, obviously marked him out as the best possible holder of the second place in the Theosophical Society, and it was small wonder that his acceptance of office at the moment when the Society had been so bitterly attacked, roused much enthusiasm, increased still more by the way in which

he replied to the greeting and by his expression of the hope that the effect of all the troubles might be the drawing together more closely of all the members of the Theosophical Society. Mrs. Besant's resolution for a Committee to receive and consider amendments to the Constitution was then adopted in a slightly modified form, and the Committee proposed by her—and previously submitted by her to the Blavatsky Lodge—was agreed to: Dr. Westcott, Dr. Coryn, Messrs. Sinnett, Mead, Firth, Corbett, Jevons, Miss Cooper and herself. At the evening meeting "Reincarnation" was chosen as the subject, and short speeches were made by the President, Messrs. Mead, Kingsland, Firth, B. Keightley, Glass, Leadbeater and Mrs. Besant.

On the second day of the Convention, resolutions of fraternal good wishes were passed unanimously to the new Theosophical Society in America—moved by Mr. Kingsland and seconded by Mrs. Besant—to the loyal Branches of the late American Section of the Theosophical Society, now organising as a new section—proposed by Mrs. Cooper Oakley and seconded by Mr. Firth—and to the Australian Section—proposed by Mrs. Besant and seconded by Mr. Williams, a word of thanks to Countess Wachtmeister and Mr. Staples being included in this. An amendment to the greeting of the loyal Branches in America was moved by a private member, but negated by the unanimous vote of the Lodges. A useful discussion on Theosophical work followed, and the meeting closed with a warm vote of thanks to the President for coming to Europe to defend the Theosophical Society. In the afternoon the annual photograph was taken, and the pleasantest of gatherings passed in conversation and questionings; the evening meeting was held in the large hall of the Portman Rooms, and a very big audience listened to the speeches from the President, Vice-President, the General Secretaries of the European and Indian Sections, and Mrs. Besant, thus closing a Convention which will be memorable in the annals of the Society for the final defeat of the attempts to disrupt the Theosophical Society, and for the drawing closer of the bonds of union in the great majority. And so may the Theosophical Society continue on its way, having shown itself strong to resist alike external and internal attack, with no words of anger for its enemies and safe in the hearts of its friends.

ORPHEUS.

(Continued from p. 286.)

III. ORPHIC WORKS.

THE LOGIA.

I HAVE already in the last chapter spoken of several Syntheses or Symphonies of the Logia of the great teachers of classical antiquity. Now a Logion is a "great saying," and it has precisely the same meaning as Mahâ-vâkyam, the technical term applied to the twelve great mystical utterances of the Upanishads, such as "That art Thou," etc. These Logia were universally recognised as words of wisdom, and were the most sacred legacies of the sages to humanity. They were collected together and formed the most precious "deposits" (*διαθήκαι*) of the various nations, the same term being also given to the Christian Bible.

Thus Herodotus calls Onomacritus a "depository of oracles" (*διαθέτην χρησμῶν*), the word carrying the meaning of "one who arranges," corresponding to the term Vyâsa in Sanskrit. These collections of Logia were then generally called "deposits," the word also bearing the meaning of "testaments" as containing the divine will or dispensation. The same word is used by Strabo (x. 482) of the Laws of Lycurgus, and ecclesiastical writers refer to the canonical books as *ἐνδιάθετοι* (Eusebius, *Chron.* p. 99a). Hence it is that the commentators or arrangers of these scriptures are called *διαθέται*, the name applied by Herodotus to Onomacritus. Grotius declares that the term (*δαθήκη*) was applied by the Orphics and Pythagoreans to such sacred laws (*cf.* Jablonski, ii. 397).

These collections were also called Sacred Utterances (*Ἱεροὶ Λόγοι*), and Clemens Alexandrinus refers to one such saying of Orpheus as "that truly sacred utterance" (*τὸν ὄντως ἱερὸν λόγον*)—Lobeck, *op. cit.*, p. 714).

SECRET WORKS.

Such books were very carefully guarded and were the secret scriptures or bibles of many states. Cicero (*De Div.*, i. 44) speaks of such a Bible of the Veii. The Athenians, in the time of the kings, possessed a similar Bible of Logia (Herodotus, v. 90), and Dinarchus (*Or. c. Demost.* 91. 20) tells us that the safety of the state depended on this secret scripture (*ἀπορρήτους διαθήκας*). These occult sayings (*ἀπόθερα ἔπη*) are further called by Suidas (*σὺδ νοσ.*) "withdrawn volumes" (*βιβλία ἀνακεχωρηκότα*), that is to say, books withdrawn from public perusal, or in other words, apocryphal, hidden or secret (*ἀπόκρυφα*). And not only was this the case with the ancient writings themselves, but also with the commentaries upon them, and by degrees with everything referring to them, until finally we find Themistius, the Rhetorician, in the fourth century, speaking of that "mass of archaic wisdom not open to the public or in general circulation, but scarce and occult" (*στίφος ἀρχαίας σοφίας οὐ κοινῆς οὐδὲ ἐν μέσῳ κυλινδουμένης ἀλλὰ σπανίου καὶ ἀποθέτου*—Themist., *Or.*, iv 60).

To the same class of writing we must undoubtedly refer the most precious of the Orphic scriptures, especially as we find that the Hymns were used in the Mysteries. But besides these there was a host of works on various and widely differing subjects, generally referred to Orpheus, of the majority of which we only possess the titles. The following list of such works is taken from Lobeck (*op. cit.*, pp. 361-410).

LIST OF WORKS.

1. *Amocopia* (*Ἀμοκοπία*): a title of unknown meaning. Perhaps it signifies the "Art of the Good Shepherd" (*Ἀμνοσκοπία*), *ἄμνος* meaning "a lamb," and *σκοπία* "watching"; or it may mean "divination by sheep."
2. *The Argolid* (*Ἀργολικά*): probably an epic poem.
3. *The Argonauts* (*Ἀργοναυτικά*): the famous Argonautic Expedition.
4. *The Laws of the Stars* (*Ἀστρονομικά*).
5. *The Bacchic Rites* (*Βακχικά*).
6. *On Plants* (*Περὶ Βοτανῶν*).
7. *Agriculture* (*Γεωπονικά*): especially dealing with the influence of the moon. See no. 11.

8. *The Deposits* (Διαθήκαι): see under heading "Logia."
9. *The Net* (Δίκτυον): see no. 28.
10. *Twin Natures* (Διφυή).
11. *The Twelve Year Cycles* (Δωδεκαετηρίδες); *Works and Days* (Ἔργα καὶ Ἡμέραι), the appropriate days for planting, etc; and *The Calendar* (Ἐφημερίδες).

Such works were usually referred to under the general title "Agriculture" (περὶ γεωργίας); nor were they mere treatises on farming, but dealt with nature-workings and the alchemy of the unseen forces of the world-envelope. Thus the famous *Book of Nabathæan Agriculture* dealt with the *worship* of the Babylonians. This book is stated by the Arabic translator (904 A.D.), Abû-Bekr A'hmed ben 'Ali ben Wa'hschîjah el Kâsdani, or the Chaldæan, to have been written in Nabathæan or ancient Chaldæic, to have consisted of nine volumes, and to have been compiled by three sages, between the first and last of whom elapsed no less than 18,000 years. (See Chwolsohn's *Die Ssabier und der Ssabismus*, 2 vols., 8vo., Petersburg, 1856, ii. 705.) This book dealt not only with agriculture but with religious worship, magical rites and invocations, the occult powers of herbs and plants, etc. (See LUCIFER, xiii. 381, art. "Ssabians and Ssabianism.") Moreover we should recollect that the great hero in the Eleusinian Mysteries was Triptolemus (Pliny, *Hist. Nat.*, vii. 56; Callimachus, *Hymn. in Cererem*, 22; Virgil, *Georg.*, i. 19), who was fabled to have taught mankind "agriculture," in other words all the arts and sciences. He was the first priest of the Great Mother, to whom she imparted all her mysteries. Triptolemus is generally represented as mounted on a winged car drawn by serpents (*Élite Ceramographique*, iii. 48-68; Gerhard, *Auserles. Vasenbilder*, tab. 41 sq.). This is evidently a mythological reminiscence of the "divine men" who taught primitive humanity all its arts and sciences.

12. *The Epigrams* (Ἐπιγράμματα).
13. *The Theogony* (Θεογονία): the degrees of the divine emanation, or the genealogy of the divine powers.
14. *The Enthronings of the Great Mother* (Θρονισμοὶ Μητρῶοι): this refers to the mystic rite known as "Incathedration," which Dion Chrysostom mentions (*Or.*, xii. 387). The adepts (οἱ τελούντες) enthroned the candidate (τὸν μνούμενον)

and circled round him in a mystic dance. In the same passage Dion speaks of the accompaniment of strange mystic sounds and alternations of light and darkness (πολλῶν δὲ ἀκούοντα ποιούτων φωνῶν, σκότους τε καὶ φωτὸς ἐνάλλαξ αὐτῶ φαινομένων). It was no doubt a ceremony representing cosmic phenomena and their application to spiritual development, the candidate representing the sun and the enactors of the drama representing the planets; or in other words the glorification of the conquering sun, or perfected aspirant, by the subordinate powers. Proclus, in *Plat. Theol.* (vi. 13), speaking of the order to which the Corybantic powers belonged, writes: "Plato, being persuaded by the mysteries, and by what is performed in them, indicates concerning these unpolluted Gods. . . . In the Euthydemus he makes mention of the collocation on a throne, which is performed in the Corybantic mysteries."

15. *Incensing* (Θηπολικόν).
16. *The Sacred Sayings* (Ἱεροὶ Λόγοι): see under "Logia."
- 17 and 18. *The Sacred Vestiture* (Ἱεροστολικά), and *The Rite of the Girdle* (Καταξωστικόν): candidates on their initiation were invested with a band or cord. This reminds us of the Brâhmanical thread and Pârsî kusti. It may also have reference to the symbolical draping of the temple statues.
19. *The Descent into Hades* (Κατάβασις εἰς Ἄδου):
20. *The Earth-Regions* (Κλίσεις Κοσμικαί): Astrologers assigned seven regions or "climates" (*climata*, κλίσεις) to the Earth. It has been suggested, however, that the proper reading is Κτίσεις Κοσμικαί, which would make the work treat of "The Building of the Kosmos."
21. *The Corybantics* (Κορυβαντικά): probably having reference to the "enthronings" and the myth of the Corybantes, who guarded the cradle of the young Bacchus with circle dances and musical sounds.
22. *The Cup* (Κρατήρ): this was also the title of one of the Hermetic works. It is the Cup offered by the Deity to the souls, from which they drink the wine of wisdom. This may be compared with the symbology of the Grail Legend, and will be treated of later on. It also refers to the World-Soul,

23. *On Precious Stones* (Λιθικά): the nature and engraving of precious stones as talismans.
24. *On Myth-making* (Μυθοποιία): that is to say, the art and rules of the making of myths or sacred narratives.
25. *Temple-Building* (Νεωτεκτικά): this reminds us of the famous "canon of proportion" known to the temple-architects of antiquity, but difficult now to discover (*cf.* M. Vitruvius Pollio, *De Architectura*, ix.).
26. *The Art of Names* (Ὀνομαστικά): treating of the names of the gods and their interpretation.
27. *The Orphic Oaths* (Ὀρκοὶ Ὀρφικοί): the oaths or pledges taken in the Mysteries.
28. *The Veil* (Πέπλος): in the public processions of the Panathenæa this famous mystic Veil or Web (*cf.* no. 9) was borne aloft like the sail of a galley, but this was only the symbol. Mystically it signified the Veil of the Universe studded with stars, the many-coloured Veil of Nature (*cf.* Philo, *De Som.*, i., p. 92, vol. v. Pfeiff.—τὸ παμπούκιλον ὕφασμα, τουτονὶ τὸν κόσμον). This was the famous Veil of Isis, that no "mortal" had raised, for that Veil was the Spiritual Vesture of the man himself, and to raise it he had to transcend the limits of individuality, break the bonds of death, and so become *immortal*. Eschenbach (p. 51) is also quite correct in referring this to the famous Net of Vulcan in which Mars and Venus were taken, and the gods (cosmic powers) laughed in high Olympus. Aristotle, quoting the Orphic writings, speaks of the "animal born in the webs of the net" (*De Gen. Anim.*, II. i. 613 c.). Photius (clxxxv.) tells us that the book of Dionysius Ægeensis, entitled *Netting* (Δικτυακά), treated of the generation of mortals. And Plato himself (*Tim.*, p. 1079. F.) likens the intertwining of the nerves, veins and arteries, to the "net work of a basket" or a bird cage. Johannes Protospatharius, *Hes. Opp.* v. 777) says that: "Homer calls Nature a woman, weaving a web with purple threads (our bodies with crimson fluids [lit. blood]), on a marble loom (our bones)." And Hippolytus (*De Antichr.*, iii. 6. Fabr.) speaks of the "warp and woof, the flesh woven by the spirit." But all these are only

the lower correspondences of the real Web of Destiny, which resides in the spiritual nature itself.

29. *On Earthquakes* (Περὶ Σεισμῶν).
30. *The Sphere* (Σφαῖρα).
31. *Songs of Deliverance* (Σωτήρια).
32. *The Mystic Rites* (Τελεταί): see no. 34.
33. *The Triads* (Τριαγμοί).
34. *The Hymns* (Ἕμνοι): these Hymns were used in the Mysteries, as may be seen from the following arguments, which I have summarized from Taylor's introduction to *The Mystical Hymns of Orpheus* (pp. xxxiv-xxxix).

Lycomedes says that these Hymns were used in the sacred rites pertaining to Ceres, *i.e.*, the Eleusinia, an honour not accorded to the Homeric hymns, although the latter were the more elegant. And this is borne out by Pausanias (*Attica*, xxxvii.), who, stating "that it is not lawful to ascribe the invention of beans to Ceres," remarks: "he who has been initiated into the Eleusinian mysteries, *or has read the poems called Orphic*, will know what I mean." Porphyry (*De Abstinencia*, iv.) tells us that beans were forbidden in the Eleusinia. Again, Suidas informs us that the word τελετή signifies *a mystic sacrifice, the greatest and most venerable of all*. This word, or its cognates, occurs in nearly every Hymn, and Proclus (in *Plat. Theol.* and in *Comm. in Alcibiad.*), whenever he speaks of the Eleusinia, calls them the most holy "Teletai" (ἀγιώταται τελεταί). In fact, the Thryllitian MS. calls the Hymns "Teletai," and Scaliger remarks that they contain nothing but such invocations as were used in the Mysteries. Moreover, Demosthenes (*Or. c. Aristogit.*) speaks of "Orpheus, our instructor in most holy Teletai." Further, it is evident from several of the Hymns that the rites enjoined in them were performed at night. Now the lesser mysteries, or those in which the drama of the rape of Proserpine was enacted, were performed at night, and Sallust (*De Diis et Mundo*, iv.) informs us that this drama represented the "descent of souls"—which mystic descent is said by Plato in the *Republic* (Bk. x.) to take place at midnight. From all of which I think it may be fairly concluded "that these Hymns not only pertained to the Mysteries, but that they were used in the celebration of the Eleusinian, which, by way of eminence (κατ' ἐξοχήν) were called *The Mysteries*, without any other note of dis-

inction." And I may further add that this disposes entirely of the theory that the Orphics had nothing to do with the Eleusinia proper.

35. *The Physics* (Φυσικά): not in our sense of the word. "Those who investigated the hidden powers, laws and sympathies of Nature were called Physici" (*qui occultas verum naturalium vires rationesque et sympathias scrutantur, Physici dici solent.*—Lobeck, *op. cit.*, p. 753).
36. *The Oracles* (Χρησμοί).
37. *Oomancy* (Ὀοσκοπικά): divination by means of the eggs of certain birds. The white of the egg was used by the clairvoyant priest as a mirror of futurity.

ALL THAT IS LEFT TO US.

Such are the titles of the works classed under the vague heading "Orphic." Nearly all are known by their title only, not a line of their texts remains, and scholars busy themselves with ascribing even such scraps of the flotsam and jetsam from the great wrecks of antiquity to some slightly known or entirely obscure writer who compiled a work (also now lost) with a somewhat similar title. The texts that do remain may be found in any *Orphei Opera Omnia*, as, for instance, of Gesner, and consist of simply the *Argonautica*, *Hymni*, *Libellus de Lapidibus* and some *Fragmenta*, on all of which the brains of scholasticism have been employed more to prove external illegitimacy than internal consanguinity. The *Argonautica* (not to be confounded with the well-known poem by Apollonius Rhodius) contain 1,373 verses; the Hymns are generally given as eighty-six in number, nearly all being very short; the *Lithica* consist of a "proem" of ninety lines, a "hypothesis" of seventy-nine, and descriptions of twenty stones, varying from 129 to four lines. The real Hymns of the Mysteries (whether we possess correct translations of the actual Hymns in those now remaining is extremely doubtful) were guarded with great secrecy (*sub sancti silentii sacramento commendata mystis*—Gesner in *Prolegg.* p. xxvii.). Suidas says that the *Lithica* were included in the "Teletai," that is to say, had to do with the same rites, and we are told that such talismans are without efficacy if not properly "consecrated." Students of the Kabalah of the Jews and Chaldæans, and of the Mantra-vidyâ of

the Hindus, will then very easily comprehend the connection between the "hymns" and "engraving" of talismans, and it may be further deduced, if it were not immediately apparent, that the Hymns were of the same nature as the Mantras of the *Rig Veda*.

'ORPHEUS' THE 'INVENTOR.'

From a consideration of the titles and nature of the books ascribed to Orpheus, it is not surprising to find him spoken of as the "inventor" of all the arts and sciences, and the father of civilization. He was the poet, the interpreter of the fates, the master of the healing art and the inaugurator of mystic ritual. He, therefore, invented the measures of sacred verse, he was the teacher of Mantravidyâ; he discovered the alphabet, was the maker of hieroglyphics and symbols; he wrote down the prophecies and oracles, and devised the means of purifying the soul and the body; he was the high priest of all mystic rites, the king-initiator. What matter of surprise, then, is it that all such attainments and such powers were summed up in the one word "magic."

'ORPHEUS' THE 'MAGICIAN.'

As Apuleius (*Apol.*, i. 326) says: "They who study providence in human affairs with greater care (than others) and approach the divine powers (*deos*) with greater frequency, are vulgarly called magicians (*Magos*), as were of old Epimenides and Orpheus, and Pythagoras and Ostanés." And Apollonius (*Epp.*, xvi. 390) says that the "followers of Orpheus should be called magicians (*μάγους*)." Pausanias (vi. 20) further cites an Egyptian opinion that "Orpheus was skilled in magic," and Dio, Maximus, Heraclides, Quintilian, and Macrobius, say that it was not the wild beasts that were charmed, so much as that men of a wild and unruly nature were brought back to a milder form of life by Orpheus. Euripides (*Cyclop.*, 639) speaks of the "spell of Orpheus" (*ἐπιφθὴ Ὀρφικῆ*) which the Satyrs desired to possess. It is a power that works of its own will, like the "thunder-bolt," and reminds us of Thor's Hammer, the Miölnir, symbolized in the East by the Svastika 卐 , and recalls the Âgneyâstra, the "fire weapons," or magic powers, spoken of in the Purânas and Râmâyana (see Wilson's *Specimens of the Hindu Theatre*, i. 297; and *The Dream of Râvan*,

pp. 120-137). These Astras or "supernatural weapons" were the higher powers of that art of which the lowest effects are seen in "hypnotic suggestion," etc., and the science is known in Sanskrit as Astra-vidyâ.

THE OPINIONS OF THE KABALISTS.

It will not be out of place to record here the opinions of three learned Kabalists on Orpheus. First, then, let us summon Picus Mirandulanus into court (*Opp.*, p. 106, Ed. Basil):

"Although it is not permitted us to publicly explain the secrets of magic, which we in the first place extracted from the Hymns of Orpheus, nevertheless it will be of advantage to indicate their nature by hints drawn from the leading ideas of his aphorisms, in order to engage the attention of contemplative minds. The names of the gods, of whom Orpheus sings, are not the titles of deceiving demons but the designations of divine virtues. Just as the Psalms of David are admirably designed for the 'work' of the Kabalah, so are the Hymns of Orpheus for natural magic. The number of the Hymns of Orpheus [?88] is the same as the number by which the three-fold deity created the æon, numerated under the form of the Pythagorean quaternary. He who does not know perfectly how to intellectualize sensible properties by the method of occult analogy, will never arrive at the real meaning of the Hymns of Orpheus. The Curetes of Orpheus are the same as the powers of Dionysius. The Orphic Typhon is the same as the Zamael of the Kabalah. The Night of Orpheus is the En Suph of the Kabalah," etc.

And we may add that the Pseudo-Dionysius, whose works were the source of mediæval Christian mysticism, and were held in the greatest reverence by Thomas Aquinas, Tauler and Meister Eckhart, were copied from the order of the divine hierarchies as set forth by Plotinus, Jamblichus, and Proclus, who all, through Plato and Pythagoras, based themselves on Orpheus.

Next Cornelius Agrippa of Nettesheim writes as follows in his *Philosophia Occulta* (II. lviii. 203):

"The names of celestial souls are many and diverse on account of their manifold powers and virtues with regard to lower objects. Hence have they been allotted the diverse names which the ancients used in their hymns and invocations. In this connection we make

remark that every soul of this kind is said, according to the Orphic theology, to have a double virtue, polarized into an intellectual and a vivifying nature. Thus we find in the heavenly spheres the Cribronian Bacchus (Λικνίτης) and the muse Calliope, and in the heaven of [fixed] stars Picionius (Περικιώνιος) and Urania. In the heaven of Saturn, Amphietus and Polyhymnia; in the heaven of Jupiter, Sabasius and Terpsichore; in the heaven of Mars, Bassarius and Clio," etc.

Finally Athenasius Kircher, in his explanation of the Isiaic Tablet, writes as follows (*Œd. Œ.*, iii. 123):

"All this, Orpheus correctly and graphically describes: 'Holy Lady, many-named, sceptre-bearer of the famous pole, thou, who holdest the midmost throne of all; Lord, who from the Bear holdest the seals of the nine!' And Hecatæus, quoted by Clemens Alexandrinus, tells us that the polar plane was, among the Egyptians, indicated by an ennead [or hierarchy of nine], and Psellus that the all-embracing power of the Bear rules with nine holy seals."

From these opinions we learn that those who had a knowledge of occult nature took a totally different view of the Orphic Hymns and writings from the mere scholiast, philologer or archæologist. It is further interesting to note that Picus refers to the Psalms as having certain magical properties; in other words, the Psalms were originally Songs of Initiation and invocations, like the Mantras of the *Rig Veda*. I was recently told at Rome by a learned priest, that a musician had just re-discovered the ancient rhythm (called by the Hindus Svara) of the Psalms, that, although this was known to have existed in antiquity, no scholar had been able to discover it, but that musical genius had at last come to the help of the incapacity of scholarship. Moreover, that the old "bulls" of the Pope had a certain rhythm, and without this rhythm none were genuine. That is to say that the Pope when speaking *ex cathedrâ* was supposed to be under a certain *afflatus* or inspiration.

IV. GENERAL REMARKS ON ORPHIC THEOLOGY. ORPHIC SYMBOLISM.

Taylor says that the Grecian theology was first "mystically and symbolically" promulgated by Orpheus, and so at once goes to

the root of the whole matter. To understand that theology, therefore, we must treat it from the point of view of mysticism and symbolism, for no other method is capable of extracting its meaning. Moreover, in this we only follow the methods and opinions of its own adepts, for, as Proclus says: "The whole theology of the Greeks is the child of Orphic mystagogy; Pythagoras being first taught the 'orgies' of the gods ['orgies' signifying 'burstings forth' or 'emanations,' from *δργάω*] by Aglaophemus, and next Plato receiving the perfect science concerning such things from the Pythagorean and Orphic writings" (quoted by Lobeck, p. 723; who unfortunately gives no reference, and so far I have not been able to discover the passage in Proclus).

These symbolical Orphic fables have for ages baffled the intelligence of rationalistic literalists, and shocked the prudery of ecclesiastics who, erroneously regarding the Jewish myths as actual realities, have fallen into the same error with regard to the fables of Orpheus. Nonnus states the simple fact in saying (*Expos. in II. Invest. c. xviii. 526*): "Orpheus describes the series of powers, and the modes, energisings and powers of being, by means of fabulous symbols; and these fables he composes not without shameful obscenity." This "shameful obscenity," refers to the stories of rape, incest, dismemberment, etc., of the Gods, so familiar to us in Grecian mythology; all of which things would be highly improper, if recited of men or anthropomorphic entities, but which are at once removed from such a gross interpretation, when understood as symbolical representations of the emanations of divine and lesser powers, and the interactions of occult natures. It is contrary to the most elementary ideas of justice to ascribe thoughts and intentions to the ancient makers of these myths, which only exist in the prurient minds and ignorant misconceptions of posterity.

Thus we find Proclus (*Theol.*, I. iv. 9) writing, "the Orphic method aimed at revealing divine things by means of symbols, a method common to all writers of divine lore (*θεομυσίας*)"; and Plutarch (*De Pyth. Orac.*, xviii.), "formerly the wisdom-lovers exposed their doctrines and teachings in poetical fictions, as, for example, Orpheus and Hesiod and Parmenides"; and Julian, the so-called apostate (*Or.*, vii. 215*b*), "many of the philosophers and theologians were myth-makers, as Orpheus," etc. In the same

Oration (217), he continues, "concerning the myths of the Mysteries which Orpheus handed down to us, in the very things which in these myths are most incongruous, he drew nearest the truth. For just in proportion as the enigma is more paradoxical and wonderful, so does he warn us to distrust the appearance, and seek for the hidden meaning." Philostratus also (*Heroic.*, ii., 693) asserts that, in reading the disputes among the Gods in the *Iliad*, we must remember that the poet "was philosophising in the Orphic manner"; and Plutarch (*De Dædal.*, Frag. IX. i. 754) tells us that, the most ancient philosophers have covered up their teachings in a lattice-work of fables and symbols, especially instancing the Orphic writings and the Phrygian myths—"that ancient natural science both among the Greeks and foreigners was for the most part hidden in myths—an occult and mysterious theology containing an enigmatical and hidden meaning—is clear from the Orphic poems and the Egyptian and Phrygian treatises."

PHALLICISM.

These myths were not only set forth in verse and prose, but were also represented pictorially and in sculpture in the Adyta of the temples. And though it can be argued that in a pure state of society, in which the nature and interaction of divine and lesser powers could be taught, such myths and symbols could be understood without damage to morals, nevertheless, in a degenerate age, when the meaning of these symbols was forgotten, grave dangers arose, and the insanity of phallicism inoculated its virus into the community. Of such symbolical pictures and sculptures we hear of a number in antiquity, and even to-day they are to be found in Hindu temples. Against such abuses the Christian fathers, ignorant of the original intent, and seeing only the evil effect (an effect due to the impure minds of the populace of their day and not to the devisers of the myths) arrayed themselves. They especially instanced a picture of Zeus and Hera in the temple of Samos, which Chrysippus, the Stoic, long before their time, in the third century B.C., had already explained as representing the reception of the divine intellections (*σπερματικούς λόγους*) by primordial matter for the creation of the universe, "for matter is Hera and deity is Zeus." (Cf. Clemens, *Homil.*, V. xviii. 667, and Origen, *Contra Celsum*,

IV. xlvi. 540, Ed. Spencer.) And Eustathius (ad. Dion v. 1) quotes an Orphic fragment which speaks of "the circle of tireless glorious-streaming Ocean, which pouring round Earth clasps her within the embraces of his circling eddies"—where Ocean represents the demiurgic Zeus and Earth his consort Hera.

And so we find Proclus (in *Polit.*, p. 388) writing "all that Homer says of the intercourse of Zeus and Hera is stated theologically," that is to say symbolically and mystically. And again (in *Parm.*, ii. 214, Cousin, vol. iv.): "Theologists symbolise these things by means of 'sacred marriages.' In brief the interaction of Divine causation is mystically called 'marriage.' And when they see this interaction taking place among elements of the same kind, they call it the 'marriage' of Hera and Zeus, of Heaven and Earth, of Cronus and Rhea; but when between lower and higher, they call it the 'marriage' of Zeus and Demeter; and when of superior with inferior they designate it the 'marriage' of Zeus and Core."

IDOL-WORSHIP.

The statues in the Mysteries were also of a symbolical character, and Zosimus (v. 41), in the fifth century, when relating the sack of Rome by Alaric, king of the Visigoths, laments that, "the statues consecrated by the holy mysteries, with the downfall of these mysteries, were soulless, and without efficacy." The consecration of such statues and symbols pertained to the art of theurgy, which may throw some light on 'idol-worship.' And Proclus tells us (in *Crat.*, p. 28) that, "the adepts placed such 'organs' in sympathetic relation with the gods, and held them (*e.g.*, the shuttle, the sceptre and the key) as symbols of the divine powers." And Taylor, referring to the same passage of Proclus, writes (*Myst. Hymn.*, p. 52, n.): "Initiators into the Mysteries, in order that sensibles might sympathise with the Gods, employed the shuttle as a signature of *separating*, a cup of *vivific*, a sceptre of *ruling* and a key of *guardian* power. Hence Pluto, as guardian of the earth, is here said to be the keeper of the earth's keys." Perhaps students of the Tarot may trace the signatures of the four suits in the above symbols.

Into such statues it was believed that a "soul" or "divine power" entered, the technical term for such "immixture" or

“insinuation” (εἰσρκμοις) being the same as that employed for the reincarnation of the soul into a body. This may be compared to the Hindu theory of Â-vesha and Â-veshana, which the western dictionaries explain as “possession by devils,” and the pandits as the taking possession of a body by a soul, either that pertaining to the body, or that of another person.

G. R. S. MEAD.

(To be continued.)

It is very curious to notice the hostility with which Theosophy is regarded by the ordinary pressman. Dr. Dorman has just written a book entitled *From Matter to Mind*, giving the “main outline of some of the principles of physiology, psychology, and general philosophy.” *The Daily Chronicle* bestows considerable praise upon the book, but declares that “Dr. Dorman’s dictum as to the dominance of reason is falsified in the lamentable weakness of much of the second part of this book. . . . Worst of all is the chapter which indicates a lurking sympathy with a credulity affronting to reason and degrading to faith. For only sympathy, or at least the feeling that there may be ‘something in it,’ can explain the pages wasted in exposition of that bundle of logomachies and numerical quiddities grouped under the misused term ‘Theosophy.’” And so on, and so on. The lack of training in sustained thought is at the root of the difficulty of understanding Theosophy so often displayed by small critics, but one would have thought that *The Daily Chronicle* would have had on its staff a literary man capable of reviewing philosophical works. It is good to see that the ancient teaching is finding its way into modern scientific books.

THE PRAYAG LETTER.

MR. JUDGE challenged me to give my opinion on this letter, but—acting within his right as Editor—excluded from the columns of the *Path* my answer to his challenge. Not only so, but he reverses my answer—and this is outside his right as Editor—by saying that I allege the message to be non-genuine, “and thus walks beside Col. Olcott in abuse of H. P. B.” In my answer I said very distinctly: “I do not regard the letter as genuine, *but I have never attributed it to H. P. B.*” (italics in article), and I went on to give my reasons, drawn almost entirely from H.P. B.’s own writings, for not regarding the letter as authentic. I do not complain that Mr. Judge should suppress my answer, nor that he should convey to his readers’ minds the opposite of my statement about H. P. B. ; for I know that it is necessary to his position that I should be represented as attacking my dear friend and teacher, and that those who do not see my own words should be confirmed in their belief in this industriously-propagated delusion.

The publication of the letter, if it should be regarded as from H. P. B., may do some harm to the Theosophical Society in India, and will certainly injure her memory, as it is in flagrant contradiction with her definite and published teachings. The recipients of it wisely kept it to themselves, and thus little harm was done by it, beyond the shutting out of the Theosophical Society of a few men who would have been useful members. The gentleman who sent it to Mr. Judge is much distressed at the use that has been made of it, and the best that can now be done to repair the mischief is to publish Mr. Judge’s own letters about it, which will show how anxious he was a short time ago that it should not be regarded as anti-Brāhmanical.

His second letter is an admirable one, and puts the matters in question in a very clear light. In the third, two points are interest-

ing; one, that in January, 1894, Mr. Judge frankly stated that he was not in a position to ask as to the genuineness of the letter, and the second his statement that the channel through which a message comes may distort the intended meaning of it— a view which, from the context, was intended to depreciate this particular message, and which, taken in conjunction with Mr. Judge's present declaration that the message came through H. P. B., seems to put him in the position taken by Col. Olcott, and for which he so bitterly attacks the latter.

ANNIE BESANT.

LETTER I.

LONDON.

July 4th, 1893.

DEAR SIR,—I beg to thank you for writing to me and enclosing a copy of a message sent some years ago to the Hindu members of the Prayag Theosophical Society. On reading yours I at once felt a confidence that you were making me a correct report of the matter, but as important interests and probably events are involved, I deemed it my duty to examine the original, so that I might be able to say I had seen that with my own eyes. That examination I cannot make in time for the next mail, and have therefore to beg your indulgence and allowance of delay in replying directly to your questions. Being here in London to attend a convention of the Theosophical Society, yours was forwarded to me from New York.

I have read your letter with very great interest. But I do not retreat from my circular, nor do I think the letter you copy for me alters either the circular or the position of things. It was not because you or others were professors of orthodox Brahmanism that that letter spoke as it did; nor was it because Buddhism in its exoteric sense is the religion of the Masters. The letter distinctly speaks of esoteric Buddhism, and that must be the same as esoteric Brahmanism. I should be forced to conclude that the writer of that letter was neither an exoteric Buddhist or Brahman. Further than the above, for many years I have known that the Masters are neither of above.

I would ask you to wait a little longer until I have seen the original here and formed my views a little more.

I am,

Sincerely,

(Signed)

WILLIAM Q. JUDGE.

LETTER II.

THEOSOPHICAL SOCIETY, AMERICAN SECTION,
 GENERAL SECRETARY'S OFFICE,
 HEAD QUARTERS: 144, MADISON AVENUE,
 NEW YORK.

September 28th, 1893.

MY DEAR SIR,—This letter should have gone some weeks ago, but by a curious accident after having written it, it was rolled into the back of my desk, in a manner which prevented me from getting it, and thus I have had to re-write it as I had no time to take my desk apart. I promised in London to answer you more at length. I have read your letter very carefully, and beg to say :

(1st) Inasmuch as you have never published the message you copy, it cannot be possible that that message is the cause of any opposition from the Brahmanical community, however much effect it may have had on you.

(2nd) I think you are altogether mistaken in supposing that the letter quoted asks any one to become a *Nastika*. I do not think it does. If you construe esoteric Buddhism to be the same as outside Buddhism, you might be right, but the whole of the letter speaks of inner Buddhism, which to my knowledge and from my investigation, is the contrary of *Nastikism*. The reference in the letter to Buddhism and Nastikism is, I think, meant for irony and nothing more.

(3rd) If you will look at the matter from an entirely outside point of view, not as an orthodox Brahmin but simply as a thinker, is it not quite true that there are thousands of "fakeers," Sannyinis, and Sadhus leading the most pure lives, and yet being as they are in the path of error, never having had an opportunity to meet, see, or even hear of any of the Rishis? This is because these devotees follow a set of practices based upon some particular system of religion, and that clouds their minds from the real truth. It is the same with the Buddhist devotees who, sticking to a particular system of metaphysics, are clouded as to the truth. It must also be the same with many Brahmins. Is it not true that a sincere belief may be erroneous, and that its very sincerity will prevent the believer from seeing the highest truth? Furthermore, is it not a fact, that the Rishis, sages and Mahatmas are above all systems of Philosophy, Metaphysics and Religion? This is stated in the Vedas. It seems to me that in the letter quoted the intention was to show that many Brahmins who depended too much on orthodoxy could not get at the final truth, however sincere.

I believe most firmly in the Mahatmas, Masters of Wisdom, and that they are not confined to any particular race or time, and that they look down from the very height of truth, and see that in order to reach them the devotee must rise like them above all systems, and be able to see the truth under all. The Brahmin has the greatest opportunity, because his religion is nearest the truth, but it is necessary for him to pierce through so-called orthodox teachings, and

try to find the truth underneath, even though he continues as a Brahman to follow outwardly all the practices which custom enjoins.

The Brahmans have before them this fact, that centuries ago the Rishis were plainly visible and spoke with them, but now-a-days they do not. What is the reason? There must be a reason, and the reason can doubtless be found by you in your own Shasters. I have not altered my opinion since reading your letter. I still think that the destiny of India is to give truth to the world, but that truth must be found underneath of all ceremonies and all practices. It is for the Hindus to find out how they should act, so as to bring back again the glorious supremacy in spiritual matters which India once held in fact.

I sincerely trust that you will not find it necessary to publish the letter, since it might lead to too much misunderstanding with men who are not as capable as yourself, and as the Bhagwat-Gita says, we should not confuse the mind of the ignorant. I beg to offer you the assurances of my fraternal regards.

Sincerely,

(Signed)

WILLIAM Q. JUDGE.

LETTER III.

THEOSOPHICAL SOCIETY, AMERICAN SECTION,
GENERAL SECRETARY'S OFFICE,

HEADQUARTERS: 144, MADISON AVENUE,
NEW YORK,

January 12th, 1894.

MY DEAR SIR,—I have your letter of the 27th of December, replying to my letters of respectively July 4th and 28th of September. I feel much honoured that you have taken so much trouble to write me about this matter.

Respecting the letter in question, I was not able to see the original, as Mr. Sinnett was too busy to find it, and was not able to recollect all the details, and I could not wait in London long enough so as to secure his further attention.

I would like to put the case a little differently from yours, thus:

(a) I asked the Brahmans to co-operate with me in the Theosophical Society.

(b) I said that the Theosophical Society was not in favour of Buddhism as against every other religion, and that it could not be called a Buddhist Propagation Society. The question as to whether the Theosophical Society is, or is not, a danger to Brahmanism I do not think I raised in that way, for I am not sufficiently acquainted with the whole world to know whether the Society might or might not in some respect be a danger to that religion or any other. What I attempted to say was as stated above, and to that I still adhere. I know that Mrs. Besant, Mr. Fullerton, Mr. Mead, myself, and many others are sympathizers with Brahminism, and not with Buddhism, and knowing this, I am qualified to state that the Society is not a Buddhist Society, and should not be looked at with prejudice by the Brahmans, because they thought it was Buddhist. I do

not think that the message referred to is inconsistent with this opinion, for if you assume the message to be from one of those personages, it only gives the opinion of that personage. Hence I am not able to give any opinion yet on the question of the genuineness of the message, nor am I qualified to ask the direct question which you request me at the end to do. Supposing that such a question was asked, and the answer came that it was genuine, I do not see myself that it would make any difference in my position, as if such an answer was given I should not alter my beliefs nor my present attitude which personally is favourable to Brahminism, but as an official is neutral to all religions. I should think that this position which I have outlined now in my letter would be sustained as a mere matter of academic discussion by any of your friends with whom you are accustomed to discuss, and I would be very glad to have you discuss it with them if you see fit.

I know that you did not mean ill to the Theosophical Society, although I am not well acquainted with you, and am very glad to have you state this to be the fact, *and also very glad to know that you are not in any hurry to publish the message.* I am also extremely delighted to have you as a Hindu, and as a Brahman, state that you believe that there are Mahatmas. You are, of course, quite justified in saying, if you so think, that the particular Mahatmas in question do not exist, or are of the sort which you believe in. But I do not regard even that as dependent upon that particular letter in question. I suppose you take the same view I do in regard to the question of letters and the messages from Mahatmas or sages, that it may often happen that the channel through which they come may distort the intended meaning, and that actual letters written by such personages are rare, because of the great forces which such an act on their part would engender; certainly if one of them actually wrote a letter with his own hands, no one except the most ignorant could fail to feel its force; and yet in such a case it might be quite possible that they, being above all religions, as the Vedas proclaim, might say in their wisdom something that would be contrary to the views of any religionist, whether he were Brahman or not.

I think the Theosophical Society is doing a great deal of good for the religion of India, and that it will be found in the years to come to do more and more, and certainly the present tour of Mrs. Annie Besant, who is a believer in Brahmanism, and not in any sense a Buddhist, is arousing a great deal of spiritual interest in your own country for which I am sure you will not be ungrateful. Please accept the assurances of my brotherly regard.

Yours truly,

(Signed) WILLIAM Q. JUDGE.

[The italics in above letters are in the original.]

KARMA.

*Every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence—a creature of the mind's begetting—for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active, beneficent power, an evil one as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses and passions; a current which re-acts upon any sensitive or nervous organisation which comes in contact with it, in proportion to its dynamic intensity. The Buddhist calls this his "Skandha"; the Hindu gives it the name of "Karma." The Adept evolves these shapes consciously; other men throw them off unconsciously.**

No more graphic picture of the essential nature of Karma has ever been given than in these words, taken from one of the early letters of Master K. H. If these are clearly understood, with all their implications, the perplexities which surround the subject will for the most part disappear, and the main principle underlying Karmic action will be grasped. They will therefore be taken as indicating the best line of study, and we shall begin by considering the creative powers of man. All we need as preface is a clear conception of the invariability of law, and of the three great planes in Nature.

THE INVARIABILITY OF LAW.

That we live in a realm of law, that we are surrounded by laws that we cannot break, this is a truism. Yet when the fact is recognised in a real and vital way, and when it is seen to be a fact in the mental and moral world as much as in the physical, a certain sense

* *The Occult World*, pp. 89, 90. Fourth edition.

of helplessness is apt to overpower us, as though we felt ourselves in the grip of some mighty Power, that, seizing us, whirls us away whither it will. The very reverse of this is in reality the case, for the mighty Power, when it is understood, will obediently carry us whither *we* will; all forces in Nature can be used in proportion as they are understood—"Nature is conquered by obedience"—and her resistless energies are at our bidding as soon as we, by knowledge, work with them and not against them. We can choose out of her boundless stores the forces that serve our purpose in momentum, in direction, and so on, and their very invariability becomes the guarantee of our success.

On the invariability of law depend the security of scientific experiment, and all power of planning a result and of predicting the future. On this the chemist rests, sure that Nature will ever respond in the same way, if he be precise in putting his questions. A variation in his results is taken by him as implying a change in his procedure, not a change in Nature. And so with all human action; the more it is based on knowledge, the more secure is it in its forecastings, for all "accident" is the result of ignorance, and is due to the working of laws whose presence was unknown or overlooked. In the mental and moral worlds, as much as in the physical, results can be foreseen, planned for, calculated on. Nature never betrays us; we are betrayed by our own blindness. In all worlds increasing knowledge means increasing power, and omniscience and omnipotence are one.

That law should be as invariable in the mental and moral worlds as in the physical is to be expected, since the universe is the emanation of the ONE, and what we call Law is but the expression of the Divine Nature. As there is one Life emanating all, so there is one Law sustaining all; the worlds rest on this rock of the Divine Nature as on a secure, immutable foundation.

THE THREE PLANES IN NATURE.

To study the workings of Karma on the line suggested by the Master, we must gain a clear conception of the three great planes, or regions, of the universe, and of the Principles* related to them. In this a diagram may help us, showing the three planes, with the

* See, for these, MANUAL I.

Principles related to them, and the vehicles in which a conscious Entity may visit them. In practical Occultism the student learns to visit these planes, and by his own investigations to transform theory into knowledge. It may be said in passing that the phrase "subtle body," as used below, covers a variety of astral bodies, respectively suitable to the varying conditions of the very complicated region indicated by the name "psychic plane."

Spiritual	Âtmâ-Buddhi Manas	<i>Vehicle</i> Causal Body
Psychic or Astral	Higher Psychic } Kâma-Manas Lower Psychic } { Kâma } { Astral	<i>Vehicle</i> Subtle Body
Physical	Body	<i>Vehicle</i> Gross Body

Now the matter on these planes is not the same, and speaking generally, the matter of each plane is denser than that of the one above it. This is according to the analogy of Nature, for evolution in its downward course is from rare to dense, from subtle to gross. Further, vast hierarchies of beings inhabit these planes, ranging from the lofty Intelligences of the spiritual region to the lowest sub-conscious Elementals of the physical world. On every plane Spirit and Matter are conjoined in every particle—every particle having Matter as its body, Spirit as its life—and all independent aggregations of particles, all separated forms of every kind, of every type, are ensouled by these living beings, varying in their grade according to the grade of the form. No form exists which is not thus ensouled, but the informing entity may be the loftiest Intelligence, the lowest Elemental, or any of the countless hosts that range between. The entities with which we shall presently be concerned are chiefly those of the psychic plane, for these give to man his body of desire (Kâma Rûpa)—his body of sensation, as it is often called—

are indeed built into its astral matrix and vivify his astral senses. They are, to use the technical name, the Form Elementals (Rûpa Devatâs) of the animal world, and are the agents of the changes which transmute vibrations into sensations.

The most salient characteristic of the kâmic Elementals is sensation, the power of not only answering to vibrations but of feeling them; and the psychic plane is crowded with these entities, of varying degrees of consciousness, who receive impacts of every kind and combine them into sensations. Any being who possesses, then, a body into which these Elementals are built, is capable of feeling, and man feels through such a body. A man is not conscious in the particles of his body or even in its cells; they have a consciousness of their own, and by this carry on the various processes of his vegetative life; but the man whose body they form does not share their consciousness, does not consciously help or hinder them as they select, assimilate, secrete, build up, and could not at any moment so put his consciousness into rapport with the consciousness of a cell in his heart as to say exactly what it was doing. His consciousness functions on the psychic plane, and even in the higher psychic regions, where mind is working, it is mind intermingled with Kâma, pure mind not functioning on this astral plane.

The astral plane is thronged with Elementals similar to those which enter into the desire-body of man, and which also form the simpler desire-body of the lower animal. By this department of his nature man comes into immediate relations with these Elementals, and by them he forms links with all the objects around him that are either attractive or repulsive to him. By his will, by his emotions, by his desires, he influences these countless beings, which sensitively respond to all the thrills of feeling that he sends out in every direction. His own desire-body acts as the apparatus, and just as it combines the vibrations that come from without into feelings, so does it dissociate the feelings that arise within into vibrations.

THE GENERATION OF THOUGHT-FORMS.

We are now in a position to more clearly understand the Master's words. The mind, working in its own region, in the subtle matter of the higher psychic plane, generates images, thought-forms. Imagination has very accurately been called the creative faculty of

the mind, and it is so in a more literal sense than many may suppose who use the phrase. This image-making capacity is the characteristic power of the mind, and a word is only a clumsy attempt to partially represent a mental picture. An idea, a mental image, is a complicated thing, and needs perhaps a whole sentence to describe it accurately, so a salient incident in it is seized and the word *naming* this incident imperfectly represents the whole; we say "triangle," and the word calls up in the hearer's mind a picture, which would need a long description to fully convey it in words; we do our best thinking in symbols, and then laboriously and imperfectly summarise our symbols into words. In regions where mind speaks to mind there is perfect expression, far beyond anything words may convey; even in thought-transference of a limited kind it is not words that are sent, but ideas. A speaker puts into words such part of his mental pictures as he can, and these words call up in the hearer's mind pictures corresponding to those in the mind of the speaker; the mind deals with the pictures, the images, not with the words, and half the controversies and misunderstandings that arise come about because people attach different images to the same words, or use different words to represent the same images.

A thought-form, then, is a mental image, created—or moulded—by the mind out of the subtle matter of the higher psychic plane, in which, as above said, it works. This form, composed of the rapidly vibrating atoms of the matter of that region, sets up vibrations all around it; these vibrations will give rise to sensations of sound and colour in any entities adapted to translate them thus, and as the thought-form passes outward—or sinks downward, whichever expression may be preferred to express the transition—into the denser matter of the lower psychic regions, these vibrations thrill out as a singing-colour in every direction, and call to the thought-form whence they proceed the Elementals belonging to that colour.

All Elementals, like all things else in the universe, belong to one or other of the Seven Primary Rays, the Seven primeval Sons of Light. The white light breaks forth from the Third Logos, the manifested Divine Mind, in the Seven Rays, the "Seven Spirits that are before the Throne," and each of these Rays has its seven Sub-rays, and so onwards in sequential subdivisions. Hence, amid the endless differentiations that make up a universe, there are

Elementals belonging to the various subdivisions, and they are communicated with in a colour-language, grounded on the colour to which they belong. This is why the real knowledge of sounds and colours and numbers—number underlying both sound and colour—has ever been so carefully guarded, for the will speaks to the Elementals by these, and knowledge gives power to control.

Master K. H. speaks very plainly on this colour language ; He says :

*How could you make yourself understood, command in fact, those semi-intelligent Forces, whose means of communicating with us are not through spoken words, but through sounds and colours in correlations between the vibrations of the two ? For sound, light and colour are the main factors in forming those grades of intelligences, these beings of whose very existence you have no conception, nor are you allowed to believe in them—Atheists and Christians, Materialists and Spiritualists, all bringing forward their respective arguments against such a belief—Science objecting stronger than either of these to such a degrading superstition.**

Students of the past may remember obscure allusions now and again made to a language of colours ; they may recall the fact that in ancient Egypt sacred manuscripts were written in colours, and that mistakes made in the copying were punished with death. But I must not run down this fascinating by-way. We are only concerned with the fact that Elementals are addressed by colours, and that colour-words are as intelligible to them as spoken-words are to men.

The hue of the singing-colour depends on the nature of the motive inspiring the generator of the thought-form. If the motive be pure, loving, beneficent in its character, the colour produced will summon to the thought-form an Elemental, which will take on the characteristics impressed on the form by the motive, and act along the line thus traced ; this Elemental enters into the thought-form, playing to it the part of a Soul, and thus an independent entity is made in the astral world, an entity of a beneficent character. If the motive, on the other hand, be impure, revengeful, maleficent in its character, the colour produced will summon to the thought-form an Elemental which will equally take on the characteristics impressed on the form by the motive and act along the line thus traced ; in this case also the Elemental enters into the thought-form, playing to it the part of a Soul, and thus making an independent entity in the astral

* *Ibid.*, p. 100.

world, an entity of a maleficent character. For example, an angry thought will cause a flash of red, the thought-form vibrating so as to produce red; that flash of red is a summons to the Elementals of a destructive, disintegrating type, and they sweep in the direction of the summoner, and one of them enters into the thought-form, giving it an independent activity. Men are continually talking in this colour-language quite unconsciously, and thus calling round them these swarms of Elementals, who take up their abodes in the appropriate thought-forms provided; thus it is that a man peoples *his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses and passions*. Angels and demons of our own creating throng round us on every side, makers of weal and woe to others, bringers of weal and woe to ourselves—verily, a Karmic host.

Clairvoyants can see flashes of colour, constantly changing, in the aura that surrounds every person: each thought, each feeling, thus translating itself in the astral world, visible to the astral sight. Persons somewhat more developed than the ordinary clairvoyant can also see the thought-forms, and can see the effects produced by the flashes of colour among the hordes of Elementals.

ACTIVITY OF THOUGHT-FORMS.

The life-period of these ensouled thought-forms depends first on their initial intensity, on the energy bestowed upon them by their human progenitor; and secondly on the nutriment supplied to them after their generation, by the repetition of the thought either by him or by others. Their life may be continually re-inforced by this repetition, and a thought which is brooded over, which forms the subject of repeated meditation, acquires great stability of form on the psychic plane. So again thought-forms of a similar character are attracted to each other and mutually strengthen each other, making a form of great energy and intensity, active in this astral world.

Thought-forms are connected with their progenitor by what—for want of a better phrase—we must call a magnetic tie; they re-act upon him, producing an impression which leads to their reproduction, and in the case mentioned above, where a thought-form is re-inforced by repetition, a very definite habit of thought may be set up, a mould may be formed into which thought will readily flow

—helpful if it be of a very lofty character, as a noble ideal, but for the most part cramping and a hindrance to mental growth.

We may pause for a moment on this formation of habit, as it shews in miniature, in a very helpful way, the working of Karma. Let us suppose we could take ready-made a mind, with no past activity behind it—an impossible thing, of course, but the supposition will bring out the special point needed. Such a mind might be imagined to work with perfect freedom and spontaneity, and to produce a thought-form; it proceeds to repeat this many times, until a habit of thought is made, a definite habit, so that the mind will unconsciously slip into that thought, its energies will flow into it without any consciously selective action of the will. Let us further suppose that the mind comes to disapprove this habit of thought, and finds it a clog on its progress; originally due to the spontaneous action of the mind, it has now become a limitation; but if it is to be gotten rid of, it can only be by the renewed spontaneous action of the mind, directed to the exhaustion and final destruction of this living fetter. Here we have a little ideal Karmic cycle, rapidly run through; the free mind makes a habit, and is then obliged to work within that limitation, but it retains its freedom within the limitation and can work against it from within till it wears it out. Of course, we never find ourselves initially free, for we come into the world encumbered with these fetters of our own past making; but the process as regards each separate fetter runs the above round—the mind forges it, wears it, and while wearing it can file it through.

Thought-forms may also be directed by their progenitor towards particular persons, who may be helped or injured by them, according to the nature of the ensouling Elemental; it is no mere poetic fancy that good wishes, prayers, and loving thoughts are of value to those to whom they are sent; they form a protective host encircling the beloved, and ward off many an evil influence and danger.

Not only does a man generate and send forth his own thought-forms, but he also serves as a magnet to draw towards himself the thought-forms of others from the astral plane around him, of the classes to which the Elementals ensouling his own thought-forms belong. He may thus attract to himself large reinforcements of energy from outside, and it lies within himself whether these

forces that he draws into his own being from the external world shall be of a good or of an evil kind. If a man's thoughts are pure and noble, he will attract around him hosts of beneficent entities, and may sometimes wonder whence comes to him the power for achievement that seems—and truly seems—to be so much beyond his own. Similarly a man of foul and base thoughts attracts to himself hosts of maleficent entities, and by this added energy for evil commits crimes that astonish him in the retrospect. "Some devil must have tempted me," he will cry; and truly these demoniac forces, called to him by his own evil, add strength to it from without. The Elementals ensouling thought-forms, whether good or bad, link themselves to the Elementals in the man's desire-body and to those ensouling his own thought-forms, and thus work in him, though coming from without. But for this they must find entities of their own kind with which to link themselves, else can they exercise no power. And further, Elementals of an opposite kind will repel them, and the good man will drive back by his very atmosphere, his aura, all that is foul and cruel. It surrounds him as a protective wall and keeps evil away from him.

There is another form of elemental activity that brings about wide-spread results, and cannot therefore be excluded from this preliminary survey of the forces that go to make up Karma. Like those just dealt with, this is included in the statement that these thought-forms people the *current which re-acts upon any sensitive or nervous organisation which comes in contact with it, in proportion to its dynamic intensity*. To some extent it must affect almost everyone, though the more sensitive the organisation the greater the effect. Elementals have a tendency to be attracted towards others of a similar kind—aggregating together in classes, being, in a sense, gregarious on their own account—and when a man sends out a thought-form it not only keeps up a magnetic link with him, but is drawn towards other thought-forms of a similar type, and these congregating together on the astral plane form a good or evil force, as the case may be, embodied in a kind of collective entity. To these aggregations of similar thought-forms are due the characteristics, often strongly marked, of family, local and national opinion; they form a kind of astral atmosphere through which everything is seen, and which colours that to which the gaze is directed, and they re-act on

the desire-bodies of the persons included in the group concerned, setting up in them responsive vibrations. Such family, local or national Karmic surroundings largely modify the individual's activity, and limit to a very great extent his power of expressing the capacities he may possess. Suppose an idea should be presented to him, he can only see it through this atmosphere that surrounds him, which must colour it and may seriously distort. Here, then, are Karmic limitations of a far-reaching kind, that will need further consideration.

The influence of these congregated Elementals is not confined to that which they exercise over men through their desire-bodies. When this collective entity, as I have called it, is made up of thought-forms of a destructive type, the Elementals ensouling these act as a disruptive energy and they often work much havoc on the physical plane. A vortex of disintegrating energies, they are the fruitful sources of "accidents," of natural convulsions, of storms, cyclones, hurricanes, earthquakes, floods. These Karmic results will also need some further consideration.

ANNIE BESANT.

(To be continued.)

ON the Thursdays in August Annie Besant is to give five lectures at the Blavatsky Lodge, London, entitled "In the Outer Court." They will deal with the steps which lead up to the gateway of the Inner Court of the Temple of Wisdom, and have for titles:—

1. *Purification.*
2. *Thought Control.*
3. *The Building of Character.*
4. *Spiritual Alchemy.*
5. *On the Threshold.*

THE DOCTRINE OF THE HEART.

Learn to discern the real from the false, the ever-fleeting from the ever-lasting. Learn above all to separate Head-learning from Soul-wisdom, the "Eye" from the "Heart" doctrine.—*Voice of the Silence.*

[Under the above title I propose to print a series of papers, consisting chiefly of extracts of letters received from Indian friends. They are not given as being of any "authority," but merely as passages that I have found helpful, and that I wish to share with others. The series commenced in the May number of LUCIFER.—ANNIE BESANT.]

THE startling picture of Kâlî standing on the prostrate Shiva is an illustration of the utility—the higher use—of Anger and Hatred. The black complexion represents Anger; with the sword it also means physical prowess; and the whole figure means that so long as a man has anger and hatred and physical strength he should use them for the suppression of the other passions, the massacre of the desires of the flesh. It also represents what really happens when first the mind turns towards the higher life. As yet we are wanting in wisdom and in mental equilibrium, and so we chase our desires with our passions; our anger we direct against our own vices, and thus suppress them; our pride also we employ against unworthy tendencies of the body and mind alike, and thus gain the first rung of the ladder. The prostrate Shiva shews that when one is engaged in a warfare like this, he pays no heed to his highest principle, the Âtmâ—nay, he actually tramples upon it, and not until he has slain the last enemy of his Self does he come to recognise his actual position during the fight with regard to the Âtmâ. Thus, Kâlî finds Shiva at her feet only when she has killed the last Daitya, the personification of Ahankâra, and then she blushes at her insane fury. So long as the passions have not been all subdued, we must

use them for their own suppression, neutralising the force of one with that of another, and thus alone can we at first succeed in killing out selfishness, and in catching the first glimpse of our true *Âtmâ*—the Shiva within us, which we ignore while desires rage in the heart.

Well may we always lay aside our own short-sighted personal wish in order to serve Them faithfully ; it is my experience that in thus following Their guidance alone one always avoids some dangerous precipice against which one was unconsciously running. For the moment it seems hard to break away from one's likings, but in the end nothing but joy results from such sacrifice. There is no training better than the few brief years of one's life when one is driven by sheer disappointment to seek shelter under the blessed Feet of the Lords, for nowhere else is there room for rest. And then there grows in the disciple a habit of thinking always that his only refuge is in Them, and whenever he thinks not of Them he feels miserable and forlorn. Thus from the very darkness of despair burns out for him a light that never afterwards grows dim. Those whose eyes penetrate the stretches of the far-off future, which are veiled from our mortal eyes, have done and will do what is best for the world. Immediate results and temporary satisfactions must be sacrificed, if the end is to be secured without a chance of failure. The stronger we desire to make the chances of ultimate success, the less should we crave for the reapings of the day. Only by pain can we attain to perfection and purity ; only by pain can we make ourselves fit servants of the Orphan that cries incessantly for food spiritual. Life is only worth having as it is sacrificed at Their Feet.

Let us rejoice that we have opportunities of serving the great Cause by personal sacrifices, for such suffering can be used by Them to draw the poor erring Humanity a little step higher. Any pain that a disciple may suffer is an earnest for a corresponding gain that comes to the world. He should, therefore, suffer ungrudgingly and gladly, since he sees a little more clearly than the blind mortality for which he suffers. In the whole course of evolution there is one law that is only too painfully evident, even to the eyes of the merest

tyro, that nothing that is really worth having can be obtained without a corresponding sacrifice.

He who resigneth all sense of self, and maketh himself an instrument for the Divine Hands to work with, need have no fear about the trials and difficulties of the hard world. "As Thou directest so I work." This is the easiest way of passing outside the sphere of individual Karma, for one who layeth down all his capacities at the Feet of the Lords creates no Karma for himself; and then, as Shri Krishna promises: "I take upon Myself his balance of accounts." The disciple need take no thought for the fruits of his actions. [So taught the great Christian Master, "Take no thought for the morrow."]

Do not allow impulses to guide conduct. Enthusiasm belongs to feeling, not to conduct. Enthusiasm in conduct has no place in real Occultism, for the Occultist must be always self-contained. One of the most difficult things in the life of the Occultist is to hold the balance evenly, and this power comes from real spiritual insight. The Occultist has to live more an inner than an outer life. He feels, realises, knows, more and more, but shows less and less. Even the sacrifices he has to make belong more to the inner world than to the outer. In ordinary religious devotion all the sacrifice and strength one's nature is capable of are used in adhering to externals, and in overcoming ridicule and temptations on the physical plane. But these have to be used for grander objects in the life of the Occultist. Proportion must be considered, and the external subordinated. In a word, never be peculiar. As the Hansa takes the milk alone and leaves the water behind from a mixture of both, so doth the Occultist extract and retain the life and quintessence of all the various qualities, while rejecting the husks in which these were concealed.

How can people suppose that the Masters ought to interfere with the life and actions of people, and argue for Their non-existence, or for Their moral indifference, because they do not interfere? Folk might with equal reason question the existence of any moral Law in this Universe, and argue that the existence of iniquities and infamous practices among mankind is against the supposition of such a Law.

Why do they forget that the Masters are Jīvanmuktas and work with the Law, identify themselves with the Law, are in fact the very spirit of the Law? But there is no need to be distressed over this, for the tribunal to which we submit in matters of conscience is not Public Opinion but our own Higher Self. It is battle such as this that purifies the heart and elevates the soul, and not the furious fight to which our passions, or even "just indignation," and what is termed "righteous resentment," impel us.

What are troubles and difficulties to us? Are they not as welcome as pleasures and facilities? For are they not our best trainers and educators, and replete with salutary lessons? Does it not then behove us to move more evenly through all changes of life and vicissitudes of fortune? And would it not be much to our discredit if we failed in preserving the tranquillity of mind and equilibrium of temper which ought always to mark the disposition of the disciple? Surely he should remain serene amid all external storms and tempests. It is a mad world this, altogether, if one looks at the mere outside of it, and yet how deceptive in its madness! It is the true insanity of lunacy where the subject of the disease is ignorant of his condition—nay, believes himself perfectly sound. Oh! if the harmony and the music which reign within the Soul of things were not perceptible to us, whose eyes have been opened to this utter madness that pervades the outer shell, how intolerable life would be to us!

Do you not think that it is not quite grateful to be cheerless when we are obeying the wishes of our Lords and are out on our duty? You should not only have peace and contentment but also joy and liveliness, while you are serving Those Whose service is our highest privilege and the memory of Whom is our truest delight.

That They will never desert us is as certain as Death. But it is for us to cling to Them with real and deep devotion. If our devotion is real and deep there is not the remotest chance of our falling away from Their holy Feet. But you know what real and deep devotion means. You know just as well as I do that nothing short of complete renunciation of the personal will, the absolute annihilation of

the personal element in man, can constitute Bhakti proper and genuine. It is only when the *whole* human nature is in perfect harmony with the Divine Law, when there is not one discordant note in any part of the system, when all one's thoughts, ideas, fancies, desires, emotions voluntary or involuntary, vibrate in response to and in complete concord with the "Great Breath," that the true ideal of devotion is attained, and not till then. We only rise beyond the chance of failure when this stage of Bhakti is reached, which alone ensures perpetual progress and undoubted success. The disciple does not fail through lack of care and love on the part of the Great Masters, but in spite of these, and through his own perverseness and inborn weakness. And we cannot say that perverseness is impossible in one who has yet lingering in him the idea of separateness—ingrained through æons of illusive thought and corruption, and not yet completely rooted out.

We must not delude ourselves in any way. Some truths are indeed bitter, but the wisest course is to know them and face them. To dwell in a fancied paradise is only to shut off the real Elysium. It is true if we sit down deliberately to find out whether or not we have still any trace of separateness or personality left in us, any wish to counteract the natural course of events, we may fail to find any motive, any reason, for such self-assertion or wish. Knowing and believing as we do the idea of isolation to be a mere product of Mâyâ, ignorance and all personal desires to flow only from this feeling of isolation and to be the root of all our misery, we cannot but scout these false and illusory notions when reasoning upon or about them. But if we analyse the actual facts, and watch ourselves all the day, and observe the various modes of our being, varying with the different circumstances, a very different conclusion will press itself upon us, and we shall find that the actual realisation in our own life of our knowledge and belief is yet a far-off incident and comes only for a brief moment now and again, when we are entirely forgetful of the body or any other material environment, and are completely wrapped in the contemplation of the Divine—nay, are merged in the Deity itself.

To us, through the supreme mercy of our Lords, things on earth

are a little plainer and more intelligible than to the man of the world, and that is why we are so eager to devote all our life's energy to their service. All activity—charity, benevolence, patriotism, etc.—a cynic will say with jubilant sneer, is mere barter, is a pure question of give and take. But the nobler aspect which even this jeered-at, mercantile honesty—strictly construed and applied to higher walks of life—presents to the higher eye, is beyond the ken of the supercilious mocker; and so he laughs at and scouts honesty, calling it mercantile, and the foolish and light-hearted world, thirsting for a little mirth, laughs with him and calls him a shrewd and witty fellow. If we look at the surface of this wonderful sphere of ours, nothing but sadness and gloom will overspread our souls, and despair will paralyse all efforts at bettering its condition. But, looking beneath, how all inconsistencies melt away, and everything appears beautiful and harmonious, and the heart blooms and is gladdened, and liberally opens its treasures to the surrounding universe. So we need not feel disheartened at any frightful sight we see, nor mourn over the madness and the blindness of the men amidst whom we are born.

(To be continued.)

TWO HOUSES.

(Concluded from p. 331.)

CHAPTER IV.

"SAY, Jess," said Liz. "You know that girl I cheeked, down to the office?"

Jessamy started; she was kneeling before the fire, making the kettle boil for Liz's breakfast: it was very early, and the room was chill.

"Yes."

"She's dead."

Jessamy poured the boiling water on to the tea leaves, and bent her head lower.

"And I'll tell you what, I ain't sorry."

"O Liz!"

"Ah! O Liz! I say I ain't sorry, and not because of her neither; there's some one else as is paid out by her dying."

"Who is that?"

"'Er young man," said Liz.

Jessamy set down the teapot and shivered.

"'E's as mean as they make 'em," said Liz. "'E's no gentleman, 'e isn't. She's well out of her bargain, she's better dead than 'is.—O Lor! Jess! you're going off! Don't you go off, Jess, dear."

She was holding the other in her arms, and rubbing her hands. Jessamy slipped to the floor, and lay there shivering. Liz's thoughts were diverted for the nonce, and by the time her sister had recovered, it was time for her to depart, which she did, after bestowing upon Jessamy a resounding kiss.

Jessamy sat listlessly by the fire, her head drooping, her hands lying nervelessly in her lap; she felt very ill that morning; she had had a terrible night, and her chest ached woefully; her

life-springs were at their lowest ebb. As she sat, the door opened, and the old woman entered.

"There you are," she croaked.

"Get up, my gal; there's a servant gal coming to 'ave 'er fortune told. May be things is looking up."

Jessamy rose.

"You know," she said, her voice shaking, "that I don't really see things in the crystal."

"Don't you? Don't make no odds! I'm sure I thought you did; you lied like a good one, my gal. Come on now, rub it up! Where's the cards? This is good for one and six, I reckon."

"It is utterly impossible," said Jessamy, tremulously, "that I should pretend to see things I do not see."

"Eh! Oh, the gal's off 'er 'ead! Don't you be a fool now—come on."

"I cannot look in that crystal."

"I s'pose you're afraid of getting in quod. Lor! it ain't so bad when you're used to it. It's better than the 'ouse."

"I will not help you to cheat that girl."

The old woman stared at her; then broke into a shriek of rage, and dealt her a violent box on the ear, that sent her reeling across the room; then she pounced on her, ere she had recovered breath, or the power of lucid thought, and, seizing her by the hair, shook her violently to and fro, uttering furious threats and abuse, winding up with an enquiry as to whether she meant to obey.

"No," panted Jessamy. "No—I won't—I—ah—h—h."

It was a scream of agony, and was not without cause; for a leather strap hurts not a little, to say nothing of a brass buckle. The buckle cut her temple, drew the blood, and nearly stunned her. The old woman, though past sixty, was infinitely stronger than the girl, who had no muscular force, and scarcely any breath. Jessamy was a babe in the hands of the furious old virago, and in five minutes, hysterical with fright, blind with pain, and nearly fainting with exhaustion, she gave in.

"Let me go," she sobbed. "I'll tell any lie you like—let me go."

The woman released her, and Jessamy sank weeping to the floor; in her misery and anguish, the sense of shame and defeat

added the bitterest sting. The old woman pushed her roughly with her foot.

"Get up, now," she said. "Don't you whine. Who've you to thank but yourself, you little fool? Get up."

Jessamy rose, and sat down; the old woman dropped the crystal in her lap, and she took it mechanically. There was a tap on the door, and the girl arrived—giggling. There followed manipulation of the cards, and the old woman turned to Jessamy.

"Now then, dear," she croaked. "You look and see what the sperrits shows you for this 'ere young lady. Oh! she's a wonderful good medium, my dear, is my granddarter; ain't you, Jess?"

Jessamy, sick at heart, lifted the ball and fixed her eyes steadily upon it; a little shudder ran through her, followed by a curiously dream-like feeling. The smart of the bruises, the throb of her cut temple, vanished; she saw the lines of the fabric of her dress through the crystal globe. Suddenly the lines seemed to blend; to run into one—a light seemed to grow, to throb, to burn, in the ball into which she gazed; her eyes appeared to see nothing; it was not with her eyes, but through them, with a strange inward sight, that she beheld a picture slowly form.

A broad green plain, a bright blue sky, a tent pitched on the green sward, a veiled figure standing at the tent door, it shone before her, and vanished. She strained her eyes to see farther, she heard the old woman's voice.

"Ask her what she sees, my dear."

Then to the girl, rather timidly asking what the vision had been, she answered feebly,

"A field, a wide field, a blue sky, a tent—"

"It's where you'll meet your sweetheart, my dear," croaked the old woman.

"There's a star in the crystal," muttered Jessamy, dreamily and smiling. "It grows, it burns, a red star, no, white, it's white. 'I have seen His star in the East,' is that it?"

"It's awful good luck for you," murmured the chorus.

"It's changing," whispered Jessamy. "It is a face, white as marble, the eyes look at me, the mouth smiles. Pity! it pities, it is the face of God."

"The sperrits make her talk wild-like," said the old woman,

indulgently. "They're like that. It's the good gentleman you'll marry, my dear."

But the old woman was puzzled by the sudden change of delivery in the young seeress, though she realised that the new style was worth more money than the former. Why had the girl made that fuss, she reflected, if she was going to act like this—for it was magnificent acting. Jessamy lay white, rigid, smiling, her eyes like fire, her bosom scarcely heaving, her voice whispering dreamily; even as the girl spoke, the door was pushed open, and a man entered quietly. He was a slight, dark man, fashionably dressed; his eyes fell on the girl, and he sat down noiselessly by the door—unnoticed.

"I see a Temple," murmured Jessamy. "Shining in the sun; it is a mighty city, built by a race of giants, ruled by Gods. Down through the shining streets the virgins go, the virgins of the Temple; before them goes the Priest. I know his face! Teacher and Friend! why did you let me go? Ah! it was pride, 'By that sin fell the angels.' Draw me back to thee. Back! bring me back!"

The chorus sat open-mouthed, the girl stared stupidly at the seeress, the man leaned forward eagerly.

"They sing," whispered the girl. "Ah, I sang it too, that song. Hark! I can hear it. I can sing it. I remember. God of the deep, I adore thee! Hark! You shall hear."

She stood up; the ball fell with a crash to the floor, her ears were sealed to the crash; she heard only the song that echoed down to her through the centuries, the song of a by-gone life, restored to Jessamy Mainwaring by the straining ears of Jess Arden.

She stood with her hand pressed over her heart, her white face smiling, her body swaying rhythmically, her eyes now brilliant, now misty, the cut on her temple showing like a red star. She sang in a sweet faint voice, in the music of another age, and these were the words she sang:

"God of the earth, I salute thee,
 Lord of the body art thou,
 Dark is the pathway before thee,
 Veil'd is the light on thy brow.

Sombre the hall of thy vigils,
 Dreary the place of thy vow,
 Blood from thy altars is flowing,
 Where we, thy neophytes, bow.
 Tears are the dew of thy morning,
 Teacher and tempter thou art,
 Fiend voice that tempts in the dawning,
 Angel that heals by the smart.

" Hail ! God of the sea, I salute thee,
 Lord of the dream-soul art thou,
 O'er depths of thy mystical waters,
 Dawn-light gleams chill on thy brow.
 White poppies cling to thy garment ;
 Who treadeth the winepress for thee ?
 Purple-robed, golden-eyed Goddess,
 Queen of the nightshade is she.
 Poison-drops lurk in her chalice,
 Madness gleams wild from her eye,
 Thine is the wine cup she mixeth,
 Many shall taste it and die.

" God of the fire, I salute thee,
 Lord of the spirit art thou,
 Cold drive the snow clouds before thee,
 White is the light on thy brow.
 Thine are the glory and chrisim,
 Lord of the flame and the peak,
 Thine is the lore of the sages,
 Thine the path narrow and bleak.

" Hail ! God of the deep, I adore thee !
 For maker and ender art thou,
 The tri-fold God boweth before thee,
 For thine is the light on his brow.
 Thine is the kingdom eternal,
 The power and glory are thine,
 The flame, and the flood and the pathway,
 The light that in darkness doth shine.

Thou art darkness, uncreate, eternal,
 To the flame art thou absolute light.
 Through the worlds thrills the silent out-going
 Of thy breath, and the power of thy might.
 Hail! God of the deep, I adore thee!
 For maker and ender art thou,
 The tri-fold God boweth before thee,
 For thine is the light on his brow."

Her voice faltered, failed and died. She sank back, and scarcely seemed to breathe. The man pushed back his chair and stood up, the women started.

"Mrs. Arden, I suppose," said the man, in a soft voice. "Is this your granddaughter?"

The old woman looked frightened; she suspected a detective, the man smiled:

"You need not be afraid," he said, "I'm in your way of business myself. Don't let me disturb you."

The servant girl slipped out. The old woman followed her, and there was a whispered colloquy, a clinking of coin, and the old dame returned.

"There's my card," said the man, "Luigi Vanoni is my name. I am a palmist and a physical medium. I saw your case in the paper, and thought I should like to see your clairvoyante. I am looking for a good clairvoyante. She is an inspirational speaker, too; does she always speak like that?"

"I never 'eard 'er speak so before," said Mrs. Arden, startled into the truth. "She's different, some 'ow. But there's no counting on the sperrits, sir."

"No," said Vanoni. "How old is she?"

"Turned sixteen, sir."

"H'm," said Vanoni. "Yes. She looks about that. She didn't learn those verses anywhere?"

"Lor', no, sir."

"Then they're a queer production for a girl of sixteen, living *here*, who's probably never read a line of poetry since she passed her last standard at the Board School. What taught her to divide body,

soul, and spirit, and finally refer them all to the Causeless Cause, I wonder?"

The speech was unintelligible to the woman. Vanoni laid his hand on her arm.

"Mrs. Arden," he said, "What'll you take for that girl?"

"Take for 'er?"

"Yes—take. Apprentice her to me with the premium paid the wrong way round. *Anglicé*—sell her."

"What do you mean?"

"What I say. I want a clairvoyante who'll work with me and for me. I want this girl. She's a born seeress. I'll send London mad over her in a month, trust me."

The old woman's eyes gleamed with cupidity.

"I'm sure, sir," she said fawningly, "I don't know wot to say. It's a great chance for the dear gal; my pore daughter's youngest, she is; but she's my living, good gentleman. I'm an awful pore old woman; most respectable, I am, and well known and looked up to, though I 'ave bin under a cloud, as they say, now and agin."

"Quite so," said Vanoni, smiling. "We can't regard the prejudices of an ignorant age, Mrs. Arden."

"That you never oughtn't to, sir," responded the dame. "But the dear gal's nigh all I've got to comfort a pore old woman's last years, and she's worth money to me. Still I wouldn't stand in the dear lamb's light."

"Of course you would not. Now, see here, Mrs. Arden; she is a source of income to you, but how insufficient an income, with the police watching you at every turn. A shilling here, a shilling there; and then the police court. The law won't let your granddaughter tell a servant girl her fortune for a shilling; but if she tells a duchess her's for a guinea it won't interfere. It rarely does with the amusements of the great. I'll give you twenty pounds for this young lady—come!"

"Twenty pounds!"

Mrs. Arden's mouth opened; twenty pounds! it surpassed her wildest dreams! She eagerly closed with the offer.

Jessamy was slowly recovering from her trance; she sat up and looked about her dreamily.

"You have a great gift, Miss Arden," said Vanoni. "You are blessed indeed."

Jessamy burst into tears of shame and thankfulness; she had wronged Jess, and how wondrous a new world had opened to her hungry gaze; a lovely dream world, a world brilliant of hue, vocal with sweet sound.

The old woman commenced a recital of Vanoni's proposition. He cut her short.

"Never mind that," he said, sharply. "Let me see your granddaughter alone, please."

Mrs. Arden departed with alacrity. Vanoni drew his chair closer.

"My name is Vanoni," he said. "I am a spiritualist. You cannot, with your transcendent spiritual gifts, be happy in these surroundings."

"Happy!" said Jessamy, dreamily. "Happy! No."

"I am sure you are not. You have a wonderful power, a message to deliver to the world. You must deliver it."

She did not answer.

"By my means," said Vanoni, "You can leave this place. You can be placed in comfort—in affluence. You would like that?"

She turned her grey eyes upon him full of tears.

"Like to escape?" she cried passionately, "like to escape, to leave this hideous life—these hideous people. Free me! and I will bless you!"

Vanoni felt some surprise, the speech and tone were strange in one such as Jess Arden; for indubitably the girl was now in a perfectly normal condition.

"Then you accept my proposition? Come with me. Work with me, for me. You will do this? I am able to surround you with comfort and refinement. I can help you to develop your gifts. Will you come?"

Jessamy bent her eyes upon him steadily.

"I do not know you," she said to herself. "But then, neither do I know these others."

Vanoni was puzzled.

"It is greatly to your advantage to come."

"Yes, I will come. When? Now?"

"To-morrow, to that address. Not dressed as you are at present, though. Buy yourself proper clothes, and present a good appearance, artistic rather than fashionable. Your name of Arden is known. You are my sister, Miss Vanoni."

Jessamy started.

"But I am not—not—"

"You are," said Vanoni impatiently. "You are my sister, Teresa Vanoni. If you do not embrace that *rôle*, you may stay here. I cannot have you unless you are my sister—or my wife. Will you pass for my wife? I have a wife, but she is in Italy."

Jessamy shrank back.

"Your wife! I? No!"

"Then you are my sister. Come. Be reasonable! All men are brethren, you know. I am a physical medium, I want a clairvoyante."

"I never believed in clairvoyance."

"You doubted your own gifts?"

"I never thought I had them."

Vanoni's manner changed a little.

"Really!" he said. "Well! we shall work together all the better. I think you have a gift. There is such a gift. I, myself, have considerable power as a physical medium; it is genuine."

"Oh! I know I can see things now."

"Ah! lately developed. I see! of course these powers come and go, then one supplements nature."

Jessamy was still bewildered, she scarcely heeded him.

"But I do not like to be known as your sister, under another name."

"What does it matter what you are called? I guard your reputation."

"No," said Jessamy, slowly. "When I reflect, it does not matter what I am called."

"Then take this money, and this address. Your health is not good?"

"Not very."

"Be careful, but that white face of yours is effective. Your gift will be your fortune."

"But how? Who will pay to hear me affirm I see things of

which I cannot prove the reality, and which they cannot see for themselves?"

Vanoni laughed.

"We may manage that. Why did your client come here to-day?"

"Because she believed my pictures were prophetic, though I never told her so."

"Ah!" said Vanoni, eyeing her sharply. "Well! of course you need not say that they are. Good-bye."

He turned to the door, and she heard him whispering with Mrs. Arden. She picked up the crystal ball and held it, her eyes fixed upon it, but it remained clear; and she set it down with a sigh. She had wronged the dead Jess; there were more things in heaven and earth than her philosophy had hitherto taught her.

IVY HOOPER.

(To be continued.)

EARLY CHRISTIANITY AND ITS TEACHINGS.

(Continued from p. 321.)

III. THE CHURCH, EXOTERIC AND ESOTERIC.

THE idea of the Church as a Unity, as a holy body, the full expression in this world of the Divine in the world beyond, has stirred the enthusiasm of the disciple and the laughter of the sceptic. The reformer has turned his destroying weapons against it, seeing the root of all evil in the priestcraft inevitably associated with all organised Churches. The impulsive desire for freedom which springs up at times in individuals and races wars against all priesthood and government in the realm of mind. That this desire for freedom is a right one, few modern spirits would deny in theory, but whether it would tend towards higher growth in humanity as a whole, if it were more universal, is a question that would bear much argument. We must admit the matter as it stands, and we find that in all ages religious teaching has been preserved by some body, regarded by the nation to which it belonged as holy and sacred, and as the type of spiritual life, and this conception is at the root of the priestcraft of the world.

To preserve the Church, Christian or Pagan, blood has ever been shed freely. Lives were less sacred than that holy thing, little enough of holiness as appears in it to the stony critic of a later time, who sees only the shell, and who cannot feel the fire of those to whom the ideal was present as a living power. Churches have been regarded as the greatest obstacles to progress; priests and priestcraft as the irons which fetter the imprisoned mind. But there is another side to this. They are all the expression of the mind of the people, and it chooses its own modes of progress, and no artificial,

scientific scheme can ever be the impelling force. That force must come from the thought of the race itself, which is always building and destroying, and one of its constructions in the past has been the Christian Church. To understand the religion itself and its influence upon humanity, we must discover something of the nature of the Church by which the religion has been preserved, and then perhaps we may perceive some reason for its hold and the power it gained.

While there is an immense amount of material available, relating to the early history of the Church, it is of such an unreliable order that there still remains a great deal of doubt not only as to the minor events of the first two or three centuries, but as to the most important incidents. Although we have innumerable stories which can be traced back to very early times, there has obviously been so much invention, received as history by the first historians, that every point must be questioned and corroborated before we can accept it as fact. This interferes greatly with an accurate study of primitive Christianity, so that a sketch of its growth must be based on documents that, while probably true in the main, have been tampered with by later writers, perhaps for the glory of the faith; for in those times they held different ideas to ours as to the relative importance of faith and fact.

There are two opposing ideas among students of Church history. On one side we have those who try to find in the earliest records hints of the organisation of the Church which will support the elaborate structure of more recent times. On the other hand, those whose minds rebel against ceremony and machinery seek in the later corruptions and elaborations for the origin of Church forms and constitutions. Probably there is exaggeration on both sides. We cannot trace with certainty any very definite ecclesiastical constitution in apostolic times, beyond the division of apostles and elders or deacons, and a ruling body (of how much importance or permanent authority we can hardly say) at Jerusalem, with James at its head. But we do find in writings of the next century and those succeeding, a fairly elaborated organisation on a definite system, which prevailed whether the church was great or small. We also find much importance attached to this system, as an integral part of the Church of Christ. The people at that early time believed that the constitution was one handed down from the apostles and received from Jesus

Himself. It was not merely a form of organisation made for convenience of action and combined work, but had higher purposes, little thought of now.

In the earliest writings of Christianity we find the belief in a mysterious bond existing between all members of the Church. On entering into the fold a change occurred. Their spiritual life was linked to the great spiritual life of the Church. They were units forming an integral part of a greater unity, which was the body or the outward garment and expression of the Lord, the Christ or Divine Being. Christ was the head of the Church and all members were parts of His body and acted under His controlling force.

There is much that is beautiful in this idea, and much that is true, though, like all other mystical conceptions, it leads the average man to absurdities and brings into play his vanity, his sense of self-righteousness and separateness. At the same time it is an ideal that arouses the believers and brings to them a feeling of reality that otherwise would be lacking. For the faith to become a living thing in their hearts they must feel the power to be ever present, they must see some signs of its presence, even if those signs be but symbols. So it was that mere internal belief was not sufficient for full salvation. Those who believed were required to formally enter into the Church by a ceremony, during which they were supposed to receive purification. By baptism they became members of the great body, and entered into the fold of Christ. Till that ceremony was performed, they were not of the company of the "faithful."

We find signs of far greater strictness in the life of the early Church than we do at later dates. Then it was no light thing to enter the Church, but a solemn undertaking in which new responsibilities were incurred. It was by no means a matter-of-course proceeding, the following of a common routine, but meant the instruction in a doctrine upon which the converts were to mould their life and thought. They entered the Church only after having passed through a course of teaching in the dogmas of the faith, intended to enlighten them in the mysteries of their own nature and the divine "economy."

The first point of significance we notice in considering the constitution of the early Church is the division made among the believers. This division is triple in its nature and as we look further

into the records we find that this triple division is one of a very far-reaching kind, that it underlies all the Christian doctrine as well as the constitution of the Church. We thus have the first link between the doctrines of Christianity and the mechanism of that Church which was supposed to be the embodiment upon earth of the divine power in the realms above. The believers were classified into hearers, catechumens, and the baptised or full members of the Church.

The hearers were the new converts, who had not reached the stage of definite teaching in the doctrines of the Church. They were made catechumens by a special rite, and then were placed in classes of progressive degrees, receiving at first the preliminary teaching, then passing into a higher rank, until ready for baptism. This progressive initiation into the doctrines of the Church extended in the better organised sections over a period of two or three years, and while a catechumen the convert was not allowed to take part in the "Mysteries" (eucharist and other ceremonies) but was dismissed at a certain stage of the service. The *Traditio Symboli* or formal communication of the Creed to members of the higher class of catechumens was made on different days in Lent. (See *Notes on the Canons of the Four Great Councils*, by Canon Bright.)

We see in this division the elementary classification of physical, psychic and spiritual. The first stage was the conversion, the action of faith; the second the one in which instruction was given; and the third was the entering into the Church, symbolising the entry into the spiritual life in Christ. This division of body, soul and spirit and its various aspects (such as faith, knowledge, wisdom, and earthly, psychic, pneumatic), though now almost forgotten save for the much misunderstood words of Paul, played the most important part in the doctrines of the Church and its organisation, as we shall see in further study. This elementary grouping among the believers will show one way in which the conception was embodied in the outer organisation.

One ground of complaint of the orthodox against the heretics was that the latter were freer in their methods, permitting liberties which the Church would not have. Their forms of worship were much more lax. They paid too little attention to the formalities and ceremonies which were considered by the orthodox to be divine

ordinances. For example, we find Tertullian (who was born before the middle of the second century, and therefore can be taken as representing the views of the very early Church, or at least of his own section), in his *De Præscriptione Hæreticorum*, chap. xli., with his usual indifference to polite speech, writing thus:—

“ I must not omit an account of the conduct also of the heretics—how frivolous it is, how worldly, how merely human, without seriousness, without authority, without discipline, as suits their creed. To begin with, it is doubtful who is a catechumen, and who a believer; they have all access alike, they hear alike, they pray alike—even heathens, if any such happen to come among them. ‘That which is holy they will cast to the dogs, and their pearls,’ although (to be sure) they are not real ones, ‘they will fling to the swine.’ Simplicity they will have to consist in the overthrow of discipline, attention to which on our part they call *finery*. Peace also they huddle up anyhow with all comers; for it matters not to them however different be their treatment of subjects, provided only they can conspire together to storm the citadel of the one only Truth; all are puffed up, all offer you knowledge. Their catechumens are perfect before they are taught. The very women of these heretics, how wanton they are! For they are bold enough to teach, to dispute, to enact exorcisms, to undertake curcs—it may be even to baptize. Their ordinations [too] are carelessly administered, capricious, changeable. At one time they put *novices* in office; at another time, men who are bound to some secular employment; at another, persons who have apostatized from us, to bind them by vainglory, since they cannot by the truth. Nowhere is promotion easier than in the camp of rebels, where the mere fact of being there is a foremost service. And so it comes to pass that to-day one man is their bishop, to-morrow another; to-day he is a deacon who to-morrow is a reader; to-day he is a presbyter who to-morrow is a layman. For even on laymen do they impose the functions of priesthood.”

We find from the foregoing that the Church was by no means the free and open organization it now is. Its creed was secret, its services secret. Even converts were only gradually allowed by successive stages and initiations to enter into the fold and to learn the doctrines. Its relation to the older Mysteries, in its methods at

least, is sufficiently obvious; its relation to the pagan religions in its doctrines becomes equally clear with further investigation.

The course of study through which the catechumen had to pass is described with some minuteness in the *Apostolical Constitutions*, a book of doubtful origin, sometimes attributed to apostolical times, but probably belonging to the second and third centuries.

“Let him, therefore, who is to be taught the truth in regard to piety be instructed before his baptism in the knowledge of the unbegotten God, in the understanding of His only begotten Son, in the assured acknowledgment of the Holy Ghost. Let him learn the order of the several parts of the creation, the series of providence, the different dispensations of Thy laws. Let him be instructed why the world was made, and why man was appointed to be a citizen therein; let him also know his own nature, of what sort it is; let him be taught how God punished the wicked with water and fire, and did glorify the saints in every generation. . . . Let him that offers himself to baptism learn these and the like things during the time that he is a catechumen.” Then the priest while laying hands upon him gives thanksgiving to God. “And after this thanksgiving, let him instruct him in the doctrines concerning our Lord’s incarnation, and in those concerning His passion, and resurrection from the dead, and assumption.

“And when it remains that the catechumen is to be baptized, let him learn what concerns the renunciation of the devil, and the joining himself with Christ, for it is fit that he should first abstain from things contrary, and then be admitted to the mysteries. . . . Let, therefore, the candidate for baptism declare this in his renunciation:

“‘I renounce Satan, and his works, and his pomps, and his worships, and his angels, and his inventions, and all things that are under him.’ And after his renunciation let him in his consolation say: ‘And I associate myself to Christ, and am baptized into one unbegotten Being, the only true God Almighty,’” etc. (*Apostolical Constitutions*, Book VII., Secs. 39, 40 and 41.)

The progressive initiation into the various doctrines is worthy of notice. There was a definite order laid down, a set instruction. Only after the study of the general scheme of “creation” and the “dispensations” and his own nature, was the convert taught the

doctrines concerning the incarnation and other points relating to Christ, and finally when baptised he learnt the meaning of the "renunciation of the devil, and the joining himself with Christ."

Then, as it is said, he was admitted to the "Mysteries."

As in the lower ranges of the Church we find a triple division, so in its governing organisation there is the same grouping, symbolising in a higher scale the one underlying doctrine. The rulers were of three orders: deacons, who ministered in the lower ceremonies, and whose duty it was to serve the others; presbyters, or priests, with more extended powers; and finally bishops, who were the representatives of the Apostles, and whose duty it was to rule the various churches or great centres of Christian life.

Thus was continued in the outer mechanism of the Church the conception of a spiritual hierarchy, which belonged really to the inner life of man and nature, and this symbol was so recognised by early writers, who saw in the mere mechanism an integral part of the great body, the ideal Church, and, therefore, realised the importance of preserving even the outer shell in its purity. In this division we see: first, Christ, or the divine Logos power, as the unseen Head, the great source of life; second, the first ministers of that divinity on earth, its spiritual instruments, through which are transmitted the rays of that light which is within all humanity; third, the lesser instruments, the preachers and teachers, who, under the guidance of their spiritual heads, instruct in knowledge and expound the teachings; and lastly, the servants, whose duty it is to work in the lower ranks, not as teachers or governors, but as labourers in the field.

A. M. GLASS.

(To be continued.)

MUSINGS OF A NEOPHYTE.

THERE are not many of us who cannot remember some time or another to have had an idol, and to have worshipped with our whole heart. There was a time in our earliest years when the thought that our parents and those about us could actually be wrong in anything had not yet entered into our minds; and how happy a time it was, and what an earthquake—an utter confounding of heaven and earth—it was when the time came to an end, sin, in truth, then entering into our world. The need of the heart to have something or some one before whom it can fall down and worship is very strong in all generous Souls, and for most of us the recollection of the time when all good seemed to flow down upon us from the image on the pedestal is one of the pleasantest in our lives. How does it come to an end? Sometimes a new idol takes the place of the old one; sometimes we simply grow weary of it; the doors of the shrine remain unopened day by day, and the dust collects upon the figure we have never formally dethroned. But the commonest and the bitterest ending is when we are forced to stand and watch our beloved, like Dagon before the Ark, gravely coming down from his elevation and proceeding deliberately to smash himself in pieces before our eyes. And, especially if we have worshipped long, and for good reason, how that hurts! I have had my troubles in life like the rest, but I do not think I have ever since suffered as I did when, for the first time in my young life, I saw my Dagon ungracefully sprawling at my feet, maimed and helpless, by his own hand. Never again did the darkness before me seem so terrible, the world so utterly, hopelessly out of joint.

There is no more delicate test of character than the way in which Souls take a disillusionment of this kind. To a true heart, though the worship is over, the very fragments of its dream are sacred. Common clay as our idol has proved, we have loved it; and our love is holy, though its object has failed us. When others

rightly blame it, we can hardly refrain from its defence, though we know—and this is to us the very crown and essence of our suffering—that we cannot and dare not defend it. It is only the vulgar Soul that can abuse his broken idol. Perhaps of all faults the most excusable is to be hard of belief in such circumstances—to be indignant with the friends who would teach us how poor the nature is on which we have lavished the treasure of our affection. We should look back to our own experience and remember how we, in like case, fought against our suspicions of our idol; how angry we were with those who attacked it. We were so certain all must be right; with that over-strained nervous kind of certainty which always means the fight of the will against the unexpressed, unadmitted, yet ever pressing doubt, and which should be so touching to the looker-on. We should be very patient, unreasonably patient, with our suffering brethren. It is, in truth, the feverish excitement of the conflict *with themselves* which makes them so savage with us—so apparently neglectful of common-sense, sometimes even of common morality, in their wild attempts somehow to make excuse. They see, they feel, all the time what is right, quite as well as any reproach of ours can teach them; it is only the horrible pain of the wound which sets them for the time beside themselves. Meanwhile, how much more noble they than the coward Souls whose only thought is, by abuse of their fallen idol, to try to make men forget that they too had been amongst its devoutest worshippers. Let us only love them still, and wait till time has softened their sorrow. The good *will* come back to us; for the rest there remains only

The sad rhyme of the men who proudly clung
To their first fault, and perished in their pride.

Still, one must ask what is the use of this pain? What can it be but a warning, which the members of the Theosophical Society should not need, against setting up an idol at all? Is there anything which has been made so clear in the teachings we have received from the East as that any attempt, by Master or Chelâ, to use their powers to influence the human Soul, to oppress the human will in the smallest matter, is strictly forbidden them—left to the dread Brothers of the Shadow. It is they, not the Masters, who lurk in the darkness of the idol shrine. Let us, for our parts, keep in mind the brave words of our President-Founder, ten years ago:

The price is not too high to pay if the last chance be destroyed of ever building up a sect and priesthood in the T. S. I have never let slip an opportunity to affirm the absolute independence of Theosophy of all special teachers or groups of teachers. If there be any stronger words to express an absolute repugnance to the idea of any thinking person blindly giving up his sovereign right of enquiry to any one—Adept or non-Adept—and of giving any value to a teaching beyond its own intrinsic weight, *by appealing to an authoritative authorship*, these are the words I would employ.

A. A. W.

THEOSOPHICAL ACTIVITIES.

MEETING OF THE GENERAL COUNCIL.

THE General Council met at the London Headquarters on the 27th June, pursuant to notice from the President-Founder, who took the chair and called the meeting to order at 3 p.m. The Indian, European and Australasian Sections were respectively represented by Messrs. B. Keightley and G. R. S. Mead, General Secretaries, and A. P. Sinnett as proxy for Mr. J. C. Staples, General Secretary.

The Chair appointed Mr. Mead to act as Secretary to the meeting.

He then, with a few prefatory words, read the following official communication.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE, LONDON.

June 27th, 1895.

TO THE GENERAL COUNCIL T. S.

The undersigned hereby places before you a copy of his Executive Notice of June 5th inst., in which the separation of the American Section from the mother Society is recognised; its Charter, those of all assenting Branches, and the diplomas of all members or Fellows who have voted for the Act of Secession, and declared the Theosophical Society to have had no existence, *de jure*, since the year 1878, are cancelled. The matter is before you for such action as you may see fit to take, under Sec. 1. of Art. VI., of the Rules.

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

It was then moved by Mr. Sinnett, seconded by Mr. Keightley, that the President's Executive Notice of June 5th, 1895, be approved and ratified by the General Council, and so notified to the Sections.

Carried unanimously.

The President-Founder then read the following paper to the Council for its information, and the same was, upon motion, ordered to be included in the published report of the meeting.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE. LONDON.

June 27th, 1895.

TO THE GENERAL COUNCIL.

I wish to lay before you a few remarks about the proposals recently put forward for a change in the Constitution of the Theosophical Society. It is not necessary that I should deal with them in detail, since I am concerned only with the general principle involved. Should we, or should we not, essentially alter the Constitution under which we have worked fairly well for so many years? If so, should we do it hurriedly, under the pressure of a momentary outbreak of feeling; or should we proceed slowly and deliberately? I incline to the latter policy, as I do not see any sufficient reason for haste, which is always injudicious, and often fatal to a good cause. Our present Constitution has been a bridge strong enough for us to cross upon, and has not been found radically defective. At the same time it may be improved and, as President, I am more interested than anybody else to see the improvement made, for the ultimate burden of responsibility falls on my shoulders. I should regard as an improvement any new clauses which should make it easier for me to deal executively with crises like that through which we have just passed in the Judge case, and which has been effectually ended by his withdrawal from office and from membership. But for the clumsy and expensive expedient of a Judicial Committee, I might have settled the whole matter long ago, and thus saved a vast amount of friction, ill-feeling, partisanship and expense. Executive powers of the amplest scope were held and exercised by me from a very early period in our Society's history, *i.e.*, before we left New York for India, and to the recent date when tinkering of the Constitution, alteration of the Rules, and binding the President in coils of red tape, began. My experience in Governmental affairs and private societies and corporations has convinced me that, with an honest and capable man as manager, the fewer Rules and the less obstructive formalities there are, the better will work be done and the more prosperous and successful be the society, bureau, department, or company. With a dishonest or inefficient manager in control, the multiplication of Rules does no good, the only remedy is in change of the administration. It should also be borne in mind that in our Society Presidential action is subject to the approval of the General Council, and hence is not autocratic. Pray do not suppose that my remarks are prompted by any personal considerations whatever, for such is not the case. I have always been ready to yield my office to a better man; I am so

to-day: I do not wish to remain President one day longer than my services seem necessary for the best interests of the Society. That has become the life of my life, the dearest object of my heart, and far be it from me to omit doing anything, or to hesitate from making any sacrifice, by which its welfare may be promoted.

Among the criticisms of the Constitution which seem to have a certain weight, I will specify that of the wording of our Third Object. It has been urged that, by encouraging inquiry into "the psychical powers latent in man," we have fed a craving for phenomena, and opened the door to abuses which have drawn upon us the curse of many troubles. When one sees how easy it is for self-deluded psychics and cunning pretenders to draw crowds after them in a blind quest after "powers," and a more open intercourse with unseen teachers, one can sympathize with the views of those who would alter the phraseology of our Third Object. I, myself, would be glad if it should be made a serious offence henceforth for any person in our Society to give out any teachings as by authority; for it has always been my belief—and I can point to printed records as far back as 1853 to prove my assertion—that the value of any given teaching is not augmented in the least degree by attaching to it an authoritative name. Holding these opinions as I do, I should be glad rather than sorry to see some change made in the wording of the Third Object. There are other changes that it would doubtless be well to make, as for example, to eliminate the idea of geographical boundaries in constituting a Section. There are others still, but, as said before, I should be distinctly opposed to taking precipitate action, and should not recommend any changes that had not been considered and voted upon in all the Sections, and finally ratified by the constitutional majority vote in General Council (Art. V., Sec. 1, 2 and 3).

Some, I see, have erroneously supposed it necessary to alter the Constitution, so that new Sections with autonomy may be created. A glance, however, at Art. III., Sec. 7, 8, 9, 10, 11, and the last sentence in Section 4 of the same Article, will satisfy any one that the President has full power, "for valid reasons," to form new Sections, prescribe their territorial limits, grant them autonomy, confirm their bye-laws, and empower them to issue, under his authority and in his name, charters and diplomas. Under my present powers I can, if it should appear to me judicious, create one or a dozen new territorial Sections within the present territorial area of any one of the existing Sections, as easily as I can create them in Africa, South America, or any other continent not at present sectionally chartered. The only pre-requisite

is that seven chartered Branches of the Society within the specified area shall join in petitioning me to issue such a charter in each case. The modification I would suggest is to strike out the words "territorial" and "geographical area" wherever they occur in connection with the idea of a Section.

While upon this subject, it is best that I should make very clear the difference between an autonomous Section of the Society and a seceded Section. A Section of any public body is a part of it; subordinate to its Constitution; under the government of its Executive and Council; incapable of exempting itself from its Constitutional restrictions, which include the results of any decisive vote that may be constitutionally cast by its highest governing assembly. A Section of our Society may, therefore, be autonomous in the full meaning—self-law-making—of the word; that is to say, may make its own bye-laws and rules with the President's approbation, but (*vide* Art. III., Sec. 10) with the proviso that they "do not conflict with the Objects and Rules of the Theosophical Society." Now, the General Secretary of a Section is, *ex-officio*, a Secretary of the Society and a member of the General Council; which (*vide* Art. V., Sec. 1) is invested with "the general control and administration of the Society," and (Sec. 2) decides its action by "a majority of votes." If he is outvoted in Council he has no choice but to submit, as would any other member in any other question introduced by him. Then, again, the Section being, not a separate body, but only a part of the one international body known as the Theosophical Society, which has been organised in a given territory or country for convenience of administration, it has no right to alter its subject-relationship with the Society; to change the wording of its bye-laws without Presidential warrant; to elect a "President" of the Section, either temporary or permanent; to give an illegally chosen Executive (in violation of Art. II., Sec. 7), an unlawful title, or a longer term of office than that prescribed by law; or to repudiate the *de jure* character of the Society, and thus declare invalid the charters which it has issued and the diplomas or certificates of membership, granted by it to its members or Fellows; these are severally acts of rebellion, of independent sovereignty, of defiance; and these steps having been taken by the late American Section, in Convention lawfully assembled, as reported to me by Mr. Judge, in an official letter signed by him in his new Presidential capacity, I had no alternative but to accept the situation, recognise the revolt as an accomplished fact, and officially suppress the Section, discharter its revolting Branches, and cancel the diplomas of those Fellows who had,

by their votes, declared them invalid instruments, mere waste paper. I need not say how sad I was at the necessity of taking this summary action, for the ties of personal affection and respect bind me to many of our late American colleagues. But duty demanded this sacrifice of feeling and I could not hold back. Our Association being of a purely voluntary character, I could not exercise the least coercion to keep the members loyal; I could only give effect to their declared personal independence by relieving them *pro formâ* of their membership.

Moreover, the majority in a Branch being the voice of the Branch, its governing power and lawful representative for the time being, I was compelled to accept a Branch majority vote in favour of the Boston Act of Secession, as the expression of the Branch's sovereign will that it should cease to be a part of the Theosophical Society of 1875, and thenceforth be a part of the new American Society of 1895, and cancel its old charter. Similarly, when the majority of any Branch had voted to remain loyal and repudiate secession, it was my duty to officially recognise and affirm the fact, and leave the Branch charter in the hands of the loyal majority. Of course, the minority would in any case have the clear right of leaving the majority in possession and re-organising themselves as a new Branch of the Society of their choice. It has given me pain to come to know that this self-evident rule of parliamentary and ethical procedure has not been grasped by some of our late American colleagues, who now find themselves to their surprise deprived of membership in the Society which they had come to love, and for which many of them had made large sacrifices. To all such, whether as individuals or as Branches, the door will always be open for return.

Now the case would have been quite different if the Boston Convention had proceeded within Constitutional lines. They might, for instance, have pointed out desired modifications of their sectional by-laws and rules, and, under Art III., Sec. 10, have submitted them to me for ratification. I should have felt myself obliged to approve and confirm all amendments which did not conflict with the constitutional solidarity and international character of the Theosophical Society as a whole; there would have been increased autonomy and no revolt. But I should never have confirmed any proposed change which would make the American Section and its General Secretary more independent of the General Council, the President, or the Theosophical Society's Constitution, than are the other Sections and General Secretaries; or which gave it a President, a misleading title, a new seal, or a new

form of diploma. To do so, would be equivalent to my consenting to the upsetting of the Constitution and the splitting of the Society into fragments. Though fifty new and autonomous Sections should be chartered by me, the Society would not be weakened: it might, perhaps be bettered, although I have always believed that "in union is strength"; but to permit one Section to set itself up as independent of the central control, to deride its authority and pronounce illegal its charters and diplomas, would have been as bad statesmanship as for Great Britain to ratify the secession and independence of Scotland, England or Ireland, or for the United States to have permitted Virginia or any other State to set itself up as an independent sovereignty, contrary to the provisions of the Federal compact between the States of the Union. The pernicious example set at Boston is bearing its natural fruit in one or more propositions which are now being circulated for signatures, and upon which no other interpretation can be put than that the formation of new Theosophical Societies is contemplated. I hope that the promoters of these schemes may look at the question without prejudice from both sides before pressing them to an issue.

If seven European Branches are discontented with remaining in the present European Section, they can join in petitioning me to form them into a separate Section, and I shall do so if, as above explained, their proposed bye-laws are formed in such a way as to agree with the provisions of the Theosophical Society's Constitution and bye-laws now in force. I am also willing to charter new Sections in specified countries, as, for instance, Sweden, Holland, Germany, etc., etc., if pressed to do so, and valid reasons are brought to my notice. At the same time I wish it to be made plain to your respective Sections that, for the same reason that I dischartered the American Section and its revolting Branches, and cancelled the diplomas of its consenting members, I shall discharter every other Branch in any part of the world which, by a majority vote of its fellows, accepts and endorses the Secession Act of the Boston Convention, and shall cancel the diplomas of those who vote in the majority.

This, you must observe, is quite irrespective of the personal worth of the recalcitrant members; it is a simple act of constitutional procedure, imposed upon the President and General Council, and for neglect to do which we might be impeached. It is the confirmation of the right of each member to free private judgment and liberty of action: he revolts against our authority, denies the legal status of our Society, repudiates the validity of our charters and diplomas; we let him depart in peace

with our kindest wishes for his spiritual welfare, and that is the end of our mutual relationship.

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

The President-Founder then made a statement as to the inevitable diminution of the income of the General Headquarters, as a consequence of the Secession of the American Section. The deficiency was estimated at about £80, irrespective of gifts from any source. After discussion the Council adopted unanimously a resolution recommending that one-fourth of the gross income received by each Section from the annual dues of its members should be remitted to the General Treasury of the Society for upkeep of Headquarters; and that a provision to this effect be incorporated in the next revision of the Constitution.

The President-Founder then announced the appointment of Mr. A. P. Sinnett to the office of Vice-President of the Society, to fill the present vacancy, and Mr. Sinnett having accepted the same, the Secretary was instructed to publish for general information the proceedings of the meeting.

The General Council then adjourned *sine die*.

London, June 28th, 1895.

G. R. S. MEAD.

Attest

Secretary of the Meeting.

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

APPENDIX.

EXECUTIVE NOTICE THEOSOPHICAL SOCIETY.

PRESIDENT'S OFFICE,

ZUMARRAGA, SPAIN,

June 5th, 1895.

An official letter, of date May 2nd, 1895, from Mr. W. Q. Judge, of New York, to the undersigned, in which he signs as "President of the Theosophical Society in America," communicates the following facts, *viz.* :—

1. That the American Section of our Society has declared its "complete and absolute autonomy";
2. Has adopted the title of "The Theosophical Society in America;"
3. Has elected Mr. Judge President for life, and Dr. J. D. Buck, Vice-President; and
4. Adopted a Constitution, by a majority of 181 votes, in a total ballot of 201 Branch and Councillors' votes, cast by Delegates representing 90 Branches in the Convention.

A verbatim report of the proceedings, sent by Mr. Judge, shows that the Convention adopted a Preamble to the Resolutions to the effect that "the different forms of organization through which *the body known as 'the Theosophical Society'* [the title being given as above printed—between inverted commas—apparently to indicate that the Convention does not recognise its validity], had passed since the year 1878, were solely the result of growth, and not of votes . . . and have been mere *de facto* and not *de jure*."

The only interpretation of the above acts and declarations which the undersigned, as one tolerably well acquainted with constitutional and parliamentary procedure, is able to arrive at, is that the American Section, exercising its indisputable right, in lawful Convention assembled—

1. Voted to constitute itself a separate and completely autonomous Society, with its own title, constitution and bye-laws, life-president and other officers; and has thus as effectually broken its relation with the Theosophical Society as the United States of America did their colonial relation with Great Britain on July 4th, 1776.
2. Voted to consider the Theosophical Society as a body existing *de facto* and not *de jure*; holding a name to which it is not really entitled, and having no constitutional jurisdiction over the Sections, Branches and Fellows in America and elsewhere, now holding its charters and diplomas.

Since, however, the Section, Branches and Fellows in question had recognised the Society's jurisdiction up to the date of the meeting of the Convention, and assembled as a part of the Society, and are still on our Headquarters' registers: and since the records cannot be altered save by the intervention of the President, it rests with the undersigned to issue the present Executive Notice for the information of the concerned; thus completing the legal and constitutional separation from the Society of the participating Officers, Branches and Fellows of the American Section, extinguishing the said Section itself, and recognising it as a new Society, devoted to the same work as that which the mother Society has for so many years been prosecuting. As President therefore, and official executive representative of the Constitution of the Theosophical Society I do now declare and proclaim:—

First.—That the Charter, heretofore granted by the undersigned, *viz.*, in the year 1886, for the formation and maintenance of the American Section, is hereby abrogated by virtue of the power given in

Art. VII., Sect. 1, of the Rules, and that from April 28th, 1895, the Section ceased to exist.

Second.—All charters of Branches which in Convention voted for the said Act of Secession, or which may have or shall subsequently vote to adopt the same, are hereby annulled, and the recording Secretary is instructed to remove the names of the said Branches from the roll kept at the Society's Headquarters, Adyar.

Third.—The diplomas of all Fellows who have accepted or may in future accept for themselves and declare valid the said Act of Secession, are hereby cancelled; their holders cease, *ipso facto*, to be Fellows of the Theosophical Society; and it shall be noted on the Society's Register that they withdrew themselves from membership on April 28th, or on such other date subsequently as may have marked their adhesion to the Act of Secession aforesaid.

Fourth.—A certain number of Branches, Branch members and unattached Fellows of the Society in America, having refused to accept as binding upon them the said Act of Secession, and expressed their wish to continue their relations with the Society as heretofore, and the importance and necessity of organised action having been fully proved by experience, the undersigned gives notice:—

(a) That he will issue a new Charter for an American Section of the Theosophical Society, under the provisions of Art. VII., Sec. 1, 2, 4 and 5, and hereby confirms the validity of existing Charters of Branches, a majority of whose members have voted against accepting the Act of Secession aforesaid, or may change their votes after the date of the present instrument.

(b) To carry into effect the above notice, the undersigned appoints Alexander Fullerton, Esq., F.T.S., of New York, Mrs. Kate Buffington Davis, F.T.S., of Minneapolis, George E. Wright, Esq., F.T.S., of Chicago, and William John Walters, Esq., F.T.S., of San Francisco, a special Committee, to collect and forward to the undersigned all petitions and resolutions pertaining to this business, to have charge of all American affairs pending the issue of a Section Charter, and as Presidential Agents to supervise the proper organisation of the new American Section of the Theosophical Society.

The undersigned notes with regret that the American Convention was led into the adoption of the wholly false and misleading idea, that the Theosophical Society, now existing, is not *de jure* the continuation of the Society which was formed by H. P. B., the undersigned, and our colleagues, at New York in 1875, but an adventitious body, the growth of circumstances, and having no real corporate authority over its Sec-

tions and Branches. There is, however, at Adyar, the original Record Book of the proceedings of Council, in which, in Mr. Judge's own handwriting, and signed with the name of Mr. A. Gustam, the then Recording Secretary T. S., is written the report of a meeting of Council, held early in 1878, at which the President was given full discretionary powers to establish Headquarters wherever he chose, to adopt whatever measures he might see fit in the Society's interest, the Council ratifying in advance whatever he might do. This record is unfortunately in India at this moment, but it has been written for, and will be published at the earliest practicable date, for general information. It will then be seen how unsupported by facts is the record of the Society's history which was laid before the American Convention and before the counsellor-at-law whose professional opinion was obtained thereupon. When the Founders left New York for India, the undersigned, in an official order issued at London, in January, 1879, the text of which is preserved, *appointed* Maj. Gen. Abner Doubleday, U.S.A., F.T.S., his representative *pro tem.*, no definite plans for the future having then been formed. The members left at New York nominally held together for some years, but finally dropped out. In 1883 a few of them were gathered together by Mr. Judge, and upon due application a new Society was formed, and chartered as a Branch of the T. S. under the title of "The Âryan Theosophical Society." By virtue of its quasi successorship, though in point of fact, illegally, some of the original registers of the T. S. have been retained in that body. As a Branch it was chartered and registered, has been regularly reported to Headquarters, and has paid to the Treasurer of the Society the lawful fees and dues of its members. Prior to this, however, charters had been granted by the undersigned to two other American Branches. As President-Founder, therefore, the undersigned declares that the Theosophical Society has had an unbroken existence from the date of its foundation in 1875 to the present day, and that every charter and diploma issued by it under its seal and over the President's signature, has been valid and of constitutional force. The further declaration is officially made that, from the date of the passage of the above mentioned Act of Secession, the retention of the papers and property of the late American Section, the continued use of the Theosophical Society's seal by the new Society, its Officers, Branches and Members, have been illegal, and on behalf of the Society the undersigned repudiates, as invalid, all new documents bearing the Society's Seal or his official signature. He also requests that the new Society's officers will turn over all Sectional archives and other property to the Special Committee herein above appointed.

Finally, the undersigned gives notice that Mr. W. Q. Judge, having by his own act lost his membership in the Society, is no longer its Vice-President, and the said office is now vacant.

While it would have been better if the work in hand could have been continued as heretofore in a spirit of unity and mutual reliance, yet the undersigned considers that a separation like the present one was far more prudent than the perpetuation of ill-feeling and disunity within our ranks by causes too well known to need special reference. The undersigned offers to his late American colleagues his best private and official wishes for the prosperity, usefulness and honourable management of their new Society.

H. S. OLCOTT,

President-Founder of the Theosophical Society.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE, LONDON,

June 27th, 1895.

Under the provisions of Art. IV., Sec. 6, I hereby appoint A. P. Sinnett, of London, to be Vice-President of the Society, to fill the present vacancy.

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

To the General Secretaries of Sections.

GENTLEMEN,

You are hereby requested to take the votes of your respective Sections upon the above nomination, and to communicate the results to me within the next three calendar months as prescribed in the bye-laws.

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

INDIAN SECTION.

This being the hot season throughout India there is less of definite activity to report this month than usual. But at Calcutta, the continued presence of the Acting General Secretary, Bâbu Upendra Nath Basu has been bearing very good fruit, and the Branch there is showing a marked, and we hope, permanent, increase in devotion and active work. There is reason to hope that our Calcutta centre is now fairly on its way to become such a centre of theosophical life and active work, as the capital of India ought to be.

It is intended to hold the first Convention of the Section at its new Headquarters some time during October. This will be the Indian legislative Convention for this year, and the December gathering at Adyar will celebrate as usual the Anniversary of the

whole Theosophical Society. Next year it is hoped to reverse the order, holding the official Convention of the Section at Adyar, and making the Benares gathering in October mainly one for the purpose of lectures and friendly intercourse.

Dr. English has arrived at Adyar to take charge of the *Theosophist* during the absence of the President.

June, 1895.

CEYLON LETTER.

The chief events of last month were the White Lotus Day and the Wesak Festival Celebrations, which curiously enough fell on the same day.

Our little band of members of the Hope Lodge celebrated White Lotus Day at 8 p.m., at the Musæus School and Orphanage. The large photograph of H.P.B., a present from her to Mrs. Higgins, was prettily decorated with a wreath of lotus. Dr. English, the President of the Lodge, opened the meeting and addresses followed by Mrs. Higgins, Mr. Wither from New Zealand, Mr. P. D. Khan and Mr. Peter de Abrew. The girls of the Musæus School sang some appropriate verses.

As usual the Buddhists celebrated the Wesak festival with due solemnity. The famous Kelani Temple was the scene of much activity in devotional exercises.

Mrs. Higgins desires to thank those kind friends who are sending her help in aid of the School and Orphanage. They will be glad to hear that the Institution is doing a really humanitarian work.

S. P.

EUROPEAN SECTION.

One of the most important incidents to be chronicled this month is the visit of Col. Olcott, the President-Founder, who arrived from India at the beginning of June. The Colonel proceeded first to Spain and visited the Lodge and members there, spending a very enjoyable time. The activity in that country is most gratifying. While there he wrote the Executive Notice, dealing with the secession of the majority of the American Section, declaring the continuity of the Society from its beginning, and his readiness to issue a new charter for an American Section, and appointing a committee to take temporary charge of American affairs.

The President visited Holland for a few days in June, and was much pleased with the activity of the Amsterdam workers. He hopes to go to the Hague for a brief visit, ere returning to India, as there is a very earnest group of members in that town.

Mrs. Besant's series of lectures at St. James' Small Hall has been most successful. The audience increased at each succeeding meeting, the first, being on Whit-Sunday, having, naturally, a rather small attendance. This continued growth is the best sign possible of the effect produced, and all the hearers appeared to be much impressed by the ideas put forward. The lectures have not been reported, as Mrs. Besant is preparing a work on Karma, to be published shortly in book-form, which deals with the subjects taken up in the lectures. The first instalment of the work appears in this month's *LUCIFER*. The book will form the fourth of the "Theosophical Manuals."

Mrs. Besant has also given many lectures in different parts of the country with considerable success, and visited Holland at the beginning of June, for a few days. During her visit, she gave a lecture on "Man, Master of his Destiny" in the large hall of the Free Church, at Amsterdam. An audience of several hundreds attended, in spite of the fact that the lecture was in English and not translated. Long reports appeared the next morning in the daily papers. Mr. B. Keightley accompanied Mrs. Besant on her visit.

The Blavatsky Lodge lectures have been satisfactorily attended during the past month, the summer weather apparently not having interfered. The Sunday evening discussions were discontinued owing to the lectures at St. James' Hall. The *Secret Doctrine* class will not be held during July and August, as Mrs. Oakley will take a much-needed rest. Mrs. Besant will lecture on each Thursday in August, giving a connected series of addresses, entitled "In the Outer Court."

The general activity is quite up to the average, in spite of the turbulent times.

The Ramsgate Centre has started regular weekly meetings in a room hired for the purpose, and several enquirers have attended. The series of fortnightly Sunday meetings of the North London Lodge has come to an end; these meetings began in January and were excellently attended until the last three, when the audience fell off, owing probably to the approach of summer. At the same time the Wednesday meetings increased in even larger proportion.

Mrs. Besant's afternoon receptions have been most successful, and regular symposiums on Theosophy have been held in the garden. Some pleasant and useful afternoon meetings have also been held by members of the Theosophical Society in their own houses, and Mrs. Besant has delivered addresses at these and has afterwards answered questions,

AUSTRALASIAN SECTION.

The Countess Wachtmeister is working hard in Australia; she lectured five times in Adelaide, and thence worked her way to Melbourne; she visited and lectured at Glenelg, Rapunda, Mount Gambier, Mertuar, Stawell, Ararat and Ballaarat, ere reaching the Victorian capital. In addition to the public meetings she has had gatherings of enquirers and drawing-room receptions.

The Brisbane Branch, Queensland, has re-emerged into manifestation with twenty-five members and a strong executive. May it justify its resurrection by its work.

A branch is in course of formation—is we hope formed ere this—at Mount Gambier, with Mr. H. F. Kessal as its organiser. Good fortune to it also.

The First Annual Convention was held at Sydney, on April 12th and 13th. Mr. Peell, the President of the Sydney Branch, presided, and eleven branches were represented, four of them belonging to New Zealand.

Golden accounts come of Mr. Staples, the General Secretary, who is winning all hearts.

New Zealand.—The arrival of Mr. J. C. Staples, the General Secretary of the Australasian Section on April 22nd, in company with the returning delegates from the the Convention held in Sydney, has been the principal event of the month. Mr. Staples has produced a very favourable impression as a lecturer, and as an answerer of questions at the close of his public addresses, he was universally admired. The following are the public events of the month:—On April 19th, at an open Lodge meeting, Mrs. S. J. Neill read a paper upon "Vegetarianism;" on April 22nd Mr. Staples arrived, and on the next evening a public welcome was accorded to him; on April 26th he spoke on "The Practical Side of Theosophy," and on Sunday evening, April 28th, he lectured in the Choral Hall on "Karma;" on May 3rd Miss L. G. Browne gave readings from *The Light of Asia*; and on May 8th Lotus Day was observed, when several members read various selections suitable for the occasion; on May 10th C. W. Sanders read a paper from LUCIFER upon "States of Consciousness;" and on the evening of Sunday, May 12th, he lectured in the Choral Hall upon "Unity, a Divine Principle;" the lecture was attentively listened to.

AMERICAN SECTION.

The following Branches of the former American Section have applied to the President-Founder to be chartered as the American

Section :—Chicago, Port Townsend, Willamette (Portland) Ishvara (Minneapolis), Toledo, Muskegon, Boise City, Indra (Clinton), Golden Gate (San Francisco), Toronto, East Los Angeles. To these is added a new Lodge, formed by a minority at Tacoma—the Nârada. In addition to these, the Branches of Harmony (Los Angeles) and San Diego remain loyal, and a new Branch has been formed at East Las Vegas. The delegates of most of these Branches voted for secession at Boston, but their action has been repudiated by their Branches, which had not previously authorised the vote. A number of other Branches are having meetings to vote on the question, and it will be some little time ere the real decision of American Theosophists will be known. Dr. Weekes-Burnett, of Chicago, was delegated to represent the loyal Branches at the European Convention.

Pacific Coast.—The loyal Theosophists of the Pacific Coast have worked energetically to keep an American Section true to the great principle of Unity. The struggle has been fierce.

As soon as Mr. B. Keightley's pamphlet appeared, Mr. S. Ryden and Mr. W. J. Walker, of San Francisco, had a reprint struck off of some thousand copies which were sent far and wide over the U.S.A. Correspondence was established between all loyal F.T.S. The questions raised were whether secession should be unanimous or partial, whether a new papal infallibility should be set up. Willamette, Port Townsend, Harmony (Los Angeles) and Boise City held their charter; the minority in Tacoma formed a loyal Lodge, Nârada, and at Seattle a Lodge is forming. Not one Lodge on the Pacific Coast is unanimous for secession. Many clear-sighted ones who had turned away from the Theosophical Society because they found it crystallising into a sect (a dogmatic one at that) are taking heart once again. They ask if the American Section of the future will be true to its motto: "There is no Religion higher than Truth."

Mr. Ransom Bridge, of Boston, writes that a large body of Theosophists in that centre are organising now that the *personal* element has withdrawn.

We hope so much—may our hopes be realised, and may reorganisation put us on a firm foundation of Truth, Unity and Brotherhood.

MARIE A. WALSH.

[Want of space has compelled us to cut down this report.—EDS.]

REVIEWS.

THE BHAGAVAD GĪTĀ.

Translated by Annie Besant. [London : The Theosophical Publishing Society ; 1895. Price 4s. calf, 2s. boards, 6d. paper.]

A SIXPENNY *Gītā* ! Such is the last experiment tried by my colleague and it seems to be succeeding excellently. I have carefully gone through Annie Besant's Translation and find it not only imbued with the spirit of the original, but also capable of standing the criticism of scholars. The two best translations are those of Telang and Davies : but the translation of my colleague favourably compares all through with both these standard works, and in a number of passages is more accurate. The famous " Vision of the Universal Form," in the eleventh Adhyâya, has been done into verse ; and the verse is good. It makes one regret the resumption of prose when Sanjaya continues the narrative. We have at last got an accurate and inexpensive edition of the *Gītā*. Other translations are too costly for the general reader, and the American attempt is not a translation, but a paraphrastic compost from other translations that will not bear a moment's comparison with the original. The sixpenny edition was an afterthought, otherwise explanations of the simpler terms, which are familiar enough to students, would have been added for the benefit of the general reader. *The Bhagavad Gītā* now forms " Lotus Leaves No. II.," and " No. III." is being prepared.

G. R. S. M.

A LECTURE ON THE VEDĀNTA PHILOSOPHY.

By M. L. Bhattacharya, M.A. [Agra: Mokerji Brothers ; 1895. Price Re. 1 8.]

THIS excellent lecture of ninety-four pages was read before the Agra College Literary Society by Bâbu M. L. Bhattacharya, Professor of Sanskrit at the college, and the proof sheets have been carefully revised by one of his European colleagues, the Professor of English Literature. The book is, therefore, not only reliable as to its contents, but also free from those barbarisms which generally spoil the pleasure of perusing

the works of Hindus in our vernacular, for although they certainly write English far better than we can compose Bengali, Hindi, Gujerati, etc., yet very few men can write perfectly in two languages. The lecture under notice is one of the most useful productions we have seen for a long time. It is superior to Dr. Deussen's address on the Vedānta to the Bombay Asiatic Society, and to Professor Max Müller's *Three Lectures on the Vedānta Philosophy*, both of which have been noticed at length in our pages. Mr. Bhattacharya shirks no difficulty as far as the philosophy is concerned, and meets all criticisms fairly and at the same time easily. He, however, leaves the practical psychological side of the Vedānta severely alone.

The lecturer devotes a considerable portion of his space to an exposition of Mâyâ, showing how the English term "Illusion" is entirely inadequate to convey the meaning. To understand the doctrine of Mâyâ, we must first have a clear idea of that which is really true, that which is practically true, and that which is only apparently true.

Thus it is that the Vedānta teaches "that the individual soul is not different from Brahman the Highest Self [the really true]. The plurality of souls is not really or absolutely true, but is only practically or phenomenally true." Again "Brahman is associated with a certain power [Mâyâ] . . . to which the whole world is due for its very existence. . . . Brahman, in so far as it is associated with Mâyâ, may be called the material cause of the universe. Brahman in this view is called Īshvara, the ruler of the universe. Mâyâ, under the guidance of this Īshvara, modifies itself by progressive evolution into all the individual existences, distinguished by special names and forms, of which the world consists. In all these apparently individual forms of existence, the one invisible Brahman is present, but on account of Mâyâ it appears to be broken up into a multitude of intellectual or sentient principles, the Jīvas or individual souls." It is further stated that Mâyâ "can be called neither Sat nor Asat, *i.e.*, Mâyâ is neither absolutely Sat (true or real) nor is it practically or apparently Asat (non-existent)." But "this phenomenal world is not a mere illusive phantom of the senses. *This is real as we are real.*"

But you may ask, what is the cause of this Mâyâ, or Nescience, and the answer given is: "As all our ideas of causality fall within the circle of Nescience, to find the cause of it would be like mounting upon our own shoulders."

We next come to the important doctrines of Rebirth and Karman (Karma). The argument that Karman destroys free-will is met by the Vedāntist with the argument that the "Jiva, or individual soul, is made up

of two parts, (1) the soul [Âtmâ] which is Brahman, and (2) body with its environments. As regards his body he is open to this necessity [of Karman], and is obliged to act under circumstances moulded by his previous actions. But as regards his Soul, which is Brahman, and therefore knowledge itself, he is free. The actions can influence his body [bodies rather], but they have no effect upon the Soul, which is unchangeable in its very nature. The veil of ignorance it can cast off at any moment, *if it wills*. Here then lies the freedom of will of an individual Soul. The Mâyâ or Nescience is its own making and it can throw it off when it likes."

The doctrine of Rebirth is set forth in a way now familiar to all Theosophical students, but a most valuable item of information is added which nails down a persistent misstatement which has circulated uncontradicted for many years in the West. It is invariably stated by Western scholars that the doctrine of Rebirth is an afterthought of Vaidic religion and cannot be found in the oldest documents of that religion. Mr. Bhattacharya writes:

"The origin of this doctrine [Rebirth] is to be found in all the Vedas. The *Rigveda* says: 'May the Lord give us in our future birth our organs, our vitality, and our articles of enjoyments.' So also in the *Yajurveda* and the *Atharvaveda*, we find many hymns referring to this idea of the transmigration of Souls."

The state of Moksha is but poorly set forth by the lecturer, who makes it equivalent to a continuous Sushupti state—"the state in salvation is like an everlasting sound and dreamless state." This is entirely incorrect; the state of Moksha is Turiya, and it is difficult to understand why an otherwise so capable expositor has fallen into so elementary an error.

The following mathematical exposition of Brahman and Mâyâ is ingenious; it also brings home to the mind the unity underlying diversity.

"Let us imagine an algebraical series, such as x^0, x^1, x^2, x^3 , etc. . . *ad infn.* Here we see that each of the succeeding terms in the series varies according to its index or power. On account of the difference of the index only, the terms of the series appear different from one another; but we see that the base x remains all along constant. Now if we suppose the indices, *viz.*, 1, 2, 3, etc., to vanish, we see that all the terms become one and the same, since x^0 will always be the same as unity [according to the formula $x^0=1$]. If we apply the signs to illustrate the Vedânta doctrine, we take the power or index to be Mâyâ, varying at each step of its development, and the constant x to be Brahman.

appearing in different souls. When this *Mâyâ*, like the index, vanishes (*i.e.*, when the index is reduced to zero), the individual being, like each of the terms in the series, becomes Brahman, which like the first term of the series is represented by unity. The different terms represent Brahman, *Īshvara*, *Taijasa*, *Prâgña*, etc., to endless individuals."

Speaking on the problem of the impersonal and personal God, the Nirguna and Saguna Brahman, he dubs the former idea "the only truth with the reflective portion of men" and the latter as "the popular concept of Brahman," and quotes the following fine passage with regard to those who follow the devotional path: "Though the ways of devotional life of men, taking to various systems of worship, are ever so different, though some ways are straightforward and others roundabout according to their different tastes, following either the Vaidic doctrine, or the *Sânkhya* method, or the Yoga system, or the Shaiva school, or the Vaishnava faith; yet thou art, O Lord! the only resting place of all, as the ocean is the ultimate destination of all the running waters on the surface of the globe."

And then pursuing the theme with regard to the personal Deity and the idea of *Mâyâ*, Mr. Bhattacharya writes: "Here it may be asked, why do we go so far as to conceive fictitious limitations of Brahman? Will it not be sufficient to think that Brahman is the only truth, and the world a non-entity? The answer would be, yes, it is so, only this non-entity is not like the non-entity which is in the horn of a hare, but it has a phenomenal existence, *i.e.*, a practical truth, which must be accounted for. Thus the concept of *Īshvara* [personal God] is equally valid as that of our own individuality."

Finally the lecturer takes up the ethical aspect of the Vedânta, and bases his refutation of all ignorant objections on the logion "That art thou."

"It will be seen that this short expression is the fountain of all morality, the source of universal love, and the very ocean of all our nobler feelings and religious sentiments."

Next he contrasts the saying, "Love your neighbour as yourself," with the teaching "Your neighbour is yourself, and you are to love him, not because he is your neighbour, but because he is not different from yourself;" and the saying, "Thou shalt not kill" with the teaching "No one should injure any living being." And then he quotes the opinion of Max Müller that in the Vedânta we find ethics at the beginning, ethics in the middle, and ethics at the end, and ends up by snuffing out the utilitarian "greatest good to the greatest number" with the Vedântic "highest good to all."

In brief, Mr. Bhattacharya's Lecture is very pleasant reading, and though it would not be difficult to join issue with him on some points, especially when he approaches the borderland of the mystic, he sets forth the philosophical outline of the Vedânta clearly and understandingly. Taking it all round, the little book is the best of its kind that has yet appeared.

G. R. S. M.

THE ESOTERIC BASIS OF CHRISTIANITY.

By W. Kingsland. [London: Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C.; 1895. 3s. 6d.]

THIS book contains the two pamphlets published by Mr. Kingsland in 1891 and 1893, relating to Christian Doctrine and to the *Book of Genesis*. Besides these essays two new ones are added on "The Logos" and "The Gospel." The essays are prefaced by an excellent introduction, clearly written and moderate in tone, pointing out the imperfections in the ordinary Christian system and the necessity for postulating a pro-founder teaching as the foundation of the Christian religion. The book, and especially the introduction, will be useful to those who follow the Christian form of faith, but who seek for further light which will aid them to a better understanding of their own religion.

The distinction between the Old and New Testaments is pointed out in the first essay. According to the author:

"The Old Testament contains the record of man's fall, contains under the form of an historical allegory the secret of those vast cosmic cycles by which spirit manifests in matter, by which the divine becomes human. . . . And as in the Old Testament the divine becomes human, so in the New Testament the human re-becomes divine. The New Testament contains in the form of an historical allegory the conditions of man's redemption, that is to say, of his return to the spiritual planes of being, plus that self-consciousness, that 'knowledge of good and evil,' which is the purpose of his incarnation."

Genesis is expounded in a symbolical manner, according to the geometrical system hinted at in *The Secret Doctrine*. There is a good deal of *The Secret Doctrine* in this essay, but *Genesis* does not play a very important part. A student of Theosophical literature will find much that is useful, but the average Christian reader will not be likely to gain a great deal from the exposition.

In "The Logos" the author approaches more solid ground, but again quotes more from modern Theosophical writings than from Christian

authorities, although the latter supply plenty of material which could be used in defence of the position taken up.

In the last essay an attempt is made to express the essence of the Christian teaching and the teaching of all true instructors of humanity. The Gospel taught, it is said, is "the Gospel of the DIVINE NATURE OF MAN."

The book is a very readable one from beginning to end and is admirably suited for those whose religious instincts lead them to a Christian mode of thought.

A. M. G.

THEOSOPHICAL ANALOGIES IN THE DIVINA COMMEDIA.

By Miss L. Schram. [London: Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C. ; 1s.]

THIS pamphlet is an attempt to trace out the scheme of Dante's great work along Theosophical lines, showing that his ideas were substantially the same as those familiar to us in modern Theosophical literature. The conception on which the argument is based is an allegorical one founded on a letter written by Dante himself, in which he says that taken literally the poem relates to the state of souls after death, but allegorically to the nature and destiny of man, or the working out of Karma, in Eastern phraseology.

The passage on page 6, comparing some of his ideas with Darwin's theories, is not very intelligible and had much better have been left out, as there does not appear to be the slightest connection between the two thinkers. Dante's scheme, according to the author, was based on the idea of Divine love, which is spiritual unity. All souls proceeded from one great centre and by the power of that love tend to return and to be re-absorbed. Man's own power of freewill is all that prevents this return. While undoubtedly those ideas may be found at the root of all orthodox or heretical religious teaching, the proof that Dante consciously worked on such a conception is not to be found here. So far as the interpretative part of the essay is concerned, there is utilised more of modern Theosophy than of ancient Dante. The essay includes an epitome of the story of the poem and gives the general reader a fair conception of the work.

A. M. G.

INDIAN PALMISTRY.

By J. B. Dale. [Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C. ; 1s.]

STUDENTS will welcome this unique little volume, as it comprises a good deal of information and gives to our western minds quite a novel system of both calculations and nomenclature.

The two systems in their essentials are one, but there is a considerable difference in detail. Take, for instance, the line commonly designated as the "line of heart." It is here called the "line of fortune." The head line in the English system becomes the "liver line," while the one of the liver becomes the line of the head by the Indian method.

One main point of difference is shown by the manner of calculating the time of events.

All students know that the line bounding the thumb, or "life line," is used for reckoning age or time of occurrences. Now the English palmists reckon from the top of the line against the forefinger or Mount of Jupiter for the first age—infancy—and so proceed downwards to the end—old age—near the wrist line. It is just the reverse in the Indian system. It starts from the wrist—as first age—and so on. The book is clearly written and the first plate is very novel. We (palmists especially) are indebted to Mr. Dale for giving us the benefit of investigating the two systems, and the very moderate price of the book puts it well within the reach of all.

B.

THEOSOPHICAL

AND

MYSTIC PUBLICATIONS.

THE THEOSOPHIST (*Adyar*).

Vol. XVI, No. 9:—"Old Diary Leaves" is very chatty this month and forms entertaining reading. The now famous rose phenomenon is described in a characteristic manner, and also another of H. P. B.'s occult performances with a lamp. A series of shlokas from the *Virgaya Jaina* is given in this number, and the work is to be completely translated. A well-written article, "Theosophy is an Idea," in the thoughtful style of M. N. Dvivedi, endeavours to point out the impersonal nature of Theosophy. Rao-chahoi writes on Zoroastrianism, and gives much useful information. Some interesting selections are given from a book written about half a century ago, by an obscure American medium. Richard Harte contributes a review of Tolstoi's religious ideas, and shows a close study of that author's works. In "A Real Yogi," an account of an interview with a supposed "Mahâtmâ," some peculiar and erroneous views are expounded; one of which is that the period between death and re-incarnation is never more than one or two hours, the 1,500 years mentioned referring to the human breath, each breath standing for a year. The issue also includes "The Râdhâsvâmi Society of Agra," an uncomplimentary criticism of the Brahma Samâj, and an excellent review of Solovyoff's *Modern Priestless of Isis*.

A.

THE PATH (*New York*).

Vol. X, No. 3:—"H. S. Olcott *versus* H. P. B." is a most vulgar attack on Col. Olcott. He is "ignorant to this day of practical Occultism," "is no Occultist whose decision we will accept," and so on. The same authority declared a few months ago that Col. Olcott had "chelas" of his own, whom he instructed in Occultism. But conditions were different then. The rest of the issue contains some articles of moderate interest, and letters from Dr. Hartmann and Dr. Keightley, the latter displaying an extraordinary conception of honourable dealing in relation to private matters.

A.

THE VĀHAN (*London*).

Vol. IV, No 12:—The minute portion of "Enquirer" appearing in last month's *Vāhan* was, unfortunately, not a signal for its continued reappearance, for in this issue disputable matter still occupies a prominent position. The Executive Notice of the President, written from Spain, is printed at the beginning, and is followed by two letters on the notorious "Legend of Che-Yew-Tsang;" one from Mrs. Keightley denying the statement of Mrs. Besant, and the second from Herbert Burrows, somewhat angrily enquiring if there are any more of such legends. Mr. Mead prints an extraordinary letter from Mrs.

Keightley, which, as he says, "may throw some light on the making of legends." The mysterious meeting with Che-Yew-Tsang, and the solemn "I am the Chinaman. Silence," make an incident worthy of preservation for its humour.

A.

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THE TRANSACTIONS OF THE
SCOTTISH LODGE (*Edinburgh*).

Vol. II, No. 20:—Includes a paper on "Old Theories of Health and Disease in Relation to the Tatwas," by "M.D.:" and a note "Concerning Masters or Mahâtmas." "M.D." criticises the general ideas of the ancient Hindus, Greeks, and Alchemists relating to the "magnetic currents or forces and their influence on health." These are taken in conjunction with the temperaments according to Alexander Stuart. No very definite conclusion is come to, except that many of the statements appear to be hopelessly unintelligible. The President adds a short note, in case anyone should suppose that the Scottish Lodge accepted anything inaccurate, stating "that the criticisms of the able author refer entirely to published books, and not to the teachings of the Scottish Lodge."

A.

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THE IRISH THEOSOPHIST
(*Dublin*).

Vol. III, No. 9:—*The Irish Theosophist* contains twenty pages of reading matter. Of these, fourteen are devoted to defence of Mr. Judge and attack on Mrs. Besant, apparently to emphasise the pious aspiration of Mr. Hargrove, "I would to God they would stop these slanders and leave others to get on with the work." The few pages remaining are devoted to a short review, "Letters to a Lodge" and a much revised version of Paul's famous chapter on Love in the *Epistle to the Corinthians*. The latter is very cleverly done, but what an illustration for Max Nordau!

A.

THE NORTHERN THEOSOPHIST
(*Redcar*).

Vol. II, No. 20:—The Editor in his "Remarks" shows a peculiar conception of the present difficulties and of the method of overcoming them by changes in organization. An excellent report is given of Mrs. Besant's lecture on "The Pilgrimage of the Soul." Miss Shaw writes nicely on "Womanhood." The issue is concerned mainly with the Constitution of the Society, and all the articles are written with approval of the late American Section's action, apparently ignoring the fact that that Section decided that there was no Theosophical Society in existence outside of America. "Brotherhood" has altogether lost its bearings in this magazine.

A.

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LE LOTUS BLEU (*Paris*).

Vol. VI, No. 4:—This number contains some excellent original articles besides the translations of H. P. B.'s "Mysteries of the After-Life," and the Countess Wachtmeister's sketch of Madame Blavatsky and *The Secret Doctrine*. The opening paper is on the projection of the astral body and the limits of the terrestrial atmosphere, giving an account of some experiments. M. Burnouf concludes his metaphysical article on Time, Space and Motion, and Dr. Pascal's outline of some Theosophical teachings is also concluded. M. Guymiot writes clearly on the three planes and states of consciousness according to the Eastern conception.

A.

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SOPHIA (*Madrid*).

Vol. III, No. 6:—The sketch of the life and teachings of Pythagoras is concluded in this number, a short outline of the Tetraktys and its meaning being given, and also some account of the discoveries in geometry attributed to him. Following this is a continuation of the review of the recent book, *Sobre el Origen Polidrico de las Especies*. The portion of the

book dealing with the formation of the seven regular solids from the primary four-sided figure is described, with the correspondences between the seven colours and tones. The relation between the acids and bases and these figures might be made clearer. The connections appear somewhat artificial. The article on Masonry is concluded, the essential ideas of "Masoneria Invisible" being given in question and answer form. An account is also given of the short visit of Col. Olcott, and the translations proceed as usual, with the exception of *Letters that have helped me*, which will be continued in the next issue.

A.

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 ANTAHKARANA (*Barcelona*).

Vol. II, No. 18:—The first article is on "Practical Socialism." The only real and practical means by which the present misery can be removed is by the destruction of egotism and selfish desire. A somewhat murky picture of the present age is given. The second chapter of the *Bhagavad Gītā* is concluded, and a translation of a short article on the reasons for the existence of Theosophy is given.

A.

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 THEOSOPHIA (*Amsterdam*).

Vol. IV, No. 38:—The first article in this number is on Yoga, Rāja and Hatha Yoga being taken up. "India and her Sacred Language" is a paper read before the Dutch Lodge. The translations are: *The Key to Theosophy, Through Storm to Peace, The Idyll of the White Lotus, The Story of the Snake*, and *Letters that have helped me*.

A.

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 THE UNKNOWN WORLD (*London*).

Vol. II, No. 5:—The Editor in his notes discusses some of the present Theosophical troubles, and gives a very humorous epitome of a recent circular. "The Shining Pyramid" is a tale written by Arthur Machen, the author of *The Great God Pan*, a book which attracted much attention a short time ago. One of the

most interesting articles is a description of the later views and history of Lake Harris, and his school, by a follower. The extraordinary ideas put forward and the phrasing used are not calculated to arouse a sense of reverence in the reader's mind.

A.

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 ĀTMĀ'S MESSENGER

(*New Haven, Con.*).

Vol. I, No. 2:—The title of this magazine is liable to give one a severe shock when first met with. It has a most irreverent sound. This number consists of some short articles on Fraternity and Theosophy, a sketch of certain Theosophical teachings, notes on various Theosophical and other subjects, and reports of some twenty "Fraternal Societies." The titles of the latter are delightful and varied: "The City Guard," "Knights of the Golden Eagle," "Knights of Pythias," "Plumbers' Union," "Royal Arcanum," and the like.

A.

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 THE ĀRYA BĀLA BODHINĪ

(*Madras*).

Vol. I, No. 5:—Mrs Lloyd continues her article on "How an English boy is brought up," in a chatty manner that must be interesting to the boys of the East. A general sketch of the Hindu religion is attempted by S. S. H. Chowdhury, intended, we presume, for the information of boys. Its metaphysics would be about as palatable to youthful English taste as the other physics are. The rest of the magazine includes short papers on Karma, the Hindu revival, and "Did Christ visit India?" the latter being reprinted from *The North British Advocate* and founded on the "Issa" joke. The little magazine promises to have a good future.

A.

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 THE BUDDHIST (*Colombo*).

Vol. VII, Nos. 17 to 20:—Some selections from *The Questions of King Milinda*, translated by Rhys Davids in the "Sacred

Books of the East" series, are given. The *Visuddhimayga* still continues, in a somewhat clearer fashion than before. Several reprints of interest to Buddhist readers complete the issues.

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THE LAMP (*Toronto*).

Vol. I, No. 11:—Contains a short sketch of Dr. Buck, the conclusion of an article on the *rationale* of Theosophy and notes on Biblical and other subjects. Solovyoff's remarkable account of the vision or visit of the Master is reprinted from his *Modern Priestess of Isis*. "The Mystery of the Moon" continues.

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GOD, THE UNIVERSE, AND THE
HINDU TRINITY.

This pamphlet consists of a reprint of some articles published in *The Theosophic Thinker* with some emendations. An exposition of the Hindu philosophical conceptions is attempted, and some interesting symbolical explanations of figures of Brahmá, Vishnu, Shiva, and other Gods are given.

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THE SPHINX (*Brunswick*).

Vol. XX, Nos. 111, 112:—Dr. Hübbschleiden's observant letters on his travels

in Southern India are continued. Dr. Kuhlbeck's two papers contain much of interest, especially the one on "The Medicine of the North American Indians." Amongst other articles and short papers we notice those on "Immortality," by Dr. Henne am Rhyn, and Paul Lanzky's "Aphorisms of a Hermit."

A. J. W.

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OTHER PUBLICATIONS.

Book Notes, with a long list of second-hand books of interest; *The Church of the Future*, a most eccentric pamphlet, giving the principles of the new church, the "Order of the Golden Age," which is to have "Angels," and "Bishops," and "Priests"; *The Sanmarga Bodhint*; *The Moslem World*; *Light*, containing a long interview with "General Lorrison" on the Mysteries of Mediumship and other interesting articles and letters; *The Agnostic Journal*; *Adhyátmá Málá*; *The Astrological Magazine*, of Bellary, a new Indian periodical proposing to give explanations of the various Eastern and Western systems, and other information relating to Astronomy and like subjects; *Theosophy in Australia*, a reincarnation of the *Australian Theosophist*, to which we wish longer life in this than it enjoyed in its useful former body.