

# LUCIFER.

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## ON THE WATCH-TOWER.

SURELY is man the great enigma of the universe! Midway between the highest and lowest he stands; half-god, half-devil. It is a curious thing to trace his passage through the ages and to mark how, when he has an opportunity for choosing the best, he perversely will choose its very antipodes. Here we are at the end of the nineteenth century of a certain religion whose adherents claim it as the highest, and yet in spite of these nineteen hundred years of what so many say is the best the world has received, to-day we find ourselves up to the waist in the very same mud in which "civilization" at a certain stage delights to wallow.

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But yesterday the press of Europe was filled with the revolting details of a *cause célèbre*, in which one of the most brilliant intellects of the day was not only proved guilty of the foulest crime against nature, but also shown as publicly advocating the ostracism of all morals and their being driven out of literature with the scourge of scorn and contempt. And yet this is not the first time that man has fallen into this slough. Read *The Banquet* of Plato, and some of the classical poets if you are in doubt on the point. When civilization reaches a certain point of development, and "æstheticism" and "hedonism," and "art for art's sake," and the rest of the questionable cant, run riot, then the prophets and priests of sensation rush in and shamelessly sing praises to their god. Thus we find in the most cultured times of Grecian thought public defences of these abominations. We read of a Diophanes making an apology for Alcibiades in Plato's *Banquet*, and endeavouring to

prove that such unnatural things were right and proper ; and this in a public lecture-room. Happily Plotinus and Porphyry were there, and washed the foul speech of the depraved sophist out of the ears of the audience with the fresh pure water of their wisdom.

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Let us take another instance of elemental possession—for that is what it is. What of the state of our schools? One or two brave mothers some months ago tried to open the eyes of the public and throw light on this plague spot, in the column of a great daily. But the masters of our public schools dare not speak out. They know that it is true ; that not a term passes without the plague breaking out like a pestilence. From the great public schools downwards the same sad story comes. No schoolmaster, no doctor, can deny it. And what is done to counteract the evil? Practically nothing. But this is not because the teachers and guardians of the young are dead to responsibility or supine in their duty. Far from it. To me it has been a sad thing to see meetings of men who would have given anything, done anything, to check the evil, yet are compelled to sit paralyzed in utter helplessness, knowing neither the cause nor cure of such unspeakableness. What do they know of possession by Incubi and Succubæ, and all the horrors of ex-carnate sensuality glutting itself by proxy?

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And now it is my most unpleasant task to mention another phase of depravity. For years I have refrained, fearing that the very mention of the evil would only give it strength over the bankrupt wills and diseased imaginations of modern decadence. It is indeed a difficult matter to say whether silence or speech is wiser ; but since our press is daily bringing the matter to public notice, there is nothing for it but plain utterance. Doubtless the vast majority will be incredulous ; for how can one believe that in the nineteenth century, which has buried superstition, as it fondly imagines, and fossilized the devil into an interesting specimen of theological archæology—how can one believe that Satan has his avowed and ardent worshippers?

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Look at the headlines of our daily papers—"Modern Devil-



Worship," "Devil-Worship in France," etc., and if you know nothing more you will probably regard it as an extravagant phase of sensational journalism; if you know the other side, weep for humanity—poor, sinful, blind, humanity, once more in the slough as the wheel of time comes round. In 1891 a certain French writer published the fifth edition of a hideous romance. With all the lurid realism of a skilled *romancier* he therein describes the loathsome perversion of sex which characterizes the rites of this cult, whose highest mystery is the foul abomination of the "black mass."

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Readers of old books on magic and sorcery have heard of this "black mass," the Sabbat and the rest of it, but few know that it goes back into the past, not the past of the middle ages, but long, long before that? Thus it was the recital of a horror of this kind that finally roused the indignation and wrath of the Master Jesus the compassionate in the Gnostic Gospel (*Pistis Sophia*). "Then was Jesus wrath with the world, saying: 'Verily, verily, I say unto you, this sin is greater than all sins and all iniquities. They who do such things shall be dragged into outer darkness, where there is no pity nor light, but only weeping and gnashing of teeth.'" Every student of Theosophy knows what this means; everyone who has tried to purify himself, and escape from the bonds of sensuality, who has endeavoured to tread the path of Yoga, or union with the highest, knows how even the slightest yielding to sense plunges the soul into darkness; into how much greater darkness then do such sinning souls descend?

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And this is made very clear by the self-same French writer, who, in a new volume published last year, atones somewhat for the incalculable harm he must have done in inflaming the prurient imaginations of thousands of men and women in France, who read for curiosity and amusement solely. In his latter work he graphically portrays the horrible struggle through which a man who has come under the sway of a woman of this devil-cult, has to pass when he tries once more to live a pure life. This would be difficult enough for an ordinary man, but in the case of a mystic, fired with aspirations for the highest, the torture is

unbearable. Flying for refuge to the sacred silence of La Trappe, in that asylum of lonely contemplation he strives after the pure and holy and good—in outer darkness, in weeping and gnashing of teeth, in torture and pain, for the “mind is its own place, and of itself can make a heaven of hell, a hell of heaven!” But the struggle is almost too great for human strength; the foul visions of the past haunt him; if he calls on God, blasphemies are shouted in his ears; if he thinks of the purest and highest he knows, visions of unutterable orgies dance before him. His old sensuality has paralyzed his will, and he is the helpless puppet of the past.

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Ah, yes! you say, that's only a novel, such things are not done in our days! I tried to think so once. I persuaded myself that these horrors were bred from the diseased minds of certain sensational writers of the Boulevards; and that is true to a certain extent. But the more one enquires into the matter, the more one is convinced that there is no inconsiderable substratum of truth in their recitals, not only in Paris, but also in the provinces; not only in France, but in Italy. I was lately informed that this “Satanism” and “Luciferianism” was rampant at Rome and elsewhere in Italy, and that the Pope has directed that all the details should be made public. Not only in Europe does the horror spread, but also it shows itself in America, the place of origin of the latter blasphemy.

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I have before me a large thick volume of 427 pages, not a musty tome of two hundred years ago, but a daintily bound volume from the Parisian press. Herein the curious reader will find all that is foulest of diabolism and sorcery, and in addition some of the most sickening illustrations bred of diseased impotency. This precious midden of Satanism has been crammed with the garbage of mediæval sorcery by a young journalist, who first essayed the subject in a smaller volume, which was reviewed in our pages a twelvemonth ago. The author, I am assured, has done this with the most admirable intentions in the world, in order to warn the public against the dangers into which it may unwittingly plunge if once it embarks on these dangerous pursuits. But here is the fact; such books command a wide sale—and popularize this foulness. Following the lead of modern scientific research, which pursues

knowledge "for its own sake," student Paris will try anything, no matter what, in the pursuit of knowledge. So there they are, not only students, but also professors, working through the recipes, and on the high road—to the devil. On the other hand, the higher side of Mysticism and Theosophy is sneered at and scouted; it is the boast of some of them that they will drive Theosophy out of France.

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Let us take another straw to see how the wind is blowing. After many years, at last the sole translation of the *Bhagavad Gîtâ* into French has reached its second edition; do you find it in the bookshops of the Boulevards? I fear not. But what you do find, almost everywhere, is the recent translation of a certain foul *Sûtra* (that shall be nameless), which sells freely and at three times the price. I might give other instances, but this is the most striking, and is quite sufficient. Of course I do not mean to single out Paris; it simply happens that at present Paris is the main hot-bed of "Satanism," and its tendencies are the tendencies of a certain educated class which is found in all great cities of the present day in greater or less number.

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The Roman Catholic Church, which alone of all churches of Christendom knows with what it has to deal, is already on the watch, and in a curious paper entitled *Le Diable au Dix-neuvième Siècle*, attacks and exposes the practices of the Satan-worshippers. Already an action for libel has been brought against it, by a certain Mdlle. Lucie Claraz, who not only claims to be a good Catholic, but is well known for acts of charity, and has organized a church at Friborg at her own expense. Mdlle. Claraz was accused of stealing consecrated wafers from Catholic churches for the purpose of having them defiled by the ministers of Satan, and was accordingly publicly refused communion. Hence the libel action against the paper. (See *Daily Telegraph*, December 18th, 1895.)

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Hundreds of women are said to frequent the churches for this purpose; the sacred wafer being a necessity for their foul rites. The report in the *Telegraph* goes on to say:

"Maitre Clunet gave some curious information to the court about the 'devil-worshippers,' who address their diabolical master as 'the steward of sumptuous

sins and great vices, the inspirer of deeds of vengeance and misdemeanours. This they follow up by blasphemies of the most horrid kind against the founder of Christianity, and conclude their rites by lascivious dances. Maître Clunet also quoted from *Le Bulletin du Diable*, the periodical of the sect, and going back on history said that Madame de Montespan was a 'devil-worshipper,' and killed a child in order to use its blood in the composition of a love philtre, which she vainly thought would revive the passion of the Fourteenth Louis."

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Here is another account from *The Daily Chronicle* (Dec 20th, 1895). I purposely quote this popular view, instead of compiling a more scientific *résumé* from the technical literature on the subject, to impress upon the minds of my readers, that this phase of human depravity is not an obscure and rare aberration of human imbecility, but so widespread as to attract general notice, not only in the Parisian press, but also in the press of the world.

"The real devil worshippers are the most topical French sect of these latter days. Their puzzling profanity is now a matter of grave study. Their temples are in the Rue Jacob, the Rue Rochecouart, and within a few yards of the Panthéon. Only the initiated are admitted. The Bishops of Grenoble, Versailles, and Orléans have thought it necessary to issue pastorals ordering their clergy to guard the tabernacles in their churches from profanation. Not long ago a service of 'Reparation' was performed at Notre Dame, because the consecrated hosts were stolen from a side chapel. The silver-gilt ciborium in which they were placed was left behind, so that it was made clear that the act was not that of a vulgar thief. These hosts are obtained by the feminine Satanists, who take them to the conventicles of the sect, where they are treated in sacrilegious fashion. Those who have witnessed these fiendish functions mention certain phases which even in books on the subject are narrated in Latin footnotes. The most noteworthy feature of the downright Satanism of to-day is that it necessarily symbolizes an acceptance of revealed dogma and of a personal Devil. The followers actually profess that the being whom they describe as the vanquished foe of the Archangels Michael and Raphael actually manifests himself to them on certain occasions. Sheer lunacy appears at first to be the only adequate explanation of this extraordinary flock. So far, no priest has joined their ranks, and this fact probably accounts for the stealing of consecrated wafers. A Satanist hymn-book has been privately printed, and I may add that surpliced boy choristers assist at the services. The calendar is a blasphemous reversal of the old Christian dates. The great feast of the year is Good Friday."

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What then, is the cause of this outbreak of sexual horrors at the latter end of the nineteenth century, which even flippant journalism and irresponsible vulgarity dubs *fin-de-siècle-ism*? In jest

they speak truth. But the end of the cycle is not merely the closing year of our present century; nothing peculiarly atrocious or peculiarly illuminating need be superstitiously expected simply because the last years of the nineteenth century are upon us. The Christian era, with its hundred years cycles, and its arbitrary year one, has not much to do with the real time-periods. And in any case we have had enough of prophetic time-limits, and the insanities of the Chiliasts should have taught us a lesson. But what is of importance is the fact that for some time past there has been a large influx of those egos who gained their last experience in the Greek and Roman civilization. As the wheel of incarnation turns, men come again and yet again, not only individuals, but also classes of individuals. Among us to-day are many that were once clothed in Roman bodies, in Grecian, Phœnician, Persian bodies; many ex-Goths and Vandals—a motley crew. There are many vague theories to account for the appearance in the Renaissance period of a certain disease that follows in the track of licentiousness. By some it is ascribed to the sailors of Columbus on their return from the New World, by others to those who were driven out of Byzantium by the Turks. If either hypothesis were true, it would after all be only the running of the material cause to earth. The real cause is still to seek. The Greeks and Romans and the rest, themselves brought it back with them.

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They reaped as they had sown. They reap now as they have sown not only in the times of Critias and Tiberius, but long before that in ancient Atlantis, where they practised things even more unmentionable. At a certain period of the civilization of any particular sub-race, conditions are developed suitable for a certain class of egos—conditions good and bad. A certain point was reached for the European sub-race about the time of the Renaissance, and in came the crop of egos to reap the Karma of the past on the one hand and find conditions suitable to their continued progress on the other. Then began a period of increased mental tension and activity, and with it the dangers of herding together in great cities and bidding farewell to simplicity in life. We have the reincarnation of the Roman *insula* in our huge tenements and twenty-storied dwellings, the operations of the *publicani* in our syndicates, our

shows and theatres, and all the rest of our civilization. And therewith also the darkest side that I have sketched above, incarnated once more, a problem to be faced and dealt with.

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The theosophists of antiquity grappled with the problem, and by explaining the causes and teaching men the real nature of the soul, the true psychology of man, the laws of occult nature, and the true dignity and end of human life, showed how the bonds of the senses could be broken, and the human soul set free. And that same theosophy, nay, those same theosophists, some of them, at any rate, are at their task again, for it is a task that will take many a life to accomplish. The purification of humanity is a slow and painful process, but it can be accomplished, it will be accomplished. But this purification will never be brought about by mistaken members of the Theosophical Society popularizing treatises on sorcery and Tántrika literature, and dabbling in all those black arts and strange insanities that the real theosophists of all ages have unanimously condemned.

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By the advice of my colleagues I have cut out of the above article the titles of a number of works from time to time sent in for review, and now hereabove reviewed. It was considered inadvisable to advertise such literature—in fact, some of my most respected friends doubt the advisability of touching the subject at all in the pages of LUCIFER; but LUCIFER was founded to “throw light on the dark places,” and thus, though with much reluctance, discharges his duty by the hand of

G. R. S. M.

[Mr. Sinnett desires to correct an error in his article on “The Movements of the Earth.” On page 370, line 18, he inadvertently wrote “so many thousand miles a second,” whereas the sentence should of course read “so many thousand miles an hour.”]

## THE MOVEMENTS OF THE EARTH.

ALL teaching from occult sources concerning the early history of the earth makes reference to the great changes which have from time to time occurred in the inclination of the axis to the plane of its orbit. These changes are sometimes incorrectly thought of as though they involved the movement of the earth round different poles as compared with those which constitute its polar centres at the present time. There was a period within the present Manvantara when the axis of rotation was nearly perpendicular to the plane of the orbit. There was another period in which it lay almost on that plane, so that the earth then rolled round its orbit in the way a ball might roll round a circular channel on the floor. But throughout these modifications of its attitude in space the position of the axis has never really undergone any alteration, and occult teaching on the subject is in no way in conflict with that familiar law in physics (illustrated by the gyroscope) which shows us the persistence of any given axial rotation as a condition of things which it is exceedingly difficult to overcome. It would be an outrage upon dynamic imagination to suppose it overcome in the case of the earth, and there is nothing in occult teaching which calls upon us to do that violence to our understanding. But there is a law in permanent operation, though ill appreciated by astronomers at large, which definitely accounts for the great secular changes which actually take place. For that reason it seems worth while to pay attention in these pages to an explanation concerning the movements of the earth, better entitled to be called a discovery rather than a theory, set forth in General Drayson's writings on the "second rotation"—not yet welded into the accepted doctrine of the astronomical world, though sure to take a place there eventually. We regard this result as certain because the discovery, as far as it goes, is directly harmonious with esoteric teaching, and points the way in

which we may ultimately reconcile with dynamical principles those great changes of the earth's position already referred to.

Everyone interested in astronomical questions will have been familiar, from the days of Herschel's *Outlines* downwards, with the fact that over and above revolving round its diurnal axis, the earth, in the course of its revolution round the sun, performs a third movement which has loosely been described as a conical movement of the axis. The north pole, that is to say, points at different periods of time to different places in the northern heavens, tracing in this way a circle, or something approximating to a circle, in the sky, so that the pole star of one period gradually loses its claim to that distinction in favour of some other. There will be a time when Vega itself will be a better guide to the mariner than Polaris, and within the limits of a good deal of uncertainty astronomers know what star has been the pole star in the past and where it will be found at corresponding periods in the future. Much interest has attached itself to Mr. Norman Lockyer's application of this theory to the orientation of the pyramids, and no doubt popular opinion, ever ready to invest science with a greater precision of knowledge than it is really entitled to claim, will be under the impression that all such changes can be foreseen with the utmost exactitude. As a matter of fact, however, this conical movement of the earth's axis does not come within the category of those which can be mapped out beforehand with certainty, and has not been brought into definite relations with another vast series of imperfectly understood perturbations which have been described as the proper motion of the fixed stars. The theory of these latter perturbations is to the effect that the stars are actually moving, which is very probably the case, although it does not really follow from that that the observable changes in their places, as regarded from the point of view of the solar system, are really those due to their proper motion rather than to changes in the position of the platform from which they are observed.

Hasty critics, following conventional lines of thinking, will perhaps regard that last sentence as involving an absurdity. It is necessary to deal with the point before we go any further, or the problem with which we have to deal will bring us at a later stage into entanglements of thought which can now perhaps be avoided.



The obvious notion of course is that the fixed stars are so far removed from us in the depths of space that no change in the position from which we regard them, coming within the possibilities of the case, can possibly affect their relative positions even as regarded from different points of space during the earth's annual revolution, lying 180 millions of miles apart. How then can any change in the axial position of the earth affect the matter in hand? The observer's eye, wherever it may be situated within the solar system, is a central point as compared with the celestial sphere. That is entirely true so far as the statement goes, but it does not cover the whole optical phenomenon with which we have to deal in talking about the apparent positions of the stars. In consequence of certain principles, which it is more easy to illustrate than to explain in abstract terms, the position of bodies set within the interior surface of a sphere does, when regarded from the centre, undergo an apparent sensible variation which has nothing to do with such problems as are involved in the question of parallax. This is a fact which anyone can verify for himself who will take the trouble to observe the sky at periods of time six or eight hours apart. Stars which at one period may, to his observation, coincide with a straight edge held up between them and his eye, will not so coincide six hours afterwards. The difference is not always considerable, but it is fairly perceptible in many cases, and can be tested with peculiar facility in this part of the world in reference to the apparent position of the two pointers of the Great Bear and Polaris itself. These of course will never be found to point with absolute exactitude to the pole star. The three stars, that is to say, will never lie precisely along the line of a straight edge held up against them, but it will be found that they differ in the extent of their approximation to accurate pointing, to a very perceptible extent, within such periods of time as I have mentioned. Without taking the trouble to get up at inconvenient hours in the morning to verify these statements, anyone with the help of a little experience in observation of the stars will be able to realize the truth in another way. Suppose he stands on the equator, at the point crossed by the ecliptic. Let him imagine that for the convenience of his observation nature has placed a conspicuous star precisely in the centre of every zodiacal constellation. As he looks up at the heavens these central stars will form an arch above

him in such a way that each side of it will show him stars corresponding exactly to the straight edge which he might hold up against them. Without having the astral senses developed he will not be able to look at the whole arch at the same moment, but say there is one star near the horizon, another  $20^\circ$  higher, another  $45^\circ$  higher. These three stars will appear to him exactly one above the other in a perpendicular line. Now let him in imagination suddenly transplant himself to the latitude of London and imagine himself looking again at these three stars. That which was formerly the zenith star of the arch will now be about  $38^\circ$  from the horizon; the whole series will describe a curve in the heavens and the three stars to which attention has especially been attracted will no longer lie along one straight edge, but the middle one will be distinctly above the edge which joins the external two. The fact that this will be so does not require proof. It is involved in the obvious condition of things, that the central line of the equinoctial as regarded from any high latitude must describe a curve, and that means that no three points along that curve can lie in a straight line. It is equally certain that from the equinoctial point on the equator such points do lie in the same straight line.

This kind of change in the apparent positions of the fixed stars all over the sky is liable to take place in connection with great changes in the axial position of the earth, and a good many such changes have been shown by General Drayson to be mistaken for proper motions of the stars which they affect. He has detected the precise nature of the curve described in the heavens by the axis of the earth as it goes through the evolution loosely called its conical movement. This is not really a conical movement at all, but the exact appreciation of the curve described enables those who use General Drayson's formulæ to define beforehand with entire exactitude the so-called proper motions of the fixed stars which are generally regarded as beyond the reach of calculation, and the observation of which is the nightly work of government observatories all over the world.

The public at large will not readily believe that astronomers can be mistaken about any phenomenon having to do with the sky, but the sources of error in this case are curiously disguised, and I hope to bring them into view by degrees. The state of the case will be

most easily intelligible if we have before us first of all the precise conclusion at which General Drayson has arrived concerning the so-called conical movement, and then consider how far such a movement, assuming it to take place, would affect the apparent positions of the fixed stars. We shall then see how far mathematical calculations, resting on the assumption that this movement actually occurs, are borne out by the observed phenomena of the heavens classed as proper motions of the fixed stars. Put in the briefest language, the so-called conical movement is really a rotation performed by the earth round an axis set at an angle of 29 degrees, 25 minutes, 47 seconds to the axis of diurnal rotation. As the inclination of the axis to the pole of the ecliptic is a little more than 23 degrees, it will be seen that the axis of the second rotation is about 6 degrees outside the arctic circle, and anyone who can hold these relationships in his mind will perceive that in the course of a second rotation the diurnal axis must at one time be very much more perpendicular, and at another time very much more horizontal, than it is at present. But without the aid of diagrams or models this bald language will not convey a picture of the reality to anyone unused to considering imaginary movements in space, and I must attempt to get the statement of what does actually take place into some more vividly descriptive language.

First, there is a difficulty in realizing the double rotation, because if we talk about its axis, we are suggesting the notion of a definite line passing through the whole sphere, and this idea will not apply to the second rotation of the earth, because the diurnal rotation at a different angle is going on all the while. But the two movements can really be combined, as we may realize in this way. Suppose we have a globe representing the earth, with pivots at the poles set in a ring, as indeed the ordinary terrestrial globe is mounted. Then let this ring be set inside another ring with pivots, so placed that they are  $29\frac{1}{2}$  degrees from the other pivots. This outer ring must be set in a frame-work, at such an inclination that the inner pivots representing the axis of diurnal rotation are inclined to the horizontal plane of that frame-work, in accordance with the present position of the earth as regards the ecliptic plane. Then it will be seen that if we have the whole arrangement stationary for a time and concentrate our attention on the northern hemi-

sphere, the diurnal axis will lean outwards in the position in which an ordinary terrestrial globe is generally set, while the axis of second rotation will lean a little inwards from the perpendicular, passing through the centre of the globe. With a model so constructed, it will be obvious that we can either make the inner ring revolve on its pivots inside the outer one, or make the globe itself revolve on its pivots inside the inner ring, and having tried these two movements separately, we can then without the least difficulty set them going together, and then we shall have a true representation of the double movement of the earth according to the Draysonian theory. Underneath the pivots connecting the two rings a parallel of latitude  $29\frac{1}{2}$  degrees from the pole will be continually passing, and that parallel of latitude, rather than any one point upon it, represents the position of the axis of second rotation. Moreover, it will be seen plainly that, as the second rotation is accomplished, the diurnal axis varies its inclination to the plane of the ecliptic, so that at one time it is 6 degrees nearer the perpendicular position, and at another 6 degrees nearer the horizontal position than at present. I am here trying to simplify the statement by ignoring the fact that we are not at this moment precisely at the mid-way point of this periodic change, but that is a detail which persons interested in the question can study at their leisure, in more detailed writings on this subject.

The next point to be considered is the very curious effect of this movement on the zenith of different places on the earth's surface. The zenith of course is that point on the surface exactly overhead at any given spot, and the zenith of the pole itself will be seen to describe an exact circle round the pole of second rotation; not around the pole of the ecliptic, as it would do if the movement under consideration were truly a conical movement of the earth's axis, in accordance with the language generally employed. But there is no other zenith, except that of the pole itself, which describes an exact circle; every other zenith describes a more or less complicated curve, and all zeniths between the pole of second rotation and the pole of the heavens move in the opposite direction to that in which other zeniths move, in consequence of this second rotation. Now it is a fact that every calculation concerning the apparent place of the fixed stars in the heavens is based upon an observation taken

with reference to the zenith of the observatory, nor is this method of calculation in any way faulty as regards giving us the declination of a star at any given moment. This declination is its distance from the equinoctial, a line supposed to be traced on the concave sphere of the heavens by the infinite expansion in all directions of the plane of the equator. The latitude of the observatory is of course known with exactitude, and if the place of a star in the heavens exactly coincides with the zenith of the observatory, its declination coincides with the observatory's latitude, and thus we get both the declination and the polar distance of the star with perfect propriety. Suppose the star's meridian distance is found to be, let us say, twenty degrees south of the observatory zenith, its declination is just twenty degrees less than the latitude of the observatory, and twenty degrees more than the polar distance of the zenith at that place. But now suppose the position of a star in the heavens (its declination is all we need think about for the moment), has been thus determined at any given date, and suppose that a few years later another observation is taken to determine whether that star has moved from its apparent place. The determination of the question whether it has moved depends entirely in reality on the assumption that the zenith of the observatory has not changed its place. Without taking into account the theory of a second rotation there is no ground for supposing that the zenith can have altered its position, and as the second rotation theory has not yet been imported into orthodox astronomy, the actual practice in observatories rests on the assumption that the zenith is as unaltered as the place of the observatory itself on the earth's surface. From the point of view of this assumption an observation is taken and the star is found to have a declination of a few seconds more or less as the case may be, as compared with its previously observed position. This variation is the result of the movement of the pole and of the zenith of the place of observation. By the present accepted theory the pole is assumed to move in a circle round the pole of the ecliptic *as a centre*, with a radius of about  $23^{\circ} 27'$ , but from Drayson's calculations the pole moves in a circle with a radius of about  $29\frac{1}{2}$  degrees. Of course the arc traced by the pole with the shorter radius would differ slightly from the arc traced by the longer radius, and hence differences would occur in the polar distances of the stars. In a great many instances these

differences have been claimed as proof of the proper motions of the stars, whereas the slightly different course actually traced by the pole explains many of these discrepancies. One conclusion at all events may be regarded as certain—that the effect on the position of the zenith at any given place of such a motion of the earth as General Drayson affirms to take place, would give rise to apparent changes in the declination of stars, the treatment of which as proper motions would be altogether fallacious.

Now we come to the application of the Draysonian theory to the actual facts of observation. On the basis of an assumption that the earth does perform the movement which he calls the second rotation, General Drayson has prepared formulæ by means of which the progressive changes in the apparent position of the fixed stars can be calculated on the basis of one observation concerning their apparent position in the sky at any given date. Now we have records of the apparent position of the fixed stars extending back, for a great many stars, to very remote periods of time. Some of the early astronomers were quite trustworthy in their observations, and some of their catalogues are available for use at the present day. If we take any fixed star, the position of which has thus been observed with exactitude some hundreds of years ago, and apply the Draysonian formula to the investigation of its later movements, the actual course of its movements, as recorded in subsequent nautical almanacs, will be found to tally with the calculation with the utmost exactitude. For the verification of his theory (which, as I said before, he is better entitled to call a discovery) General Drayson has applied his formula to the calculation of the places and so-called proper motions of more than a hundred fixed stars. The whole results work out to a hair, and anyone who takes the trouble to comprehend what he has done, and to follow out some of his calculations so as to verify the principle on which they are based, cannot fail to emerge from his investigation with the conviction that the whole theory of the second rotation has been demonstrated. Nor is it difficult to realize, by a simple comparison, the manner in which observation in astronomy has been led astray for want of having the clue which the theory of the second rotation gives. Suppose that the earth did not revolve on its diurnal axis more rapidly than once in a great many thousand years, and suppose that

at any given moment this slow rotation had so far escaped the observation of astronomers ; they would have no clue which would enable them to foretell the course of changes in the appearance of the sky from year to year, the magnitude of which would elude any observation except that carried on by means of delicate instruments. They would have no way of foretelling the probable aspect of the heavens at a future date except by watching the changes which had actually occurred, and by assuming that these would go on as they had been going on previously. No data would be in their possession that could give them a hint as to the position of the axis of rotation, and thus they would find that the variations in the position apparently occupied by different stars in the heavens was subject seemingly to no uniform law. Some stars would be observed to move more rapidly than others, even though their rapidity were merely calculated in a few seconds of arc per annum. In a few cases they would hardly be able to detect any changes of position at all, and they would very likely arrive at the conclusion that to whatever causes these apparent displacements were due, it was one which operated differently with different stars. In observing the effect of the second rotation, astronomers of the present day are precisely in the position that would be occupied in imagination by the astronomers of the hypothesis just set forth.

The actual duration of the second rotation proved by the formulæ employed for harmonizing its effects with the apparent movements of the stars is a little over 31,000 years. The period of the precessional cycle, the duration of which has been approximately reached by calculations based on the hypothesis of the conical movement, is supposed to be something short of this. But it is not only asserted to be too short ; the orthodox theory leaves out of account those changes in the inclination of the axis to the plane of the ecliptic which have been already described. These would necessarily bring with them stupendous changes in the climatic conditions of the earth's surface, and account, according to General Drayson's view of the matter, for the glacial epochs. This is a branch of the subject into which it is not necessary to enter here. Occult teaching concerning the glacial epochs enables us to see that while a 31,000 years' cycle is really operative in connection with those phenomena, a much longer cycle enhances the intensity of glacial periods from

time to time in the progress of the earth's history, and indeed that the second rotation itself is probably accompanied by still more gradual movements of a similar character round other axial circles, the effect of which at very long intervals of time is to produce enormously greater changes in the inclination of the diurnal axis than that assigned to the 31,000 years' cycle. But into that branch of the subject we need not enter yet. For the moment the more immediately interesting conclusion to be drawn from the light now thrown on celestial phenomena by the second rotation has to do with certain conventionally received theories concerning the cosmos at large, which the public—so very credulous in one direction while so hard of belief in others—has accepted with the utmost docility, while forgetting that even from the astronomers' point of view they are little more than guesses.

It is argued that the whole solar system is rushing through space in the direction of a certain point in the constellation Hercules. The rate of this translation through space has been then set down in figures, so many thousand miles a second, and whatever distance we assign to the stars in Hercules, towards which we are thus supposed to be impelled, it is merely a question of time, according to this conjecture, when the two systems will clash together with fatal results to all concerned. The whole of this grotesque theory is really built upon the very slender foundation derived from the so-called proper motion of the fixed stars, in reference to which all established methods of observation are shown by what we have said to be absolutely faulty. There seems to be an apparent widening out amongst some of the stars of Hercules, and an apparent closing in of stars situated at the antipodal region of the celestial sphere, but that apparent widening out is all inferred from calculations of declination and so forth, derived from zenith distance observations. The changes in apparent position on which the whole theory depends fall into their places when tested by the Draysonian formulæ as simply due to the influence of the second rotation. They have not the ordinary significance assigned to them, and while it is by no means improbable that our solar system, like every other system in the heavens, has movements of its own through space the nature of which we cannot precisely determine, there is no reason for assuming that we are travelling in the direction of Hercules any more than for



choosing any other constellation in the heavens as our apparent destination.

Finally, an appreciation of the second rotation casts a very peculiar light upon the present course of activity in every public observatory all over the civilized world. The work actually carried on has to do, as regards by far its larger part, with continual observations directed to determine the so-called proper motions of the stars, and designed for the correction of nautical almanacs in accordance with whatever seems the most reasonable guess concerning the probable course of such variations in future. Every star has its own rate and its own direction of variation, and very often a guess extended over three or four years in advance turns out to be fairly accurate; but sometimes such guesses are disconcerted, and a careful comparison of successive nautical almanacs will show that now and then actual observation has rendered it necessary to draw back in another direction from the theory set down in previous years. By the application of formulæ derived from the recognition of the second rotation all this work could be superseded, and tables showing the positions of the stars, not merely three or four years in advance, but for any number of years it might seem worth while to forecast, could be prepared with unflinching accuracy by simple computation without the labour and trouble involved in transit observations. Not only is the principle of working at present in progress at all civilized observatories unnecessary and wasteful; it is actually productive of results far less accurate than could be attained by means of simple reckoning made at a desk. We can hardly find an explanation altogether creditable to the astronomical world for the strange neglect of the new light thrown on that department of science by the work which General Drayson has accomplished, but meanwhile it is interesting to take notice of the fact that so far as his discoveries go, they coincide entirely with the astronomical teaching to be derived from esoteric cosmology, which is never reduced, as we sometimes find to be the case in connection with more conventional systems of thought, to the refuge involved in the familiar phrase *tant pis pour les faits*.

It may be interesting to note how various inferences linked with General Drayson's discovery have recently been gaining recognition.

Twenty-five years ago the universal belief of geologists was that the glacial period lasted nearly a million years, and terminated about 200,000 years ago.

In the face of this belief Drayson stated that the glacial period lasted only about 20,000 years, and terminated about 7,000 years ago. Geologists consequently put him down as quite ignorant of what they termed *geological facts*.

Within the last six years the geologists of Europe and America have announced as an important discovery that there is no doubt that the glacial period lasted only about 20,000 years, and terminated about 7,000 years ago.

Twenty-five years ago geologists asserted that the slight evidence of glaciation in the southern hemisphere was of a very remote date, far older than that in the northern hemisphere.

General Drayson stated that the glaciation of the two hemispheres was contemporaneous. Within the past two or three years the researches of geologists in New Zealand and South Australia have given evidence that the glaciation of the southern hemisphere is as recent, and of the same date, as that of the northern hemisphere.

Twenty-five years ago General Drayson stated that the movement of the earth which produced the precession of the equinoxes was a slow second rotation, and not a mere conical motion of the axis. His statement was contradicted by official astronomers, and his papers on this subject were rejected by the Astronomical Society as unsound.

In a recent work by M. Flammarion (a French astronomer) termed *Astronomie Populaire*, book i. chapter iv., we find the following passage: "C'est la terre seule qui en est animée, et c'est elle qui accomplit pendant cette longue période, *une rotation oblique* sur elle-même en sens contraire de son mouvement de rotation diurne."

A. P. SINNETT.

## ORPHEUS.

(Continued from p. 309.)

## THE FOUR AGES.

BUT with regard to these various ages and races, let us pause a moment to add a few remarks. Nigidius (*De Diis*, iv) writes: "Certain divide the Gods and their orders into periods and ages, and among these Orpheus; and these ages are first of Saturn, then of Jupiter, next of Neptune, then of Pluto, and some also, for instance the Magi, speak of the reign of Apollo." And Servius (on *Ecl.*, iv. 4) says: "The Cumæan Sibyl divides the ages according to the metals; she also tells us which is to be ascribed to each metal, the last being that of the Sun, meaning by that the tenth. . . . She said also that when these ages had all run their course they were again renewed." This period was called the Great Year (Magnus Annus, or Mahâ-Manvantara in Sanskrit). And Censorinus (xviii) says: "The mid-winter of this Great Year is a destruction by water, but the mid-summer a destruction by fire." (*Hujus [magni] anni hiems summa est κατακλισμός, æstas autem ἐκπύρωσις.*)

This period was said to be marked by the stars apparently returning to the starting points of their respective courses. And Proclus cites an opinion based on Orpheus that the end of the Great Year is marked by "Cronus squaring the account of the Gods and taking his kingdom again; or in other words, he assumes dominion of that most primæval darkness, the zodiacal cycles that control the stars" (Lobeck, *op. cit.*, p. 793). And Pliny (VI. xxi) calls it "that eternal and final night that impends over the world."

The account of Hesiod (*Opp. et Dies*, 109-120, 127-142) differs considerably from that of Orpheus, but there are some interesting details that may with advantage be set down here from Decharme's *Mythologie de la Grèce Antique* (pp. 288-290).

The men of the Golden Age lived exempt from suffering and

care, the earth fed them spontaneously; they never grew old, and when death finally came upon them, they fell peacefully asleep. After their death they became the guardians, who "wrapped in clouds" (Nirmânakâyas) winged their flight over the earth and watched over its inhabitants.

The men of the Silver Age are far inferior to the former. They die in youth, are impious and revilers of the Gods. After death they too become Genii, but evil instead of beneficent, and so they are plunged in subterranean abodes. They are the "race of sorcerers," they of the Black Path.

The men of the Age of Bronze are strong and violent; their heart has the "hardness of steel."

The fourth period is the Age of Iron; its men are, or rather will be, "virtuous and just," for the Age of Iron is still in progress. But we must leave this interesting subject and return to Cronus and his wife

#### RHEA.

According to Orphic and Platonic theology, Rhea holds the middle rank between Cronus and Zeus in the Noëric Order. "She is filled from Saturn with an intelligible and prolific power which she imparts to Jupiter, the Demiurgus of the universe; filling his essence with a vivific abundance." (See Taylor, *Myst. Hymns*, pp. 41-45.)

Plato in *Cratylus* mystically connects her name (Rhea) with the idea of "flowing" (from  $\rho\acute{\epsilon}\omega$ —"to flow"), meaning thereby simply "that fontal power by which she contains in transcendent union the divisible rivers of life." Rhea, is, therefore, the "mother of lives," the mystical Eve, the "mother of all living."

Proclus (*Theol. Plat.*, Taylor's ed., i. 267) says, that, according to Orpheus, "This Goddess, when considered as united to Saturn by the most exalted part of her essence, is called Rhea; but considered as producing Jupiter, and together with Jupiter unfolding the total and partial orders of the Gods [*i.e.*, the powers of the Sensible World], she is called Ceres." This is a very important distinction to bear in mind.

Now Rhea, as Ceres, in Hymn XIV., is called "brass-sounding" and "drum-beating." This has reference to the mystical results of

certain sounds and rhythms, part and parcel of what the Hindus call Mantravidyâ. I remember reading a curious old French book in the Bibliothèque de la Ville of Clermont-Ferrand, one of the books confiscated from the Minime Monastery of the same town, at the time of the Revolution. This work dealt with the magical properties of music, and described for what especial purposes the various instruments of music were used in the Temple-service of the Jews. Now Iamblichus (*De Mysteriis*, III. ix) goes into the matter of the so-called Corybantic and Bacchic "frenzies" produced by musical instruments in the Mysteries of Ceres and Bacchus; and in his *Life of Pythagoras* (xxv) he, further, tells us that: "The whole Pythagoric school went through a course of musical training, both in harmony and touch (τὴν λεγομένην ἐξάρτησιν καὶ συναρμογὰν καὶ ἐπαφάν), whereby, by means of appropriate chants, they beneficially converted the dispositions of the soul to contrary emotions. For, before they retired to rest, they purified their minds (τὰς διανοίας) of the [mental, says Quintilian] confusion and noises of the day, by certain songs and peculiar chants, and so prepared for themselves peaceful repose with either few or pleasant dreams. And again, when they rose from sleep, they freed themselves from drowsiness by songs of another character. And sometimes by means of melodies without words they cured certain affections and diseases, and this they said was the real means of 'charming.' And it is most probable that the word 'charm' (*epode*) came into general use from them. It was thus, then, that Pythagoras established a most salutary system of regenerating the morals by means of 'music' [διὰ τῆς μουσικῆς—Mantravidyâ]." (*Op. cit.*, Kiessling's text, pp. 245, 246; see also Taylor, *Iamblichus on the Mysteries*, 2nd ed., pp. 130, 131, n.)

Music and Mantras, therefore, were used by the Orphics to attract, or call down, the influence of the Mother of the Gods, who at the same time was the "Store-house of Life," of Divine Nature. Thus Proclus in his *Commentary on Euclid* (ii) tells us that "the Pole of the World is called by the Pythagoreans the Seal of Rhea" (*Myst. Hymns.*, p. 63). Now the pole is the conductor of the vital and magnetic forces of the earth-envelope, and is, therefore, appropriately called by this name, as being the seal and signature of the vital forces of Divine Nature, whereby all diseases can be healed and all states of the soul vitalized.

Rhea was also called Brimô by the Phrygians, and her son (Zeus) was called Brimos. This in the macrocosm ; in the microcosm Rhea was the Spiritual Soul (Buddhi) which gave birth to the Human Soul (Manas). Thus Hippolytus, in the *Philosophumena* (v. 6): "The Phrygians also (he [the writer of the book from which the Church Father took his information] says) called it [the Human Soul] the 'Plucked Green Wheat-ear.' And after the Phrygians the Athenians, in their Eleusinian Mysteries, show those who are initiated in silence into the great and marvellous and most perfect mystery of the Epopts [those who 'see face to face'], a plucked wheat-ear. Now this wheat-ear is also with the Athenians the Illuminator from the Undelineable [Spiritual Soul, Great Mother, the Soul of Peace (Shânta Âtman) of the *Kathopanishad*], perfect and great, just as the hierophant also—not emasculated like Attis, but made eunuch with hemlock-juice [soma-juice] and divorced from all fleshly generating—in the night, at Eleusis, from beneath many a cloud of fire [doubtless some psychic phenomenon], accomplishing the great and ineffable mysteries, shouts and cries aloud, saying: 'Our Lady hath borne a sacred son, Brimô [hath given birth to] Brimos'—that is to say, the strong to the strong. Our Lady (he says) is the spiritual generation, the celestial, the above; and the 'strong' he who is born." That is, the new "Twice-born," or Initiate who is born from the "Fountain of Life." (But see my translation in LUCIFER, xiii. 47.) We next pass to Rhea's royal son and husband, Zeus.

#### ZEUS-JUPITER.

The sacred fable tells us that "when Jupiter was born, his mother Rhea, in order to deceive Saturn, gave him a stone wrapped in swaddling bands, in the place of Jupiter, at the same time informing Saturn that what she gave him was her offspring. Saturn immediately devoured the stone; and Jupiter who was *secretly* educated, at length obtained the government of the world." (Phor-nutus, see *Opusc. Mythol.*, p. 147; see also Taylor, *Myst. Hymns*, pp. 44, 45). This "stone" has been a stumbling-block to all the scholars. Whatever is the meaning of the "perfect cube" and "corner-stone," the same is the meaning of Jupiter's substitute. Thus Damascius, *On First Principles*, writes: "The ogload per-

tains to Rhea, as being set in motion [remember the idea of 'flowing' contained in the name] towards everything according to its differentiation, and yet nevertheless remaining firmly and *cubically* established."

Taylor explains this by saying (*loc. cit.*): "Damascius uses the word 'cubically,' because eight is a cubic number. Rhea, therefore, considered as firmly establishing her offspring Jupiter in Saturn, who exists in unproceeding union, is fabulously said to have given Saturn a stone instead of Jupiter, the stone indicating the *firm* establishment of Jupiter in Saturn. For all divine progeny, at the same time that they proceed from, abide in their causes. And the 'secret' education of Jupiter indicates his being nurtured in the intelligible [noëtic] order, for this order is denominated by ancient theologians 'occult.'"

All this is very obscure. I can only suggest that, as Rhea is the third of the three Supernal Mothers, Night and Earth being the first and second, and that, as the mothers all correspond to duads, according to the numeration of Pythagoras, that, therefore, the cube naturally pertains to Rhea ( $2 \times 2 \times 2 = 8$ ). The solid figure the cube is figured by the square in plane geometry, and the square is the symbol of the lower or sensible world, and therefore of its ruler Jupiter, just as the triangle is the glyph of the super-sensible world.

Another interesting explanation of this famous "stone" is that it means the "discus," that is to say, the Svastika, which is the glyph of the fourfold creative forces of the universe. "By Zeus he means the discus, on account of the stone swallowed by Cronus instead of Zeus, as Hesiod says in his *Theogony*, which he stole without acknowledgment and disfigured from the *Theogony* of Orpheus" (*Schol. ad Lyc.*, 399).

Now Zeus being the creative power of the sensible world, and, therefore, corresponding with the creative soul or mind in man, is said to be closely associated in his creation with Karma, for he builds the universe according to the karmic causes set going by preceding universes, for "there are many Words on the tongue of the Ineffable," according to one of the gnostic philosophers. Thus Proclus writes (*Tim.*, v. 323): "The Demiurgus [Zeus], as Orpheus says, is nursed by Adrastia [her 'from whom none can escape,' from

ἀ 'not' and διδράσκω, 'to run']; but he marries Necessity, and begets [a daughter] Fate." For "Adrastia is the one goddess that remains with Night [the most supernal Mother, the great Grandmother of all], and her sister is Form . . . for Adrastia is said [mystically] to clash her cymbals before the Cavern of Night. [That is to say, she directs the sound, that sound which 'goes out into all worlds,' and by the sound all forms are created.] For back in the Inner Chamber [Adytum] of the Cavern of Night sits Light (Phanes), and in the midst Night, who delivers prophetic judgment to the gods, and at the mouth is Adrastia. Nor is she the same as Justice, for Justice, who is there, is said to be the daughter of Law and Devotion. . . . And these are said to be the nurses of Zeus in the Cavern of Night." (*Schol. in Plat.*, p. 64; *Hermias Phædr.*, p. 148.)

And so Proclus (*Theol. Plat.*, IV. xvi. 206): "Adrastia is said by Orpheus to guard the Demiurgus; 'with brazen cymbals and sounding drums in her hands' she sends forth sounds so that all the gods may turn to her."

In the sensible universe, the "language of the gods" is said to consist of "sound and colour." Sounds and colours attract certain "elementals" which immediately and mechanically respond to the call.

There is some confusion as to the nurses or guardians of Zeus. For sometimes they are said to be Adrastia, and Eidê (Form) and Dicê (Justice), and then again they are said to be the three Curetes. Thus Proclus (*Theol. Plat.*, VI. xiii. 382): "The life-producing goddess placed the Curetes first of all as a sure guard, who are said to surround the Demiurgus of wholes, and dance round him, brought into manifestation by Rhea." And again (*op. cit.*, V. iii. 253): "Orpheus places the Curetes as guards to Zeus, being three in number; and the religious institutions of the Cretans and the whole Grecian theology refer the pure and undefiled life to this order; for *coron* [whence Curetes and Corybantes] means nothing else than 'pure.'" The nurses and guards are, therefore, apparently six, three male and three female. But we will return to this subject later.

And so Zeus having reached his full stature, Orpheus tells us (*Porphyry, Ant. Nymph.*, xvi), uses honey to ensnare his parent Cronus. And thus Cronus "fills himself full of the honey and



loses his senses, and becoming drunk as though from wine, falls asleep. . . . And so he is captured and dismembered, like Heaven (Uranus) was."

That is to say, that the delights of the sensible world enslave the soul, and so the lord of the senses rules in its stead.

And so Zeus attaining the sovereignty constructs the universe with the help of the powers of Saturn and Night, for Night is the great providence of the gods, and dispenser of divine foresight. For "the gods beneath Zeus are not said to be united with Phanes [the Ideal Cause], but only Zeus, and he by means of the midmost Night [the spouse of Phanes]" (Hermias, *op. cit.*, p. 141).

It is because of this union that Zeus is said to "swallow" Phanes. For the creative deity and architect of the sensible world must first imbibe the ideal and eternal types of things before he can fashion them forth into sensible shape. Thus Proclus (*Tim.*, iv. 267): "Orpheus called God the Manifestor (Φάνηρα—Phanes) as manifesting (ἐκφαίνοντα) the noëtic monads, and stored within him the types of all living creatures [calling him the Absolute Creature or 'Animal Itself'], as being the first container of noëtic ideas. And he called him the 'Key of the Mind.' . . . And the Demiurgus [Zeus] is made dependent upon him [Phanes]; and thus Plato said that the latter 'looked toward' the Absolute Animal (ἀντόζωον); and Orpheus that he 'leaped upon him and swallowed him' at the instance of Night."

And thus the noëtic creation comes in contact with the sensible world; and the Above is embosomed in the Below. And so Proclus (*Tim.*, ii. 137), again writes: And, "therefore, Zeus is also called Metis and Absolute Daimon—'One might, one Daimon' was he, great cause of all." And again (*op. cit.*, iii. 156): "The Demiurgus contains himself in himself the cause of Love; for Metis is 'First Progenitor and All-pleasing Love'; and Pherecydes said that Zeus when he began to create was changed into Love."

And also again (*Parm.*, iii. 22): "Orpheus says that after swallowing Phanes, all things were generated in Zeus; for all things were manifested primally and unitedly in the former, but secondarily and partibly in the Demiurgus, the cause of the Mundane Order. For in him are the sun and the moon, and the heaven

itself and the elements, and 'All-pleasing Love,' and all things being simply one, 'were massed in the belly of Zeus.'"

And thus Plato (*Legg.*, iv. 715, D) writes of Zeus: "God, as the ancient Scripture [of Orpheus] tells us, possessing the beginning and end and middle of all things, with direct course accomplishes his path, cycling round according to natural law; and Justice ever is with him to seek retribution from those who leave the path of divine law."

The special idea connected with creation was that of Law, in substantiation of which many passages could be brought forward. The following, however, from Proclus (*Tim.*, ii. 96), is sufficient for the purpose: "Following the advice of Night he [Zeus] takes to himself an assistant and makes Law sit by his side, as Orpheus also says."

And thus it is that the visible world is created—this creation being summed up by Proclus (*Crat.*, p. 53) as follows: "Orpheus hands down the tradition that he [Zeus] created the whole of the celestial creation, and made the sun and moon and all the starry gods, and created the elements below the moon." And in the same place (p. 52) the great commentator sums up the two creations, intellectual and sensible, in the words: "The noëric emanation (*διακοσμήσεως*) of the Gods being bounded by the king of the divine orders of wholes [Phanes], but proceeding by the three Nights and celestial hypostases [the aspects of Uranus] into the Titanic order [of supernal Architects or Builders], which first separated itself from the Fathers [Phanes and Uranus, when Cronus rebelled against Uranus], and then it was that there arose the whole demiurgic order of Gods. . . . And Zeus before all the other creative powers came into the united power of the whole demiurgic line . . . and was filled with all the powers above himself [referring to the swallowing of Phanes]."

We next pass to the wives of Zeus. The record is imperfect; but they were most probably three and seven in number. The chief of these is Ceres, mother of Proserpine.

#### VESTA, CERES, JUNO.

Now Ceres is the same as Rhea, or in other words both are aspects of one and the same power. Thus Proclus (*Crat.*, p. 96):

“When Orpheus says that Demeter [Ceres] is the same as Rhea, he means that when she is above with Cronus she is Rhea, and it is contrary to her nature to proceed into evolution (*ἀνεκφοίτητος*), but when she evolves . . . she is Demeter.” And again (*op. cit.*, p. 85): “Orpheus says that in one aspect Demeter is the same as the *whole* life-production, and in another aspect she is not the same [that is, she belongs to the *partible* life-production]; for above she is Rhea, but below with Zeus, Demeter.”

It is exceedingly difficult clearly to distinguish one power from another, when we reach this plane of secondary differentiation. Of the other wives of Zeus, Metis and Themis, Eurynome and Leto, and Hestia (Vesta), it is sufficient to merely mention the names of the first four. Nor can much here be said of Hera, or Juno, and Vesta, for it is necessary to keep this essay within reasonable limits. Proclus (*Tim.*, ii. 137), however, tells us that: “great Zeus was united with Hera; wherefore also she is called [by Orpheus] the sharer in his privileges (*ἰσοελῆς*).” And again (*op. cit.*, v. 315) he speaks of the emanation of a goddess “vivifying the whole cosmos, whom Orpheus calls the sharer of equal privileges with the Demiurgus, and joins her to him. The Barbarians [Chaldæans, etc.] call this life-endowing source the Soul, which is manifested together with the sources of virtue from the reins of the universal life-giving divinity. But the theologist of the Greeks [Orpheus] calls her Hera.”

And again Proclus (*Theol. Plat.*, i. 483, Taylor) tells us that “Juno is the source of the procreation of the soul [of man].” From the same writer’s Commentary on the *Cratylus*, however, we are enabled to pick out the three chief syzygies of Zeus, as the Gnostics would have called them, for he writes that *The Theology* of Hesiod [based on Orpheus] from the monad Rhea produces, according to things that are more excellent in the co-ordination, Vesta [Hestia]; but according to those that are subordinate, Juno; and according to those that subsist between, Ceres” (*Myst. Hymns*, Taylor, p. 185). That is to say, that the Triad proceeding from Rhea, and conjoined with Zeus, is

Rhea	{	Vesta
	{	Ceres
	{	Juno.

Therefore Vesta and Juno are distinguished as follows by Proclus (*Crat.*, p. 83): "Vesta imparts from herself to the Gods an uninclining permanency and seat in themselves, and an indissoluble essence. But Juno imparts progression, and a multiplication into things secondary. . . . She [Juno] generates maternally such things as Jupiter generates paternally. But Vesta abides in herself, possessing an undefiled virginity, and being the cause of sameness to all things. . . . The orbs of the planets, likewise, possess the sameness of their revolutions from her; and the poles and centres are always allotted from her their permanent rest."

Now "in her mundane allotment," that is on this physical plane, Vesta is the Goddess of the Earth. Thus it is that Philolaus (apud Stobæum, *Eclog. Phys.*, p. 51) says: "That there is a fire in the middle at the centre, which is the Vesta [Hearth] of the Universe, the House of Jupiter, the Mother of the Gods, and the basis, coherence, and measure of nature." All of which puts us in mind of gravity, the god of modern science. And Simplicius in his Commentary on Aristotle's *De Cælo* (ii.) says: "But those who more genuinely participate of the Pythagorean doctrines say that the fire in the middle is a demiurgic power, nourishing the whole earth from the middle, and exciting whatever it contains of a frigid nature. Hence some call it the Tower of Jupiter, as he [*i.e.*, Aristotle] narrates in his Pythagorics. But others denominate it Guardian of Jupiter, as Aristotle relates in the present treatise. And according to others it is the Throne of Jupiter. *They called, however, the earth a star, as being itself an instrument of time; for it is the cause of day and night.*" (For the above see Taylor's *Myst. Hymns*, pp. 155-157.) All of which proves that the Pythagoreans knew of the sphericity of the earth and its revolution on its own axis, and further the real cause of gravity; for if we recollect what has been said above of Rhea, the primal source of life and magnetism, and the pole, the seat of Rhea, it will be easy to understand why Vesta, her eldest daughter, is described by the above mystical names Microcosmically, again, Vesta is the "ether in the heart" of the Upanishads, the "flame" of life; and he who knows the mysteries of Tapas, that practice which calls to its aid the creative, preservative, and regenerative powers of the universe, as Shankarâchârya

explains in his Bhâshya on the *Mundakopanishad* (i), will easily comprehend the importance of Vesta both macrocosmically and microcosmically.

Now Proclus (*Crat.*, see *Myst. Hymns*, pp. 195-197) tells us that Ceres "comprehends Vesta and Juno; in her right hand parts Juno, who pours forth the whole order of souls; but in her left hand parts Vesta, who leads forth all the light of virtue. . . For Ceres, our sovereign mistress, not only generates life, but that which gives perfection to life; and this from supernal natures to such as are last; for *virtue* is the perfection of *souls*. . . . Again, the conjunction of the demiurgic intellect with the vivific causes is triple [Rhea-Ceres, Juno and Proserpine]; for it is conjoined with the fountains prior to itself [Rhea]; is present with its kindred co-ordinate natures [Juno]; and co-energizes with the orders posterior to itself [Proserpine, daughter of Ceres and Jupiter]. For it is present with the mother prior to itself *convertively* (*ἐπιστρεπτικῶς*); with Proserpine posterior to itself *providentially* (*προνοητικῶς*); and with Juno co-ordinate to itself with *amatory energy* (*ἐρασμῶς*). Hence Jupiter is said to be enamoured of Juno. . . . And this love indeed is legal, but the other two appear to be illegal. This Goddess [Juno] therefore produces from herself, in conjunction with the demiurgus and father, all the genera of souls, the supermundane [supercosmic] and mundane [cosmic], the celestial and sublunary, the divine, angelic, dæmoniacal, and partial [? human]. . . . Through this ineffable union therefore of these divinities, the world participates of intellectual souls. They also give subsistence to intellects who are carried in souls [the soul being the psychic and substantial envelope of the monad, and the intellect the mind], and who together with them give completion to the whole fabrication of things. The series of our sovereign mistress, Juno, beginning from on high, pervades to the last of things; and her allotment in the sublunary region [on the elemental plane] is the air. For *air* is a symbol of *soul*, according to which also soul is called a *spirit* (*πνεῦμα*); just as *fire* is an image of *intellect*, but *water* of *nature*, by which the world is nourished (*τῆς κοσμοτρόφου φύσεως*), through which all nutriment and increase are produced. But *earth* is the image of *body*, through its gross and material nature."

From which we get the following interesting correspondences with the Vedântic koshas or envelopes.

Fire	(Animal) Mind	Manomayakosha
Air	(Vital) Soul	Prânamayakosha
Water	Nature	Annarasamayakosha
Earth	Body	Annamayakosha

These correspond to the Kâma Rûpa, Prâna, Linga Sharîra and Sthûla Sharîra of the Èsoteric Philosophy; this being all in the Sublunary Region. (For the meaning of "Nature" see Chap. VI. "On Nature and Emanation.")

But let us now leave the Noëric Order and pass on to the Supercosmic.

#### PROSERPINE.

Of the three syzygies of Zeus (Ceres, Juno and Proserpine) Proserpine is in the Supercosmic Order, and following the usual correspondence and analogy, as Proclus says (*ibid.*), "possesses triple powers, and impartibly and uniformly comprehends three monads of Gods. But she is called Core (*κόρη*) through the purity of her essence, and her undefiled transcendency in her generations. She also possesses a first, middle, and last empire. And according to her summit, indeed, she is called Diana by Orpheus; but according to her middle Proserpine; and according to the extremity of the order Minerva."

From the union of Core with Zeus in the Supercosmic Order, Bacchus is born. But this Zeus is the Celestial Jupiter who is the invisible ruler over the Inerratic Sphere of the Visible Cosmos, and Core is then said to be the "connective unity of the three vivific principles," *viz.*, the "zoogonic triad," Diana-Proserpine-Minerva. Whereas the Core that is conjoined with Pluto or Hades is Core, as Proserpine, her middle aspect.

Now Pluto is "Subterranean Jupiter," the invisible ruler over the Sublunary Region of the Visible Cosmos. And it is in this connection and aspect that she begets the Furies, for she "imparts vivification to the last of things," and the Furies are only the elemental correspondences of the supernal Karmic Deities, Adrastia, Necessity and Fate.

“Hence in the Proserpine conjoined with Pluto [*i.e.*, the lower Core], you will find the peculiarities of Hecate and Minerva; but these extremes subsist in her occultly, while the peculiarity of the middle [Proserpine] shines forth, and that which is characteristic of ruling soul, which in the supermundane Core was of a *ruling* nature, but here subsists according to a mundane peculiarity.”

And Proserpine is said to derive her name mystically “through separating souls perfectly from bodies, through a conversion to things on high, which is the most fortunate slaughter and death, to such as are worthy of it” (*ibid.*).

Now the King of the Dead in the ordinary sense is Hades or Pluto. But there was another death—“a death unto sin and a new birth unto righteousness.” It was by Core, the pure, the spouse of the “king of terrors,” that the bright side of death was revealed, and so she was pre-eminent in the Mysteries, and the “Rape of Proserpine” was enacted for the instruction of all neophytes, in a mystical drama (*δρᾶμα μυστικόν*—Clemens Alexandrinus, *Cohort.*, I. ii. 12). In the drama she was symbolically represented as having “two ordinary eyes, and two in her forehead, with her face at the back of her neck, and horned” (Athenagoras, xx. 292)—this signifying spiritual sight, or the possession of the so-called “third eye,” and other spiritual powers. It is interesting to read in the same passage of Athenagoras, that Zeus after dismembering his father and taking the kingdom, pursued his mother Rhea who refused his nuptials. “But she having assumed a serpent form, he also assumed the same form, and having bound her, with what is called the ‘Noose of Hercules’ (*τῷ καλουμένῳ Ἡρακλειωτικῷ ἄμματι*), was joined with her. And the symbol of this transformation is the Rod of Hermes [the Caduceus]. And afterward he violated his daughter Proserpine [who was born from the above-mentioned union], she too, assuming a serpentine form.”

Now Hercules is a transformation of the “Dragon of Wisdom” Phanes, for the “god is a twisted dragon (*δράκων ἐλικτός*)”—a certain spiral force, called Kundalinî (the “serpentine”) among the Hindu mystics, which lies coiled in three and a half coils in man; it is a fiery energy which must be roused before the “third eye” will open. The Caduceus of Hermes is a symbolical wand, consisting of a male and female serpent twisted round a central wand, which

is sometimes also represented as a serpent. In treatises on Yoga, the male force is called the Pingalâ (the sun force), and the female Idâ (the moon force) and the centre tract is denominated Sushumnâ, whose locus in man is said to be the spinal cord. For the symbolism applies to man as well as to the universe. Here we have another clear proof that the Greater Mysteries dealt with practical psychological instruction, and that their inner secrets pertained to Theurgy and the Yoga-art. These spiral creative, vital and magnetic currents are, in the psychic envelope of man, what the serpentine Phanes is in the World-Egg, which thing has been already explained.

Now the work that Core performs is that of weaving; she plies her shuttle in "the roaring loom of time," and weaves out the universe. Thus we read in Proclus (*Theol. Plat.*, VI. ii. 371): "The story of the theologians who handed on to us the tradition of the most holy Mysteries at Eleusis, is that she [Core-Proserpine] remains above in the house of her mother [Ceres], which her mother with her own hands prepared in the inaccessible regions." And so when she proceeds from her own habitation, she is said (Proclus, *Tim.*, v. 307) "to have left her webs unfinished, and to have been carried off [by Pluto] and married." And the same writer (*Crat.*, p. 24) tells us that "she is said to weave the diacosm of life." And Claudianus (*Rapt.*, i. 254) speaks of a goddess weaving a web for her mother, "and in it she marks out the procession of the elements and the paternal seats with her needle, according to the laws whereby her mother Nature has decreed."

And Diodorus (v. 3) tells us that when Proserpine dwelt with her sisters Diana and Minerva, she "weaved a robe for Zeus." And we are also told by Sidonius (*Carm.*, xv. 354) that Minerva also worked a mantle marvellously interweaved with pictures of the sky and sea, like the robe which Plutarch describes (*Vit. Demetrii*, xli) as "the image of the cosmos and heavenly phenomena." All of which plainly shows us the part played by Core macrocosmically, and also the part enacted by this power in weaving the vital vesture of man.

Now Proclus (*Crat.*, see Taylor, *Myst. Hymns*, p. 201) quotes a verse of Orpheus which says that Core bore to Zeus "nine azure-eyed flower-weaving daughters." These are most probably the



Muses, for whom I must refer the reader to Chap. VI., "The Gods and their Shaktis." It is interesting to remark that there was a feast in honour of Core-Proserpine, the Anthesphoria, for Proserpine was carried off while "plucking flowers," that is to say was distracted from her work by the attraction of the senses. Thus the Muses, her daughters, are said to be flower-weaving, for, as shown above, they are the higher side of psychic sensation and emotion, whereas the Sirens are the lower. Perhaps this may with advantage be compared with a phrase of the Fragment from the *Book of the Golden Precepts*, called "The Voice of the Silence," rendered into English by H. P. Blavatsky, who in referring to these realms graphically portrays this "pleasure-ground of sense" as filled with blossoms and "under every flower a serpent coiled."

G. R. S. MEAD.

(*To be continued.*)

## MAN AND HIS BODIES.

So much confusion exists as to consciousness and its vehicles, the man and the garments that he wears, that it seems expedient to place before Theosophical students a plain statement of the facts so far as they are known to us. We have reached a point in our studies at which much that was at first obscure has become clear, much that was vague has become definite, much that was accepted as theory has become matter of first-hand knowledge. It is therefore possible to arrange ascertained facts in a definite sequence, facts which can be observed again and again as successive students develop the power of observation, and to speak on them with the same certainty as is felt by the physicist who deals with other observed and tabulated phenomena.

At the outset of our study it is necessary that the Western reader should change the attitude in which he has been accustomed to regard himself, and that he should clearly distinguish between the man and the bodies in which the man dwells. We are too much in the habit of identifying ourselves with the outer garments that we wear, too apt to think of ourselves as though we were our bodies; and it is necessary, if we are to grasp a true conception of our subject, that we shall leave this point of view and shall cease to identify ourselves with casings that we put on for a time and again cast off, to put on fresh ones when we are again in need of such vestures. To identify ourselves with these bodies that have only a passing existence is really as foolish and as unreasonable as it would be to identify ourselves with our clothes; we are not dependent on them—their value is in proportion to their utility. The blunder so constantly made of identifying the consciousness, which is our self, with the vehicles in which that consciousness is for the moment functioning, can only be excused by the fact that the waking consciousness, and to some extent the dream consciousness also, do live and work in the body and are not known apart from it

to the ordinary man ; yet an intellectual understanding of the real conditions may be gained, and we may train ourselves to regard our self as the owner of his vehicles, and after a time this will by experience become for us a definite fact, when we learn to separate our self from his bodies, to step out of the vehicle and to know that we exist in a far fuller consciousness outside it than within it, and that we are in no sense dependent upon it ; when that is once achieved, any further identification of our self with our bodies is of course impossible, and we can never again make the blunder of supposing that we are what we wear. The clear intellectual understanding at least is within the grasp of all of us, and we may train ourselves in the habitual distinguishment between the self—the man—and his bodies ; even to do this is to step out of the illusion in which the majority are wrapped, and changes our whole attitude towards life and towards the world, lifting us into a serener region above “the changes and chances of this mortal life,” placing us above the daily petty troubles which loom so largely to embodied consciousness, showing us the true proportion between the ever-changing and the relatively permanent, and making us feel the difference between the drowning man tossed and buffeted by the waves that smother him, and the man whose feet are on a rock while the surges break harmlessly at its base.

By man I mean the living, conscious, thinking self, the individual ; by bodies, the various casings in which this self is enclosed, each casing enabling the self to function in some definite region of the universe. As a man might use a carriage on the land, a ship on the water, a balloon in the air, to travel from one place to another, and yet in all places remain himself, so does the self, the real man, remain himself no matter in what body he is functioning ; and as carriage, ship and balloon vary in materials and arrangement according to the element in which each is destined to move, so does each body vary according to the environment in which it is to act. One is grosser than another, one shorter-lived than another, one has fewer capacities than another ; but all have this in common—that relatively to the man they are transient, his instruments, his servants, wearing out and renewed according to their nature, and adapted to his varying needs, his growing powers. We will study

them one by one, beginning with the lowest, and then take the man himself, the actor in all the bodies.

### I. THE PHYSICAL BODY.

Under the term physical body must be included the two lower principles of man, in Theosophical parlance the Sthûla Sharîra and Linga Sharîra, since they both function on the physical plane, are composed of physical matter, are formed for the period of one physical life, are cast off by the man at death, and disintegrate together in the physical world when he passes on into the astral.

Another reason for classing these two principles as our physical body or physical vehicle, is that so long as we cannot pass out of the physical world—or plane, as we are accustomed to call it—we are using one or other or both of these physical vestures; they both belong to the physical plane by their materials, and cannot pass outside it; consciousness working in them is bound within their physical limitations, and is subject to the ordinary laws of space and time. Although partially separable, they are rarely separated during earthly life, and such separation is inadvisable, and is always a sign of disease or of ill-balanced constitution.

They are distinguishable by the materials of which they are composed into the gross body and the etheric double, the latter being the exact duplicate of the visible body, particle for particle, and the medium through which play all the electrical and vital currents on which the activity of the body depends. This etheric double has hitherto been called the Linga Sharîra, but it seems advisable, for several reasons, to put an end to the use of the name in this relation. "Linga Sharîra" has from time immemorial been used in Hindu books in another sense, and much confusion arises among students of Eastern literature, whether Easterns or Westerns, in consequence of its arbitrary wresting from its recognized meaning; for this reason, if for no other, it would be well to surrender its improper use. Further, it is better to have English names for the subdivisions of the human constitution, and thus remove from our elementary literature the stumbling-block to beginners of a Sanskrit terminology. Also, the name etheric double exactly expresses the nature and constitution of the subtler portion of the physical body, and is thus significant and therefore easy to remem-

ber, as every name should be; it is "etheric," because made of ether, "double" because an exact duplicate of the gross body—its shadow, as it were.

Now physical matter has seven subdivisions, distinguishable from each other, and each showing a vast variety of combinations within its own limits. The subdivisions are: solid, liquid, gas, ether, the latter having four conditions as distinct from each other as liquids are distinct from solids and gases. These are the seven states of physical matter, and any portion of such matter is capable of passing into any one of these states, although under what we call normal temperature and pressure it will assume one or other of these as its relatively permanent condition, as gold is ordinarily solid, water is ordinarily liquid, chlorine is ordinarily gaseous. The physical body of man is composed of matter in these seven states—the gross body consisting of solids, liquids and gases, and the etheric double of the four subdivisions of ether, known respectively as Ether I, Ether II, Ether III, and Ether IV.

When the higher Theosophical truths are put before people, we find them constantly complaining that they are too much in the clouds, and asking: "Where ought we to begin? If we want to learn for ourselves and prove the truth of the assertions made, how are we to start? What are the first steps that we should take? What, in fact, is the alphabet of this language in which Theosophists discourse so glibly? What ought we to do, we men and women living in the world, in order to understand and verify these matters, instead of merely taking them on trust from others who say they know?" I am going to try to answer that question in the following pages, so that those who are really in earnest may see the earlier practical steps they ought to take—it being always understood that these steps must belong to a life the moral, intellectual and spiritual parts of which are also under training. Nothing that a man can do to the physical body alone will turn him into a seer or a saint; but it is also true that inasmuch as the body is an instrument that we have to use, certain treatment of the body is necessary in order that we may turn our footsteps in the direction of the Path; while dealing with the body alone will never take us to the heights to which we aspire, still to let the body alone will make it impossible for us to scale those heights at all. The bodies in which he has to live

and work are the instruments of the man, and the very first thing we have to realize is this: that the body exists for us, not we for the body; the body is ours to use—we do not belong to it to be used by it. The body is an instrument which is to be refined, to be improved, to be trained, to be moulded into such a form and made of such constituents as may best fit it to be the instrument on the physical plane for the highest purposes of the man. Everything which tends in that direction is to be encouraged and cultivated; everything which goes contrary to it is to be avoided. It does not matter what wishes the body may have, what habits it may have contracted in the past; the body is ours, our servant, to be employed as we desire, and the moment it takes the reins into its own hands and claims to guide the man instead of being guided by the man, at that moment the whole purpose of life is subverted, and any kind of progress is rendered utterly impossible. Here is the point from which any person who is in earnest must start. The very nature of the physical body makes it a thing which can be turned fairly easily into a servant or an instrument. It has certain peculiarities which help us in training it and make it comparatively easy to guide and mould, and one of these peculiarities is that when once it has been accustomed to work along particular lines it will very readily continue to follow those lines of its own accord, and will be quite as happy in doing so as it was previously in going along others. If a bad habit has been acquired, the body will make considerable resistance to any change in that habit; but if it be compelled to alter, if the obstacle it places in the way be overcome, and if it be forced to act as the man desires, then after a short time the body will of its own accord repeat the new habit that the man has imposed on it, and will as contentedly pursue the new method as it pursued the old one to which the man found reason to object.

Let us now turn to the consideration of the dense body that we may roughly call the visible part of the physical body, though the gaseous constituents are not visible to the untrained physical eye. This is the most outward garment of the man, his lowest manifestation, his most limited and imperfect expression of himself.

*The Dense Body.*—We must delay sufficiently long on the constitution of the body to enable us to understand how it is that we

can take this body, purify it and train it; we must glance at a set of activities which are for the most part outside the control of the will, and then at those which are under that control. Both of these work by means of nervous systems, but by nervous systems of different kinds. One carries on all the activities of the body which maintain its ordinary life, by which the lungs contract, by which the heart pulsates, by which the movements of the digestive system are directed. This is composed of the involuntary nerves, commonly called the "sympathetic system." At one time during the long past of physical evolution during which our bodies were built, this system was under the control of the animal possessing it, but gradually it began to work automatically—it passed away from the control of the will, took on its own quasi-independence and carried on all the normal vital activities of the body. While a person is in health he does not notice these activities; he knows that he breathes when the breathing is oppressed or checked, he knows that his heart beats when the beating is violent or irregular, but when all is in order these processes go on unnoticed. It is, however, possible to bring the sympathetic nervous system under the control of the will by long and painful practice, and a class of Yogîs in India—Hatha Yogîs, they are called—develop this power to an extraordinary degree, with the object of stimulating the lower psychic faculties. It is possible to evolve these (without any regard to spiritual, moral, or intellectual growth) by direct action on the physical body. The Hatha Yogî learns to control his breathing, even to the point of suspension for a considerable period, to control the beating of his heart, quickening or retarding the circulation at will, and by these means to throw the physical body into a trance and set free the astral body. The method is not one to be emulated; but still it is instructive for western nations (who are apt to regard the body as of such imperative nature) to know how thoroughly a man can bring under his control these normally automatic physical processes, and to realize that thousands of men impose on themselves a long and exquisitely painful discipline in order to set themselves free from the prison-house of the physical body, and to know that they live when the animation of the body is suspended. They are at least in earnest, and are no longer the mere slaves of the senses.

Passing from this we have the voluntary nervous system, one far more important for our mental purposes. This is the great system which is our instrument of thought, by which we feel and move on the physical plane. It consists of the cerebro-spinal axis—the brain and spinal cord—whence go to every part of the body filaments of nervous matter, the sensory and motor nerves—the nerves by which we feel running from the periphery to the axis, and the nerves by which we move running from the axis to the periphery. From every part of the body the nerve-threads run, associating with each other to make bundles, these proceeding to join the spinal cord, forming its external fibrous substance, and passing upwards to spread out and ramify in the brain, the centre of all feeling and all purposive motion controllable by the will. This is the system through which the man expresses his will and his consciousness, and these may be said to be seated in the brain. The man can do nothing on the physical plane except through the brain and nervous system; if these be out of order, he can no longer express himself in orderly fashion. Here is the fact on which materialism has based its contention that thought and brain-action vary together; dealing with the physical plane only, as the materialist is dealing, they do vary together, and it is necessary to bring in forces from another plane, the astral, in order to show that thought is not the result of nervous action. If the brain be affected by drugs, or by disease, or by injury, the thought of the man to whom the brain belongs can no longer find its due expression on the physical plane. The materialist will also point out that if you have certain diseases, thought will be peculiarly affected. There is a rare disease, aphasia, which destroys a particular part of the tissue of the brain, near the ear, and is accompanied by a total loss of memory so far as words are concerned; if you ask a person who is suffering from this disease a question, he cannot answer you; if you ask him his name, he will give you no reply; but if you speak his name he will show recognition of it, if you read him some statement he will signify assent or dissent; he is able to think but unable to speak. It seems as though the part of the brain that has been eaten away were connected with the physical memory of words, so that with the loss of that the man loses on the physical plane the memory of words and is rendered dumb, while he retains the power of thought and can



agree or disagree with any proposition made. The materialistic argument at once breaks down, of course, when the man is set free from his imperfect instrument; he is then able to manifest his powers, though he is again crippled when reduced once more to physical expression. The importance of this as regards our present enquiry lies not in the validity or invalidity of the materialistic position, but in the fact that the man is limited in his expression on the physical plane by the capabilities of his physical instrument, and that this instrument is susceptible to physical agents; if these can injure it, they can also improve it—a consideration which we shall find to be of vital importance to us.

These nervous systems, like every part of the body, are built up of cells, small definite bodies with enclosing wall and contents, visible under the microscope, and modified according to their various functions; these cells in their turn are made up of small molecules, and these again of atoms—the atoms of the chemist, each atom being his ultimate indivisible particle of a chemical element. These chemical atoms combine together in innumerable ways to form the gases, the liquids and the solids of the dense body. Each chemical atom is to the Theosophist a living thing, capable of leading its independent life, and each combination of such atoms into a more complex being is again a living thing; so each cell has a life of its own, and all these chemical atoms and molecules and cells are combined together into an organic whole, a body, to serve as vehicle of a loftier form of consciousness than any which they know in their separated lives. Now the particles of which these bodies are composed are constantly coming and going, these particles being aggregations of chemical atoms too minute to be visible to the naked eye, though many of them are visible under the microscope. If a little blood be put under the microscope we see moving in it a number of living bodies, the white and red corpuscles, the white being closely similar in structure and activity to ordinary *amœbæ*; in connection with many diseases microbes are found, bacilli of various kinds, and scientists tell us that we have in our bodies friendly and unfriendly microbes, some that injure us and others that pounce upon and devour deleterious intruders and effete matter. Some microbes come to us from without that ravage our bodies with disease, others that promote their health, and so these garments of

ours are continually changing their materials, which come and stay for awhile and go away, to form parts of other bodies—a continual change and interplay.

Now the vast majority of mankind know little and care less for these facts, and yet on them hinges the possibility of the purification of the dense body, thus rendering it a fitter vehicle for the indwelling of man. The ordinary person lets his body build itself up anyhow out of the materials supplied to it, without regard to their nature, caring only that they shall be palatable and agreeable to his desires, and not whether they be suitable or unsuitable to the making of a pure and noble dwelling for the self, the true man that liveth for evermore. He exercises no supervision over these particles as they come and go, selecting none, rejecting none, but letting everything build itself in as it lists, like a careless mason who should catch up any rubbish as material for his house, floating wool and hairs, mud, chips, sand, nails, offal, filth of any kind—the veriest jerry-builder is the ordinary man with his body. The purifying of the dense body will then consist in a process of deliberate selection of the particles permitted to compose it; the man will take into it in the way of food the purest constituents he can obtain, rejecting the impure and the gross; he knows that by natural change the particles built into it in the days of his careless living will gradually pass away, at least within seven years—though the process may be considerably hastened—and he resolves to build in no more that are unclean; as he increases the pure constituents he makes in his body an army of defenders, that destroy any foul particles that may fall upon it from without or enter it without his consent; and he guards it further by an active will that it shall be pure, which, acting magnetically, continually drives away from his vicinity all unclean creatures that would fain enter his body, and thus shields it from the inroads to which it is liable while living in an atmosphere impregnated with uncleannesses of every kind.

When a man thus resolves to purify the body and to make it into an instrument fit for the self to work with, he takes the first step towards the practice of Yoga—a step which must be taken in this or in some other life before he can seriously ask the question, “How can I learn to verify for myself the truths of Theosophy?” All personal verification of super-physical facts depends on the

complete subjection of the physical body to its owner, the man ; he has to do the verification, and he cannot do it while he is fast bound within the prison of the body, or while that body is impure. Even should he have brought over from better-disciplined lives partially-developed psychic faculties, which show themselves despite present unfavourable circumstances, the use of these will be hampered when he is in the physical body, if that body be impure ; it will dull or distort the exercise of the faculties when they play through it, and render their reports untrustworthy.

Let us suppose that a man deliberately chooses that he will have a pure body, and that he either takes advantage of the fact, that his body completely changes in seven years, or prefers the shorter and more difficult path of changing it more rapidly—in either case he will begin at once to select the materials from which the new clean body is to be built, and the question of diet will present itself. He will immediately begin to exclude from his food all kinds which will build into his body particles which are impure and polluting. He will strike off all alcohol, and every liquor which contains it, because that brings into his physical body microbes of the most impure and disgusting kinds, products of decomposition ; and these are not only disgusting in themselves, but they attract towards themselves—and therefore towards any body of which they form part—some of the most objectionable of the physically invisible inhabitants of the next plane. Drunkards who have lost their physical bodies, and can therefore no longer satisfy their hateful longing for intoxicants, hang round places where drink is taken, and round those who take it, endeavouring to push themselves into the bodies of people who are drinking and thus to share the low pleasure to which they surrender themselves. Women of refinement would shrink from their wines if they could see the loathly creatures who seek to partake in their enjoyment, and the close connection which they thus set up with beings of the most disgusting kind. Evil elementals also cluster round, the thoughts of drunkards clad in elemental essence, while the physical body attracts to itself from the surrounding atmosphere other gross particles given off from drunken and profligate bodies, and these also are built into it, coarsening and degrading it. If we look at people who are constantly engaged with

alcohol, in manufacturing or distributing spirits, wines, beers and other kinds of unclean liquors, we can see physically how their bodies have become gross and coarse. A brewer's man, a publican—to say nothing of persons in all ranks of society who drink to excess—these show fully what everyone who builds into his body any of these particles is doing in part and slowly; the more of these he builds in the coarser will his body become. And so with other articles of diet unfit for human consumption, flesh of mammals, birds, reptiles, and fish, with that of crustaceous creatures and molluscs who feed on carrion, food polluted with blood, unfit for Aryan lips—how should bodies made of such materials be refined, sensitive, delicately balanced and yet perfectly healthy, with the strength and fineness of tempered steel, such as the man needs for all the higher kinds of work? Those who build their bodies of such corrupt materials also attract elementals of a very foul kind, such as may be seen by a psychic hanging round any butcher's shop, and sucking into their round red mouths the effluvia rising from the bleeding carcasses and the pools of blood half-hidden with sawdust. Is it necessary again to add the practical lesson that may be learned by looking at the bodies of those living in such surroundings? See the slaughterman and the butcher, and judge if their bodies look like the fittest instruments for employment on high thoughts and lofty spiritual themes. Yet they are only the highly finished product of the forces that work proportionately in all bodies that feed on the impure viands they supply. True, no amount of attention paid to the physical body by the man will of itself give him spiritual life, but why should he hamper himself with an impure body? why should he allow his powers, whether great or small, to be limited, thwarted, dwarfed in their attempts to manifest by this needlessly imperfect instrument?

There is, however, one difficulty in our way that we cannot overlook; we may take a good deal of pains with the body and may resolutely refuse to befoul it, but we are living among people who are careless and who for the most part know nothing of these facts in nature. In a town like London, or indeed in any western town, we cannot walk through the streets without being offended at every turn, and the more we refine the body the more delicately acute do the physical senses become, and the more we must suffer in a

civilization so coarse and animal as is the present. Walking through the poorer and the business streets where there are beer-houses at every corner, we can scarcely ever escape the smell of drink, the effluvium from one drinking-place over-lapping that from the next—even reputedly respectable streets being thus poisoned. So again we have to pass slaughter-houses and butchers' shops, and to travel in trains and omnibuses with bodies reeking with flesh and alcohol. Of course one knows that when civilization is a little more advanced better arrangements will be made, and something will be gained when all these unclean things are gathered in special quarters where those can seek them who want them. But meanwhile particles from these places fall on our bodies, and we breathe them in with the air. But as the normally healthy body gives no soil in which disease-microbes can germinate, so the clean body offers no soil in which these impure particles can grow. Besides, as we have seen, there are armies of living creatures that are always at work keeping our blood pure, and these regiments of true life-guards will charge down upon any poisonous particles that come into the city of a pure body and will destroy them and cut them to pieces. For us it is to choose whether we will have in our blood these defenders of life, or whether we will people it with the pirates that plunder and slay the good. The more resolutely we refuse to put into the body anything that is unclean, the more shall we be fortified against attacks from without.

Reference has already been made to the automatism of the body, to the fact that it is a creature of habit, and I said that use could be made of this peculiarity. If the Theosophist says to some aspirant who would fain practise Yoga and win entrance to higher planes of being: "You must then begin at once to purify the body, and this must precede the attempt to practise any Yoga worthy of the name; for real Yoga is as dangerous to an impure and undisciplined body as a match to a cask of gunpowder;" if the Theosophist should thus speak, he would very probably be met with the answer that health would suffer if such a course were to be adopted. As a dry matter of fact the body does not very much care in the long run what you give it, provided that you give it something that will keep it in health; and it will accommodate itself in a short time to any form of pure and nutritious food that you choose

to adopt.\* Just because it is an automatic creature, it will soon stop asking for things that are steadily withheld from it, and if you disregard its demands for the coarser and ranker kinds of food it will soon get into the habit of disliking them. Just as even a moderately natural palate will shrink with a sickening feeling of disgust from the decaying game and venison yclept "high," so a pure taste will revolt against all coarse foods. Suppose that a man has been feeding his body with various kinds of unclean things, his body will demand them imperiously, and he will be inclined to yield to it; but if he pays no attention to it, and goes his own way and not the way of the body, he will find, perhaps to his surprise, that his body will soon recognize its master and will accommodate itself to his orders; presently it will begin to prefer the things that he gives it, and will set up a liking for clean foods and a distaste for unclean. Habit can be used for help as well as for hindrance, and the body yields when it understands that you are the master and that you do not intend the purpose of your life to be interfered with by the mere instrument that is yours for use. The truth is that it is not the body which is chiefly in fault, but Kâma, the desire-nature. The adult body has got into the habit of demanding particular things, but if you notice a child, you will find that the child's body does not spontaneously make demands for the things on which adult bodies feast with coarse pleasure; the child's body, unless it has a very bad physical heredity, shrinks from meat and wine, but its elders force meat on it, and the father and mother give it sips of wine from their glasses at dessert, and bid it "be a little man," till the child by its own imitative faculty and by the compulsion of others is turned into evil ways. Then, of course, impure tastes are made, and perhaps old kâmic cravings are awakened which might have been starved out, and the body will gradually form the habit of demanding the things

\* I am supposing a certain amount of common-sense and of very elementary physiological knowledge in the beginner, so that he shall give his body sufficient food of a *nutritious and assimilable* character. Starch, water and wood-fibre in the shape of potatoes and cabbages, or other watery vegetables, are not sufficient nutriment. A person ignorant of the constituents necessary for the support of the body should buy and use such a little book as Miss Pope's *Novel Dishes for Vegetarian Households*, a complete and trustworthy guide to vegetarian cookery. (Cloth, 8vo. Price 3s. 6d. The Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C.) He will have no more trouble as to pure food and health.

upon which it has been fed. Despite all this in the past, make the change, and as you get rid of the particles that crave these impurities you will feel your body altering its habits and revolting against the very smell of the things that it used to enjoy. The real difficulty in the way of the reformation lies in Kâma, not in the body. You do not want to do it; if you did you would do it. You say to yourself: "After all, perhaps it does not matter so much; I have no psychic faculties, I am not advanced enough for this to make any difference." You will never become advanced if you do not endeavour to live up to the highest that is within your reach—if you allow the desire-nature to interfere with your progress. You say, "How much I should like to possess astral vision, to travel in the astral body!" but when it comes to the point you prefer a "good" dinner. If the prize for giving up unclean food were a million pounds at the end of a year, how rapidly would difficulties disappear and ways be found for keeping the body alive without meat and wine! But when only the priceless treasures of the higher life are offered, the difficulties are insuperable. If men really desired what they pretend to desire, we should have much more rapid changes around us than we now see. But they make believe, and make believe so effectually that they deceive themselves into the idea that they are in earnest, and they come back life after life to live in the same unprogressive manner for thousands of years; and then in some particular life they wonder why they do not advance, and why somebody else has made such rapid progress in this one life while they make none. The man who is in earnest—not spasmodically but with steady persistence—can make what progress he chooses; while the man who is making believe will run round and round the mill-path for many a life to come.

Here, at any rate, in this purification of the body lies the preparation for all Yoga practice—not the whole preparation most certainly, but an essential part of it. Thus much must suffice as to the dense body, the lowest vehicle of consciousness.

*(To be continued.)*

ANNIE BESANT.

## AN EPIDEMIC HALLUCINATION.

“HOLD the light, my love,” said the professor. “Palliser, my dear young friend, be very careful! I implore you, be very careful. A unique specimen. Aha! if Kersteman were here!”

There was scientific rivalry between Professors Darcher and Kersteman.

The good professor rubbed his hands gleefully, and once more exhorted his daughter to hold the light. Its rays flickered upon the professor's pince-nez and his ruffled grey hair, upon the sunburnt face of the newly-returned traveller, Palliser, upon Palliser's betrothed, Miss Maisie Darcher, the professor's daughter, and upon the straight, smoothly-swathed figure of a mummy, which lay on the table in the big dimly-lighted hall of Professor Darcher's country house.

“Father,” said Miss Maisie, tremulously, “if you don't mind, I'll go. I can't bear nasty things, it makes me quite ill to look at it.”

“Pooh, pooh, my dear,” said the professor. “Deeply interesting. Hold the light, dear, hold the light.”

The soft rustling of the untwisting bandages continued. The professor stepped to the head of the table and assumed the tone of the lecturer.

“The discovery of this mummy by Frank Palliser,” he began, “in a spot where I have no reason to believe that any such remains have hitherto——”

“By Jove! here's the top of the old fellow's head.”

“Frank, I shall be perfectly ill in a minute. Father, I must go.”

“Hold the light,” cried the Spartan professor. “Hold the light. After your scientific and rationalistic training! Hold the light.”

The light was shining upon a crown of thick glossy black



hair. The unswathing continued. First a broad smooth brow appeared and darkly fringed eyelids, then a heavily-moulded nose, smooth cheeks, a thin-lipped mouth, and a firm round chin; and so fold by fold a vast amount of finely woven cloth was removed, and the body lay clad in a loose, thin muslin robe upon the table. The smooth, shining shoulders, long slim arms and shapely feet were bare. It was the body of a woman in her first youth, fresh and smooth as though newly dead.

"Marvellous preservation," said the professor.

Maisie Darcher set down the light. Her pretty pink and white English face looked frightened.

"Horrible!" she said faintly. "Frank, why—why—did you bring it—bring her—here?"

Palliser did not answer. He was looking at the body. He bent down and laid his hand over the heart. He tried to bend the stiff arm; it was hard as iron and cold as ice. He felt the brow, removed his hand from thence to the heart, touched the brow again, and showed symptoms of excitement.

"Professor," he cried, "feel this woman's heart. It is still. Try to move the arm; you can't do it without breaking the bone. It is cold as marble. Try the heart again. Now feel the brow."

The professor obeyed.

"If it were not scientifically impossible," he said slowly, "and therefore a manifest hallucination, I should say that—that——"

"That heart and brow were warm—in comparison with the rest of the body."

"You feel it, too? An interesting case of collective hallucination. Very curious."

"Collective hallucination be hanged!" said Palliser, forgetting the respect due to a prospective father-in-law, who was also a scientific luminary. "This woman is alive."

"Impossible!" cried the professor. "Manifestly absurd! You told me this mummy was discovered in an old grave in Yucatan, that it is of no race of which definite historic record exists, that——"

"She is alive. Will you try?"

"I," said the professor with dignity, "will permit you to try any wild and unscientific experiment you please. You have no reputa-

tion worth mentioning—scientifically, I mean, of course. You can try. I will record your experiments and remain neutral.”

Maisie caught her lover's arm.

“No,” she cried, her voice vibrating with terror, “no. Don't do it, Frank. If you love me, don't bring this woman back to life.”

Oddly enough, it was not the marvel of the thing that appeared to frighten the girl, but the dread of the living woman.

“Maisie dear, I tell you she is alive. It would be murder to leave her like this.”

“It would not be murder. Frank, if you love me, don't!”

“Maisie,” cried the amazed professor, “you must be mad. If this is as Frank asserts, think of the value of the discovery from a scientific point of view. Bless my soul! this woman must have lived before the pyramids were built in Egypt. The formation of her skull would indicate some degree of intelligence. We may learn—heaven knows what we may learn! Proceed, Palliser, proceed. Never mind this unscientific and hysterical girl—proceed.”

Maisie fled sobbing from the hall. Palliser hesitated, looking dubiously after her. Finally, urged by the professor, he bent over the stiff form. He first carefully forced the rigid jaws apart, and drew the tongue, which had been rolled backwards, into the normal position. He then commenced a lengthy series of efforts to restore animation in the apparent corpse.

After working steadily through the night their exertions were rewarded. The bosom heaved—the eyelids quivered—the long slim limbs were stirred as though by an electric current. Suddenly the woman flung out her arms, and began to struggle horribly as though in a fit.

“Ghastly,” cried Palliser. “She will die in convulsions. The very conditions of life and air may have changed.”

As he spoke the convulsions ceased. The lips grew vividly scarlet, the cheeks flushed, the eyes opened—curiously clear blue eyes, shining from the brown face.

The woman sat up, passed her hand over her brow, and stared at them. She exhibited no fear; her eyes rather held a greater power and knowledge than their own. But she looked surprised.

She slowly slid from the table, and stood erect and composed in the dim light of dawn. Then she turned to Palliser and spoke.

Her voice was agreeable, slow, full, and with many shades of intonation. Her language was totally incomprehensible. Palliser strove to explain this to her by signs. Her composure remained unshaken. She watched the professor for a few minutes—she looked at Palliser reflectively—and finally turned her gaze from him to the doorway.

Maisie was peeping in. She saw the tall figure of the woman shining in the grey light, and gave a cry. The odd blue eyes rested on her as though with an idle question which passed into a strange look of recognition.

The woman walked with smooth, swinging steps down the hall, laid her long arms round the girl, and approached her face to hers. Maisie gave a shriek—a scream such as a trapped animal gives when it sees the hunter approach. Then—and as he heard it Palliser gave an irrepressible shiver—the woman laughed.

Her action was tender, but her laugh might have risen straight from hell, from the lips of devils!

She drew her prisoner closer to her breast, she set her scarlet lips to those of the young girl, and kissed her.

Then she released her gently, and turned very politely to the professor, in whom she evidently recognized her host. She took his hand, smiling gently, and carried it to her heart, then leaving her hand in his, she turned to the door, appearing to submit gracefully to his guidance.

The professor held her hand awkwardly, as though he had discovered a new kind of fossil, and did not know what to do with his discovery. He led his guest out, and shot an agonized whisper at Palliser.

“Let me entreat you,” he said in tones of alarm, “to devise some means of keeping this from Kersteman till we have arrived at some reliable data concerning this—this lady. Her manners are irregular. I am glad she was less effusive to us than to Maisie—very glad. Pray accompany us.”

“I can’t, professor,” said Palliser hurriedly, “I can’t. Maisie has fainted.”

“You do not expect the public at large to credit this,” said the local doctor to Palliser. “You are aware that Professor Kersteman

states the case to be the most remarkable instance of collective hallucination he has yet met, and says that your mysterious lady has no objective reality."

"By Jove!" said Palliser. "Hasn't she? I wish to heaven she hadn't."

It was six weeks since the mysterious resuscitation of the strange woman, and the doctor who had been called in to attend Miss Darcher for nervous depression and general weakness was talking to Palliser in the library.

"I wish I'd never brought the creature here. I wish I'd held my tongue and let her sleep till doomsday."

"Why?"

"In the first place, Maisie hasn't been well since she was frightened by the woman."

"In the second?"

"Well, she's a most undesirable inmate of the house. She has by some mysterious means of her own become able to understand our language, and even to speak it, though imperfectly. Then she performs all kinds of uncanny tricks and cantrips, and frightens the servants out of their wits. She appears to have a schoolboy's love of teasing, and the malice and ingenuity of a devil. She has made the professor pledge his scientific reputation to having witnessed things which I'll swear never took place—for I was there. She made him and Professor Meiklehaddie believe they saw phenomena which were scientifically impossible. Their evidence is diametrically opposed, and each asserts the other to be in error. The whole scientific world is howling at them in consequence.

"She expressed herself in the most astounding manner to the vicar, proposed a sort of trial of strength between her god and his, and finally insinuated that he was ignorant of the mysteries of his faith. Of course her advent has made a great sensation in Beechshire. The house is besieged all day by miracle hunters. There are half a dozen of them here now."

He rose and glanced from the window.

"They are out there on the lawn. Lady Dunidie and her sister, Mrs. Maclachlan and her daughters and two others. Come out and test the collective hallucination theory for yourself. Maisie is there too."

The doctor rose and followed him.

The hallucination sat on the lawn, in the centre of an admiring company. She was indubitably handsome. Her lips were scarlet, her cheeks glowed. The atmosphere of redundant life about her was almost oppressive.

She looked at the doctor carelessly, and bent her head in acknowledgment of Palliser's introduction. She laid her hand on Maisie's shoulder, and slowly stroked her arm. The girl shrank and shivered; she was looking very ill—her face was grey, her lips were bloodless.

The stranger wore a curious air of insolent power. She sat staring rather contemptuously at the professor's guests.

When they entreated her to show them some of the marvels she was reputed to perform, she at first shook her head, as though unable to understand, and then, with a malicious little laugh, refused point-blank, regarding them with an obvious delight in their disappointment.

There was a rural entertainment of some kind being held in a field two hundred yards below the professor's house. A band was playing Grieg's weird goblin dance from "Peer Gynt." The woman listened to the strains floating into the garden, and rose abruptly with a little mocking laugh.

She began to move slowly in time to the music. The dance was at first a smooth, swinging motion, but soon grew quicker and quicker. At length it reached a terrific speed. Faster and faster, more and more wildly, the white figure sprang and leaped and rocked. The strains of the band were quickening towards their close. The woman whirled like one possessed, the hair blew out like a cloud round the supple swinging form. The people stared at her with a gradually dawning sense of horror. The dance was terrible, devilish. At the height of the speed there sounded a shriek from Maisie Darcher.

"Frank! it's horrible—horrible! She's not alone! don't you see? She's not alone."

The words, spoken with a shrill, delirious scream, thrilled the auditors with an inexplicable sense of some ghastly presence. Palliser sprang to Maisie's side, and caught her in his arms. Two girls went into hysterics, one fell to the ground in a species of fit.

The "Peer Gynt" music ended with the crash of the cymbals, as the goblin crew vanish, and the dancer ceased to leap and gyrate.

Maisie was carried into the house raving, sobbing and shaking. Palliser and the doctor accompanied her. The girl was taken to her bed, and the doctor administered an opiate. He then withdrew to talk matters over.

"What do you think of this?" said Palliser eagerly. "Isn't it——"

"Ghastly? Yes, it is."

"What did she mean by 'she's not alone'?"

"I don't *know* what she meant, and don't mention what I tell you. But when Miss Darcher screamed I almost thought that that woman, or devil, or whatever she is, had a partner. I am going to sit up with Miss Darcher to-night."

"Why? Is she in danger?"

"Not in immediate danger," said the doctor gravely. "But her condition is rather critical."

He rose as he spoke, and went to his patient's room. The next morning he sought Palliser.

"Palliser," he said seriously, "I have, with the professor's permission, sent for a hospital nurse to attend Miss Darcher."

"Is she worse?"

"Weaker. She's asleep now. She slept until one in the morning, and then woke in raving delirium. Mind you, I *call* it raving delirium, but it was more the state of a woman brought face to face with a deadly peril that menaced her life—peril that moreover took a shape ghastly and revolting to the last degree. She swore in point of fact that that woman, and *something else*, had entered her room and were sucking her life, and she is this morning exhausted as though from loss of blood."

"Good heavens! Are you mad?"

"I am stating facts. I don't explain them. Listen to me. Will you and the nurse sit up with Miss Darcher to-night? ♦I am going to sit at the end of the room with my camera. The sensitized plates may show what our eyes cannot detect."

Maisie Darcher dozed throughout the day. The mysterious stranger came twice to her room to inquire after her.

That night the patient lay asleep. The nurse sat beside her,

and Palliser at the foot of the bed. The room was lighted with electric light. The stable clock struck one, and the patient rose with a shriek. The nurse sprang up and strove to soothe her, but the unhappy girl shrieked and raved, convulsed with terror. The drops stood on her brow, her eyes were strained and wild. At length she sank back exhausted, her lips muttering brokenly, her body twitching; she lay in a semi-conscious condition, panting hoarsely, a little stream of blood trickling from her parted lips.

Palliser heard the camera click. Maisie grew gradually quieter and finally fell into the sleep of utter prostration. The doctor stepped to the bedside, felt her pulse, and shook his head.

“What do you think?” asked Palliser breathlessly.

“I think this is a bad business,” responded the doctor. “I also think I will develop this plate.”

The doctor developed the plate. When he had done so he came to Palliser, holding it in his hand. Palliser rose.

“Well?”

“Have you got any brandy about?” said the doctor, rather huskily.

“Why?”

“Because I’ve had a bit of a shock; and I think I’ll imbibe some Dutch courage.”

“You don’t mean that there is anything on those plates?”

“Give me the brandy,” said the doctor angrily. “Perhaps you had better have some, too. I am going to show you this plate before I smash it.”

He drank the brandy, and his hand shook; then he laid the plate on the table.

“Look!” he said. “Not alone!”

Palliser looked and recoiled. The figure of the woman stood out clearly, with every foul thought of her soul laid bare—vileness and sensuality personified. Her eyes were full of cruelty, her thin mouth was hungry for the life of her victim. The soul of the vampire was manifested to the shuddering sight; but what was it that stood behind her? That which leered and mouthed behind her was indescribable. Words could not picture it, and even if they could the ghastly foulness were better left unportrayed, lest it should poison the mental sight. For a few seconds only the two

men stared together at the horror revealed by the camera; then Palliser sent the plate crashing to the hearth, to shiver into a thousand pieces, sat down, and gasped.

"What shall we do—what *can* we do?" said the doctor. "Yet if we do nothing Miss Darcher will surely die."

"She shall live," said Palliser between his teeth, "if I have to strangle that fiend with my own hands."

"Steady," said the practical man of medicine. "In the first place, that's murder. Two wrongs never made a right yet, and are not going to begin to do so to please you or save Miss Darcher. In the second place, where's the use? The two figures that appear there didn't enter that room in bodily form. You can't do more than wring her neck. You can't touch *that*."

"Can anyone touch it?"

"I don't know; you can't, and the professor can't. If you kill the woman's body you may add to her power for all I know. I never realized the risk involved in hanging a man till now. We are children playing with tools we don't understand."

"Then are we helpless?"

"Apparently."

"Do you think," said Palliser feebly, "that the vicar——"

"No, I don't. You can try if you like."

"I will get the professor to ask him to dinner and tell him the whole business."

"Very well. Miss Darcher will not stand many more nights such as last night."

Palliser groaned. He spent the day in the fruitless framing and rejecting of projects, until, towards sunset, a curious thing befell which cheered him, though he told himself he was unreasonably reassured thereby.

He was seated alone in the library. Whether he fell asleep exhausted from anxiety and lack of rest he could not tell. It appeared to him that the library and his surroundings had vanished, and he stood on a broad, sun-baked plain. At his feet lay Maisie, with a death-like face. She was bound hand and foot, and her eyes besought him to undo the bonds. He set his strength to perform the task, but in vain. The knots resisted his efforts, and Maisie moaned and sobbed.



As he bent over her in despair, it appeared to him that there sounded a beat and whirr as of tiny wings, and lo! a little brown singing-bird, that hovered above the bound figure. As the bird's wings beat the air, the bonds began to fall from Maisie's wrists. When the last knot gave way, Palliser saw what he had not before noticed—the bird was not free, but was held by a thin wire, whether of gold or light only he had not time to see ere it was gone.

As he marvelled, he became aware of someone standing beside him, to whom, as in a dream, he spoke his thought.

“Why could not I set her free, when a thing so small could do it so easily?”

The figure beside him laughed. “A thing so small,” said a voice strangely familiar. “So great, rather! You saw the messenger—you did not trace back the chain that held it. But do not despise the brown singing-bird, even though you cannot see the chain—much less the hand that holds it.”

As the voice ceased to speak, Palliser became aware of the professor's library, and Maisie moaning in her sleep in the room overhead. But the dream or vision consoled him, for it seemed like a promise of help from some unknown power.

He met the doctor on the terrace after dinner. The dusk evening was lit by a fair half-moon gradually waxing. The library windows were open. The professor dined at eight; it was then half-past nine. Professors Darcher and Meiklehaddie and the vicar sat at the end of the terrace; with them the woman of that long-dead race, her white dress gleaming ghost-like through the dusk.

Palliser looked despairingly at the doctor.

“Have you thought of any means of saving her?”

“I have telegraphed for Hetherington, the hypnotist, and for my friend Clutterbuck, who makes a study of these things. I thought there was an off-chance he might help us. There is no other help in the world, of which I know.”

“She will die!” cried Palliser. “If only I had not brought the accursed thing here! If I had held my tongue! Vigors, if Maisie dies, I shall kill that woman—murder or no murder. It will be some satisfaction to me, at any rate.”

Through the sweet-scented dusk of the summer night there

came a long-drawn musical sound—like the wail of a violin. Palliser started.

“What’s that?” he cried.

“An itinerant musician,” said the doctor. “Your nerves are out of gear. I don’t wonder at it.”

The musician emerged into the moonlight-silvered space, three yards from them. It was a boy. He appeared to be no more than thirteen or fourteen years of age. His head was bare, and so were his feet. His garments were ragged and travel-worn. His head was clothed with a profusion of soft brown hair, hanging loosely on the shoulders, and parted down the middle. The face was pale, the eyes were of a clear grey hue. In his hand he carried a violin.

“We don’t want any music,” said Palliser. “You can go. A lady is ill here; you will disturb her.”

The boy turned his eyes on the face of the speaker. They were as clear, innocent and holy as those of which inspired artists have dreamed as shining from the face of the child Christ.

“Let me play,” he said gently. “I will not disturb the lady who is ill.”

“It is a night of madness,” said Vigors. “We are all mad or enchanted. Let him play, Palliser.”

Palliser took a step towards the musician, and gazed at him.

Suddenly from the boy’s eyes there gleamed a marvellous look; a light of wisdom and knowledge that awed the gazer. It faded—the eyes were those of a pure child once more. But in that moment Palliser remembered his dream.

“You saw the messenger”—“Do not despise the brown singing-bird”—the two phrases rang through his brain. What if this child were indeed an instrument in the hand of some higher power?

“Play,” he said at length.

“Thank you,” said the musician gravely and quietly. “I think you are wise.”

As he spoke he approached the group.

“Professor,” said the doctor, “we are going to try the effect of this lad’s music in soothing Miss Darcher’s nerves.”

Palliser clenched his hands, for he saw a faint cruel smile curve the thin red lips. They seemed to him to be wet with the blood of

the woman he loved. The musician drew the bow across the strings. He was evidently master of his instrument. He played very softly and sweetly—ended with a few long tender notes, and stood quietly, with the violin in one hand, the bow in the other, his head drooping. He seemed as though passively waiting. The woman suddenly raised herself; she sat erect, gripping the arms of the chair. Her eyes were fixed, not on the boy, but upon something—someone—behind or beyond him. She was like a snake about to strike. Palliser felt a thrill of excitement; it was like watching a combat between two opposing forces—the prize, Maisie's life. And yet there appeared to him to be an awful likeness between the two; the kinship that might subsist between an angel sunk in hell, and one rejoicing in Paradise. The doctor was watching too. The professor was gently bored. The vicar was beating time to an imaginary strain, smiling.

The musician suddenly drew himself up, threw back his head, and fixed his eyes on those of the woman. Palliser started, for the face had strangely changed—lit as though by a spark from a mightier soul. The bow was once more drawn across the strings with a sweep.

The violin seemed to be possessed; the sound that proceeded from it was like no earthly sound that entered into Palliser's experience. The strings shivered under it, and Palliser turned faint and giddy as the sound continued; it seemed to him that it did not proceed from the violin, but whence it came he could not tell, nor what it resembled. Was it the resonant chant of a strong angel, crying from the darkening heavens—or the blast of the trumpet calling the sea to give up the dead that were in it? He knew that the woman had risen—"stiff as a viper frozen"—her blue eyes flaming with rage, terror and despair. He felt the doctor clutch his arm, he saw his face gleaming through the dusk—white and set like a waxen mask—his eyes were fixed on the combat. Palliser thought he saw behind the woman the ghastly presence that had appeared on the broken plate. The sound filled his bursting brain till the strain became a physical agony, and the air seemed to throb and pulsate round him.

Suddenly the stiff figure writhed; the long smooth arms were tossed above the head, and a muffled beast-like yell mingled with the awful sound. It seemed to Palliser to be accompanied by a strange

rushing shivering noise. The dim twilight appeared to burst into a sheaf of twisting many-coloured flames, and he knew no more. When his sight returned, he was conscious of the moonlight, of the terrace, of a mist of white startled faces, and a heap of finely-woven muslin, with a faint aromatic odour about it, lying on the terrace. Woman and musician had alike disappeared.

Professor Kersteman contributed a specially brilliant and conclusive article to the *Rostrum* on the singular case of epidemic hallucination in Beechshire.

The public generally approved his acumen very highly. Beechshire is rather ashamed of its epidemic, and is on the whole inclined to accept the professor's lucid and logical argument.

Professors Darcher and Meiklehaddie, and Dr. Vigors are reticent on the subject. The vicar thinks that Satan was the offender. But Mr. Palliser has taken some trouble to persuade his wife—formerly Miss Darcher—of the soundness of the *Rostrum's* argument, and has finally succeeded in convincing her of the part played in psychology by "Epidemic Hallucination."

IVY HOOPER.

## DEVACHAN.

IN the introduction to the Manual recently issued on *The Astral Plane*, I remarked that "a good deal of information on the subject of this realm of nature is to be found scattered here and there in our books, but there is not, so far as I am aware, any single volume to which one can turn for a complete summary of the facts at present known to us about this interesting region." It seems evident that this remark applies with even greater force to the plane next above the astral—that of Devachan or Sukhâvatî. There is indeed a most instructive chapter on the subject in that indispensable textbook of every Theosophic student, Mr. Sinnett's *Esoteric Buddhism*; but though nothing which we have since learnt has in any way contradicted the lucid exposition of the devachanic state there given, it is nevertheless true that such investigations as we have been able to make during the thirteen years which have elapsed since it was written have placed us in possession of a considerable body of additional information as to details. It will be readily understood that there are many minor points about which Mr. Sinnett could not venture to trouble his Adept correspondent, which are nevertheless of the greatest interest to humanity, since by far the greater part of its existence is passed upon the plane under consideration—a plane which is in fact the true and permanent home of the reincarnating Ego, each descent into incarnation being merely a short though all-important episode in its career. The object of these articles then is to present a summary of the facts about Devachan at present known to us; and, as previously in the case of the astral plane, I am requested by our investigators to say that, while they deprecate the ascription of anything like authority to their statements, they have felt it due to their fellow-students to take every precaution in their power to ensure accuracy. Indeed, I may say that in this case also "no fact, old or new, has been admitted to this treatise unless it has been confirmed by the testimony of at least two

independent trained investigators among ourselves, and has also been passed as correct by older students whose knowledge on these points is necessarily much greater than ours. It is hoped therefore that this account, though it cannot be considered as complete, may yet be found reliable as far as it goes."

I will not here reproduce the remarks made in that paper as to the absolute necessity, to the student of Occultism, of a definite realization of the fact that nature is divided into various great planes, each with its own matter of different degrees of density and each interpenetrating those below it—though these observations are quite as applicable to the study of the devachanic plane as to the astral: I will simply refer the enquirer on that matter to the introduction to *Theosophical Manual No. V.*, and recapitulate here only so far as to remind the reader that Devachan is the third of the five great planes with which humanity is at present concerned, having below it the astral and the physical, and above it the samâdhic (sometimes, though perhaps less appropriately, called the sushuptic) and the nirvânic. As just now remarked, it is the plane upon which man, unless entirely undeveloped, spends by far the greater part of his time during the process of evolution; for the proportion of the physical life to the devachanic is rarely greater than one in twenty, and in the case of fairly good people would frequently fall as low as one in forty. It is therefore well worth our while to devote to its study such time and care as may be necessary to acquire as thorough a comprehension of it as is possible for us while encased in the physical body. Unfortunately there are practically insuperable difficulties in the way of any attempt to put the facts of this third plane of nature into language—and not unnaturally, for we often find words insufficient to express our ideas and feelings even on this lowest plane. Readers of *The Astral Plane* will remember what was there stated as to the impossibility of conveying any adequate conception of the marvels of that region to those whose experience had not as yet transcended the physical world; one can but say that every observation there made to that effect applies with tenfold force to the effort which is before us in this sequel to that treatise. Not only is the matter which we must endeavour to describe much further removed than is astral matter from that to which we are accustomed, but the consciousness of that plane is so

immensely wider than anything we can imagine down here, and its very conditions so entirely different, that when called upon to translate it all into mere ordinary words the explorer feels himself utterly at a loss, and can only trust that the intuition of his readers will supplement the inevitable imperfections of his description. To take one only out of many possible examples, it would seem as though in Devachan space and time were non-existent, for events which here take place in succession and at widely-separated places, appear there to be occurring simultaneously and at the same point. That at least is the effect produced on the consciousness of the Ego, though there are circumstances which favour the supposition that absolute simultaneity is the attribute of a still higher plane, and that the sensation of it in Devachan is simply the result of a succession so rapid that the infinitesimally minute spaces of time are indistinguishable, just as, in the well-known optical experiment of whirling round a stick the end of which is red-hot, the eye receives the impression of a continuous ring of fire if the stick be whirled more than ten times a second ; not because a continuous ring really exists, but because the average human eye is incapable of distinguishing as separate similar impressions which follow one another at intervals of less than the tenth part of a second. However that may be, the reader will readily comprehend that in the endeavour to describe a condition of existence so totally unlike that of physical life as is the one which we have to consider, it will be impossible to avoid saying many things that are partly unintelligible and will seem wholly incredible to those who have not personally experienced the devachanic life. That this should be so is, as I have said, quite inevitable, so readers who find themselves unable to accept the report of our investigators must simply wait for a more satisfactory account of Devachan until they are able to examine it for themselves : I can only repeat the assurance that all reasonable precautions have been taken to ensure accuracy.

The general arrangement of the *Astral Plane* Manual will as far as possible be followed in this paper also, so that those who wish to do so will be able to compare the two planes stage by stage. The heading "Scenery" would however be inappropriate to Devachan, as will be seen later ; we will therefore substitute for it

## GENERAL CHARACTERISTICS.

Perhaps the least unsatisfactory method of approaching this exceedingly difficult subject will be to plunge *in medias res* and make the attempt (foredoomed to failure though it be) to depict what a pupil sees when first the devachanic plane opens before him. I use the word pupil advisedly, for unless a man stand in that relation to a qualified Master, there is but little likelihood of his being able to pass in full consciousness into that glorious land of bliss, and return to earth with clear remembrance of that which he has seen there. Thence no accommodating "spirit" ever comes to utter cheap platitudes through the mouth of the professional medium; thither no ordinary clairvoyant ever rises, though sometimes the best and purest have entered it when in deepest trance they slipped from the control of their mesmerizers—yet even then they have rarely brought back more than a faint recollection of an intense but indescribable bliss, generally deeply coloured by their personal religious convictions. When once the departed Ego, withdrawing into himself after what we call death, has reached that plane, neither the yearning thoughts of his sorrowing friends nor the allurements of the spiritualistic circle can ever draw him back into communion with the physical earth until all the spiritual forces he has set in motion in his recent life have worked themselves out to the full, and he once more stands ready to take upon himself new robes of flesh. Nor, even if he could so return, would his account of his experiences give any true idea of the plane, for, as will presently be seen, it is only those who can enter it in full waking consciousness who are able to move freely about and drink in all the wondrous glory and beauty which Devachan has to show. But all this will be more fully explained later, when we come to deal with the inhabitants of this celestial realm.

In an early letter from an eminent occultist the following beautiful passage was given as a quotation from memory, though I have never been able to discover whence it was taken :—

"Our Lord BUDDHA says : Many thousand myriads of systems of worlds beyond this is a region of bliss called Sukhâvatî. This region is encircled within seven rows of railings, seven rows of vast curtains, seven rows of waving trees. This holy abode of the



Arhats is governed by the Tathâgatas and is possessed by the Bodhisattvas. It has seven precious lakes, in the midst of which flow crystalline waters having seven and yet one distinctive properties and qualities. This, O Sâriputra, is the Devachan. Its divine udambara flower casts a root in the shadow of every earth, and blossoms for all those who reach it. Those born in this blessed region—who have crossed the golden bridge and reached the seven golden mountains—they are truly felicitous; there is no more grief or sorrow in that cycle for them."

Veiled though they be under the gorgeous imagery of the Orient, we may easily trace in this passage some of the leading characteristics which have appeared most prominently in the accounts of our own modern investigators. The "seven golden mountains" can be but the seven subdivisions of the devachanic plane, separated from one another by barriers impalpable, yet real and effective there as "seven rows of railings, seven rows of vast curtains, seven rows of waving trees" might be here: the seven kinds of crystalline water, having each its distinctive properties and qualities, represent the different powers and conditions of mind belonging to them respectively, while the one quality which they all have in common is that of ensuring to those residing upon them the utmost intensity of bliss which they are capable of experiencing. Its flower indeed "casts a root in the shadow of every earth," for from every world man enters the corresponding Devachan, and happiness such as no tongue may tell is the blossom which burgeons forth for all who so live as to fit themselves to attain it. For they have "crossed the golden bridge" over the stream which divides this realm from Kâmaloka; for them the struggle between the higher and the lower is over, and for them, therefore, is "no more grief or sorrow in that cycle," until once more the Ego puts himself forth into incarnation, and the celestial world is again left for a time behind.

This intensity of bliss is the first great idea which must form a background to all our conceptions of Devachan. It is not only that we are dealing with a world in which, by its very constitution, evil and sorrow are impossible; it is not only a world in which every creature is happy: the facts of the case go far beyond all that. It is a world in which every being must, from the very fact of his

presence there, be enjoying the highest spiritual bliss of which he is capable—a world whose power of response to his aspirations is limited only by his capacity to aspire. How this can be so we must endeavour to make clear later on; the point to be emphasized for the moment is that this radiant sense not only of the welcome absence of all evil and discord, but of the insistent, overwhelming presence of universal joy, is the first and most striking sensation experienced by him who enters upon the devachanic plane. And it never leaves him so long as he remains there; whatever work he may be doing, whatever still higher possibilities of spiritual exaltation may arise before him as he learns more of the capabilities of this new world in which he finds himself, the strange indescribable feeling of inexpressible delight in mere existence in such a realm underlies all else—this enjoyment of the abounding joy of others is ever present with him. Nothing on earth is like it, nothing can image it; if one could suppose the bounding life of childhood carried up into our spiritual experience and then intensified many thousand-fold, perhaps some faint shadow of an idea of it might be suggested; yet even such a simile falls miserably short of that which lies beyond all words—the tremendous spiritual vitality of the devachanic plane.

One way in which this intense vitality manifests itself is the extreme rapidity of vibration of all particles and atoms of devachanic matter. As a theoretical proposition we are all aware that even here on the physical plane no particle of matter, though forming part of the densest of solid bodies, is ever for a moment at rest; nevertheless when by the opening of astral vision this becomes for us no longer a mere theory of the scientists, but an actual and ever-present fact, we realize the universality of life in a manner and to an extent that was quite impossible before; our mental horizon widens out and we begin even already to have glimpses of possibilities in nature which to those who cannot yet see must appear the wildest of dreams. If this be the effect of acquiring the mere astral vision, and applying it to dense physical matter, try to imagine the result produced on the mind of the observer when, having left this lower plane behind and thoroughly studied the far more vivid life and infinitely more rapid vibrations of Kâmaloka, he finds a new and transcendent sense opening within him, which unfolds to his enraptured gaze yet another and

a higher world, whose vibrations are as much quicker than those of our physical plane as vibrations of light are than those of sound—where the omnipresent life which pulsates ceaselessly around and within him is of a different order altogether, is as it were raised to an enormously higher power. And the very sense itself, by which he is enabled to cognize all this, is not the least of the marvels of this celestial world; no longer does he hear and see and feel by separate and limited organs, as he does down here, nor has he even the immensely extended capacity of sight and hearing which he possessed on the astral plane; instead of these he feels within him a strange new power which is not any of them, and yet includes them all and much more—a power which enables him the moment any person or thing comes before him not only to see it and feel it and hear it, but to know all about it instantly inside and out, its causes, its effects, and its possibilities, so far at least as that plane and all below it are concerned. He finds that for him to think is to realize; there is never any doubt, hesitation, or delay, about this direct action of the higher sense. If he thinks of a place, he is there; if of a friend, that friend is before him. No longer can misunderstandings arise, no longer can he be deceived or misled by any outward appearances, for every thought and feeling of his friend lies open as a book before him on that plane. And if he is fortunate enough to have among his friends another whose higher sense is opened, their intercourse is perfect beyond all earthly conception. For them distance and separation do not exist; their feelings are no longer hidden or at best but half expressed by clumsy words; question and answer are unnecessary, for the thought-pictures are read as they are formed, and the interchange of ideas is as rapid as is their flashing into existence in the mind. All knowledge is theirs for the searching—all, that is, which does not transcend even this lofty plane; the past of the world is as open to them as the present; the âkâshic records are ever at their disposal, and history, whether ancient or modern, unfolds itself before their eyes at their will. No longer are they at the mercy of the historian, who may be ill-informed and must be more or less partial; they can study for themselves any incident in which they are interested, with the absolute certainty of seeing “the truth, the whole truth, and nothing but the truth.” If they are able to stand upon the higher or arûpa levels of the plane the long line of their

past lives unrolls itself before them like a scroll ; they see the karmic causes which have made them what they are ; they see what Karma still lies in front to be worked out before "the long sad count is closed," and thus they realize with unerring certainty their exact place in evolution. If it be asked whether they can see the future clearly as the past, the answer must be in the negative, for though prevision is to a great extent possible to them, yet it is not perfect, because wherever in the web of destiny the hand of the developed man comes in, his powerful will may introduce new threads, and change the pattern of the life to come. The course of the ordinary undeveloped man, who has practically no will of his own worth speaking of, may often be foreseen clearly enough, but when the Ego boldly takes his future into his own hands, exact prevision becomes impossible.

The first impressions, then, of the pupil who enters the devachanic plane in full consciousness will probably be those of intense bliss, indescribable vitality, and enormously increased power. What he sees when he makes use of his new sense to examine his surroundings will be our next subject of consideration.

C. W. LEADBEATER.

*(To be continued.)*

## MADAME GUYON AND THE QUIETISTS.

THE sympathetic and instructive sketches of Fénelon and Madame Guyon given us by Mr. Cuffe in the last two numbers of LUCIFER have (if I may say so without offence) notwithstanding their beauty one serious defect, common enough in its way—that the author before commencing his work has not defined his terms. If I ask permission to put a view somewhat more theologically accurate before our readers, it is because I am aware on the one hand that the error into which he falls is a common one within the circle of the Theosophical Society as well as outside it; and, on the other, that the point involved is one which, though hard to explain to the ordinary mind, happens to be a very simple and not unimportant one to the Occultist.

The “union of the soul with God” is the object of mystical theology in all ages, and the marks of what Mr. Cuffe rightly calls a “healthy” mysticism are in no way peculiar to Madame Guyon, or to the thousands of souls beside her who were at that time following the same upward path. The Quietist was not, as seems so often to be imagined, one who defended the Higher Life amongst a crowd who knew nothing of it. On the contrary, his distinction is that in aiming at an exaggerated unselfishness (there *is* such a thing, strange as the expression may seem), he had taken a fatal turn *out of* the way; and what that turn was can be said here in two words: he had changed his prayer from aspiration towards the Higher Self to the mere sitting for development as a medium—a blank thinking of nothing, wishing for nothing, hoping for nothing; believing that in this state of “annihilation” God would work in him His will. The beginning of this was what seemed to be, and doubtless was, the purest and most generous desire to give up self entirely and live only to God; and how such a beginning came to such an ending is worth our consideration, for the danger now is the same as it was two

hundred years ago; and now, as then, it threatens most the highest souls. It is, in truth, the Dweller on the Threshold of the higher spiritual life.

First, in order to clear the way, we must premise that in discussing Quietism we cannot, strictly speaking, include Fénelon and Madame Guyon at all. They belong to a later time; and their position, known as Semi-Quietism, was but an attempt to keep all they could of the lovely dream without falling into what had already been recognized as its evil results: their condemnation simply the judgment that they had failed—a judgment which no Occultist will, I think, dispute. To know Quietism we must go further back.

The earlier part of the seventeenth century was a time of great activity in the spiritual life, especially amongst those who are known as the Contemplative Orders. In the previous century St. Teresa had stirred up the religious world to its depths. Herself a woman of the superabundant—one might say volcanic—energy at which we have lately wondered in our own H. P. B., but with far more favourable surroundings, she and the great men who gathered about her, St. Peter of Alcantara, St. John of the Cross, and some of the Jesuits, then at their fullest bloom of learning and holiness, had put new power into the old traditions of the mystic life which had been faithfully preserved from the earliest times in the heart of the great Benedictine order. The general line of the path thus laid down is familiar to the Occultist as to the saint, for there is no other—only the former will say the Higher Self where St. Teresa says God; both mean the same. Meditation, more usually known in those times as prayer, was defined in the earliest ages of the Church as “the lifting up of the heart to God;” and in the working out of this definition into actual life lies all the science of the Saints. First comes the Purgative way, in which the aspirant lays aside the coarser temptations of the body and the lower mind. For this purpose he must daily examine himself, to see where he has failed, to learn his own particular weaknesses; and by assiduous and continued meditation gain resolution to overcome them. This much all must do; but for those who are capable of them there are the Illuminative and the Unitive Ways, described by a writer of the early part of the seventeenth century in a passage which is worth quoting almost entire.

“A contemplative soul tending to God and working almost wholly with the heart and blind affections of the will pouring themselves upon God, apprehended only in the obscure notion of faith . . . rejecting and striving to forget all images and representations of him or of anything else; yea, transcending all operations of the imagination, and all subtilty and curiosity of reasoning, and lastly, seeking an union with God only by the most pure and most intime affections of the spirit: what possibility of illusion or error can there be to such a soul? For if the devil should suggest an image . . . he is taught and exercised to reject all manner of images, and to hold the internal senses almost wholly vacant during her spiritual actuations. Or, if by stirring up unclean or other unlawful affections in sensitive nature, he seek to assault her, what more secure remedy is there than with the whole bent and affections of the soul to adhere and be united to God, neglecting and scarce marking whatever disorders may unwillingly happen in inferior nature, above which she is exalted into a region of light and peace?”\*

Of the Unitive Way the same writer† speaks thus:—“Mystic writers teach that the proper end of a contemplative life is the attaining unto an habitual and almost uninterrupted perfect union with God in the supreme point of the spirit; and such an union as gives the soul a fruitive possession of him, and a real experimental perception of his divine presence in the depth and centre of the spirit, which is fully possessed and filled with him alone. . . He is in them . . . being the life of their life and spirit of their spirits . . . a light to order all their workings, even those also which seem the most indifferent, but which yet do advance them to a yet more immediate union. . . By means of a continual conversation with him they are reduced to a blessed state of a perfect denudation of spirit, to an absolute internal solitude, a transcendency and forgetfulness of all created things, and especially of themselves . . . so that they become one spirit, one will, one love with him. . . And besides this happy union of a contemplative soul with God by perfect charity, in the which the soul actively concurs, not

\* Baker's *Sancta Sophia*, p. 39.

† *Ibid.*, p. 42.

only as to the fruition, but also in the disposing of herself immediately thereto, there are other unions entirely supernatural, not at all procured, or so much as intended by the soul herself, but graciously and freely conferred by God on some souls in the which he, after a wonderful and inconceivable manner, affords them interior touches and illuminations yet far more efficacious and divine: in all which the soul is a mere patient, and only suffers God to work his divine pleasure in her, being neither able to further nor hinder it; the which unions, though they last but as it were a moment of time, yet do more illuminate and purify the soul than many years spent in active exercises of spiritual prayer and mortification could do."

These quotations (which might be indefinitely multiplied) will suffice to show that most of what is usually admired in Madame Guyon is the simple commonplace stock-in-trade of all mystical writers of her time and for long before; of the character of her *personal* contribution we may perhaps find time to say something hereafter. *Sancta Sophia*, the book from which these passages are taken, was published (after its author's death) in 1651, thirty-six years before the condemnation of the views of Molinos (the chief writer on the Quietist side), and contains in one of its later chapters the origin of Quietism in its best and most attractive shape. But it will be seen that the whole idea of the spiritual life so far given is one of active effort; first to purify the soul, and then to press upwards by vigorous aspiration towards the higher consciousness; stripping off every connection with the lower world, not as necessarily evil in itself, but as hindering our flight upwards.

But, said some, is this really the very highest reach of devotion? Can we not imagine something more purely unselfish even than this? Is it not a nobler thing to forget ourselves, our wants and wishes, our own progress upwards, nay, even our own purification, and to lay ourselves before God in perfect silence, not even venturing so much as to love him or desire him, but in complete self-annihilation in his presence to await his pleasure? Doubtless we can, and, as I have said, it is a lovely dream. Is it wonderful that devout, loving souls at first took it up eagerly, that authority at first saw no reason to interfere?

Good or bad, however, it was certainly a novelty. With all due respect to Mr. Cuffe, St. Teresa did *not* teach it, or anything re-



sembling it; and as a novelty it must be judged by its results—we must see where it leads. The first steps on a wrong path are often lovely enough; to take a likeness from art, the first buildings of the French Renaissance are even more beautiful than their Gothic predecessors; it is not until we look a few generations onwards that we perceive that the new growth is in truth a parasite which has killed art, instead of a fresh life poured in for its development. Nothing could have convinced us short of the actual experience that the facts are so. And when the Catholic Church “condemns” a new doctrine, what it says is, in effect, “It may look very pretty, but in my long life of centuries I have seen many such. Believe me, it will work out wrong—there is no need to risk your soul to find that out for yourself.” It is just what every man of experience *will* try to do with the young people of his day—an attempt usually as vain as had been the attempts of his own elders to teach him from *their* experience.

But in the childhood of the world (and only two hundred years ago Europe was in its childhood still) it was not always so, and in this case it was not left to “authority” to say what would come of the new views. Very speedily what had at first been a mere dream of the higher spiritual life, and might have remained harmless at that height, was taken up as a rule for the life of ordinary humanity, and its consequences, rigorously drawn out by Molinos, into a complete turning upside down of the whole thing. I give a few of the propositions condemned by Innocent XI. in 1687, in order to show to my Theosophic readers how thoroughly the Pope’s view agrees with our own. Amongst the condemned principles taken from Molinos are the following :

“A man must *annihilate* his powers, and in this consists the interior life—he must remain before God simply as a dead body.

“The inner life knows neither light, nor love, nor obedience, and need not even know God.

“The soul must not think whether it is doing the will of God, or is resigned to it, or wish to know its own condition in any way, but only remain as a dead body.

“Whoever has rightly given over his will to God, should have no desire for his own perfection or holiness, or advancement in virtue, nor even for salvation, and must put aside all hope or desire to be saved.

“We must neither ask for anything from God, nor give him thanks for anything, for both are acts of self-will.”

I do not here go into the details of daily life into which this view is drawn out, which are, in short, the Protestant High Calvinist view “that no sin can hurt the pleasant children;” on these, questions might be raised which would lead us far; and I will only add what to us is the sum of the whole.

“The soul which has attained to the mystic death can no longer will anything but what God wills, *because it no longer has any will*; God has taken it away.”

Such is the descent in one short century; from St. Teresa’s energetic soul, forcing its way by its own strong will upwards, ever self-conscious, excepting in the few short and rare moments of divine Samâdhi, when it has passed higher still, down to the helpless Quietist “medium” with no longer a will of his own at all—God (as he thinks) having taken it away!

It has been necessary to say this much, because unless the meaning of the true Quietism is clearly understood, and the abyss to which it leads is seen, the severity with which the doctrines of the “Semi-Quietists”—our friends Fénelon and Madame Guyon—were treated, cannot be understood. These, as I have said, were trying to keep hold of the foundation idea of Quietism—that unselfishness requires us to have no care or desire for our own advancement—and yet escape its logical consequences; and when twelve years after the condemnation of Molinos, Fénelon’s *Maxims of the Saints* was condemned also, it did not mean that Rome failed to recognize the beauty and nobility which characterized its view of religion, but simply that notwithstanding all that, the root of mischief still remained. Fénelon, being a man and a saint, at once gave way, and accepted the decision that his well-meant endeavour to take the good and leave the evil of Quietism had not completely succeeded. On the other hand, Madame Guyon, being a woman and not a saint, declined to give up her own private inspiration, and defended herself in the way which has misled so many, by producing endless testimony from previous writers of the necessity for unselfish devotion (which no one ever denied), and assuming that this was evidence for the exaggeration which had been condemned. Her “glamour” has been the more successful that in so doing she took up, though

not the Protestant doctrines, yet the Protestant position of appeal to "private judgment" as the supreme authority on all things in heaven and earth. The fact of the condemnation of Quietism by the Church has given Madame Guyon in Protestant minds a position in the history of mysticism to which she is not at all entitled. In the Catholic Church, in which she lived and died, she was neither the discoverer of a doctrine nor the founder of a school; nor has she as a mystical writer anything of her own which should give her claim to any special attention from a Theosophist. Her true importance is that from her and her successors have descended the main part of the attempts at the higher spirituality amongst Protestants. The Evangelicals of Germany in the last century, the Scotch Presbyterians and the English Evangelicals and dissenters have drawn much from her, mainly because their prejudices would not allow them to read the older and better treatises of the Catholic saints. But, after all, what is the value of these isolated and temporary efforts? A true mystic must always sit somewhat loosely to authority, but a true Protestant mystic there cannot be—it is a contradiction in terms. To one who is on the upward path, all the rest (even those who fail) are his beloved brothers, and their efforts sacred; and the orthodox Anglican position, that the centuries of spiritual exaltation which began with St. Francis of Assisi (the most complete reproduction of the LORD BUDDHA who ever lived) and continued in full flood to the Reformation and beyond it were "utterly drowned in idolatry," can raise in him nothing but impatience and sheer disgust. I am quite aware of the conclusions which may be drawn from this general principle; I do not feel it needful just now to draw them, but I am not afraid of them. A development which is limited by a supposed necessity to "protest" against all which has gone before, can never come to much good—at all events in this incarnation. It may break down, but can never build. The case of the Quakers is quite different; they are only accidentally Protestants, and come very near the Occult position—nearer than they are themselves aware.

The Quietist movement was not an isolated eccentricity, and should not be thought of as such. It was a preliminary wave—the ground-swell, so to speak, of that larger movement which soon after broke upon the Church as Jansenism. This too, had for its inner

life the same tendency, so characteristic of the French mind, to run a principle to its extreme logical consequences, utterly regardless of the good or evil which may come of it; and the struggle, this time on a far more serious scale, between paper logic and common sense was fought out with varied success, until, like the biblical flood, the French Revolution "came and took them all away."

Heine is wrong, it was not Immanuel Kant but Maximilien Robespierre, who unwittingly put an end to Almighty God. Since his time, the religions of Europe have been but pale ghosts of a dead past or artificial "revivals," as of a bygone play; often beautiful enough, but as with Goethe's "Bride of Corinth"—"stone cold and no heart beating in their breast." What, after all, is it to us of this later world that two hundred years ago Madame Guyon fluttered about the fashionable world of Paris, and made a party for herself amongst the devout Court ladies, and in most strenuous and unvisionary fashion defended herself against Bishops and Popes, like a valiant French lady as she was? "Peace to her ghost, but let her pass!"

A. A. WELLS.

## THEOSOPHICAL ACTIVITIES.

### EUROPEAN SECTION.

The Executive Committee, owing to the death of M. Arthur Arnould, has appointed a new member in his place. Mons. Dac, a well-known and active worker in France, will now serve on the Committee. The Executive Committee also appointed Mrs. Besant to represent the European Section at the recent Convention of the Indian Section held at Adyar.

The death of M. Arnould deprived the French Branch of its President, and as a consequence the Lodge has been reorganized, new officers being appointed as follows: President, M. Eillard; Secretary, Madame Kolly; Treasurer, M. Tourniel.

The general news from France is very satisfactory, the movement progressing slowly but surely. The journal, *Le Lotus Bleu*, is continued under the management of Dr. Pascal and M. Dac; and under such excellent direction there is every prospect of a good future.

A new Branch has been formed at Toulon, to be known as *Le Lotus Bleu* Lodge. M. Dac is the Honorary President and Dr. Pascal the President, the other officers not having been yet appointed.

News has been received from Mrs. Besant since her departure. The passage across the Mediterranean was very rough, and she was quite unable to proceed with the work she had set herself to do until smooth water was reached. A lecture on Theosophy was, as is usual in Mrs. Besant's voyages, delivered on board, and much interest was aroused.

The Sunday evening meetings at the Blavatsky Lodge have been especially successful, a good audience assembling on each occasion. The lectures on Thursdays have also been well attended.

### INDIAN SECTION.

Very little news has been received from India, but a letter from Mr. Bertram Keightley informs us of his intention to leave for England on January 4th, so he may be expected to arrive in this country

towards the end of this month. He thus leaves India immediately after the Convention of the Indian Section, the date of the latter being December 27th, 1895.

#### CEYLON LETTER.

We had a successful function at the Musæus School and Orphanage on the 15th Nov., when the rooms recently built for the Institution were formally opened. The children had a holiday, and after sports and tea in the grounds the pleasant ceremony was brought to a close. The rooms now look extremely pretty, and the grounds have been tastefully laid out.

Dr. English is still at Adyar, helping Colonel Olcott on the staff of *The Theosophist*.

The Hope Lodge students are hard at work reading *The Building of the Kosmos* and *The Self and its Sheaths*.

S. P.

#### AUSTRALASIAN SECTION.

The activity in Australia continues in a satisfactory manner, lectures and classes being well attended. The Headquarters at Sydney are open daily from 10 a.m. to 5 p.m., and many enquirers visit the office to obtain information and procure literature.

The Countess Wachtmeister has made a lecturing tour through the principal towns, and the results have been excellent, great interest having been aroused in many parts. Mrs. Besant's article on "The Atonement" has proved the subject of much discussion and some attack from hostile newspapers.

The following letter has been received from Auckland, New Zealand:

The local branch of the Theosophical Society progresses steadily though slowly. The past month has been an uneventful one. All the functions of the Society are fairly active, and perhaps as much interest is being taken in them as can well be expected, though one might desire more visible advancement than is observable. One thing, however, is evident—a knowledge of Theosophical views is extending considerably, though a corresponding addition to our membership does not follow. During the past month the following public meetings were held: Nov. 1st, at the open Lodge meeting an address was given by S. Stuart on "The Source of all Knowledge"; on Nov. 8th a series of short papers were read by C. W. Sanders, Mrs. Cooper, Mrs. Davy, and Mrs. Evitt as answers to several questions on *The Secret Doctrine*; on Sunday evening, Nov. 10th, W. H. Draffin lectured on "Modern Fail-

ings" to a good audience; on Nov. 15th, at the open Lodge meeting, short papers as answers to questions on *The Secret Doctrine* were read by C. W. Sanders, S. E. Hughes, Mrs. Evitt and S. Stuart; on Nov. 22nd W. H. Draffin gave an address upon "The Cosmopolitan Character of Theosophy"; and on Sunday evening, Nov. 24th, Miss L. Edger lectured on "Theosophy in Every-Day Life."

#### SOUTH AFRICA.

There are very few people in Johannesburg who pay attention to such a subject as Theosophy, but still regular meetings have been held there. One student has recently joined the Society, and several more are expected to attach themselves to it shortly.

## REVIEWS.

### LA DOCTRINA SECRETA.

[Establecimiento Tipolitográfico de Julián Palacias, 27, Calle del Arenal, Madrid. 1895.]

THIS first volume of the Spanish translation of *The Secret Doctrine* is a marvellous example of the energy and the devotion of Spanish Theosophists. These form but a small band, yet the quantity of translations of standard Theosophical works is really remarkable, most of the best books having already been reproduced for the benefit of those members who cannot read English.

The present translators are Señors José Xifré, José Melian and Manuel Treviño. Their aim, as stated in the brief prefatory notice, has been to render the ideas as accurately as possible, the attention being directed rather to a literal translation than to elegant expression. The immense labour required for such an undertaking may be partly realized by anyone who reads steadily through the English edition, as most readers find difficulty enough in merely following the text. It is a matter for regret that such expense both in time and money should be of service only to the few Theosophical students as yet existing in Spain and in South America, but we may hope that in the future larger numbers will avail themselves of the work done.

The book is of between six and seven hundred pages, and is of larger size than the English edition, making, indeed, a most imposing volume.

A. M. G.

## FROM THE UPANISHADS.

By Charles Johnston, B.C.S., M.R.A.S., etc. [Whaley, Dublin. 1896.  
Price 2s. 6d.]

MR. JOHNSTON'S selections consist of the Kathopanishad, the Prashnopanishad, and an incident from the Chândogya. The present little booklet is a revised edition of translations which have already appeared in LUCIFER and the Oriental Department papers of the late American Section. Needless to say they are faithful and polished. The task that Mr. Johnston has attempted—that of turning the Upanishads into readable and understandable English—is indeed one of the most difficult that any scholar can attempt; nevertheless, our friend has achieved a marked success in the major part of his work, and where he fails, he fails simply because he cannot achieve the impossible. There are many passages in these mystical scriptures which are absolutely intractable, owing to their being crammed with a mass of technical terms, which indigenous tradition alone can keep alive and poetize. The West does not possess that tradition, its languages are barren of such terms, and therefore its scholars have frequently the thankless task of making bricks without straw. Still Mr. Johnston's bricks are always shapely, even though they may be found on closer inspection not altogether suitable for a permanent building.

G. R. S. M.

## AMONG THE GNOMES.

By Franz Hartmann, M.D. [London: T. Fisher Unwin, Paternoster Row. Theosophical Publishing Society. 5s.]

THIS is a curious book—one of the satires in which Dr. Hartmann delights, with characteristic quaintness and oddities of thought, and with the occasional gleams of insight that break now and again through the clouds with a promise the failure of which brings ever new disappointment. After an introduction recounting the sad tale of Burkhart von Tollenstein and his dealings with Pypo, the king of the gnomes of the Untersberg, the story opens with the appearance of three members of the Society for the Abolition of the Supernatural, who have come to the Untersberg with the idea of abolishing the gnomes. After a chapter recounting their first experiences—a chapter in which the doctor's sardonic humour finds full scope—the book is occupied by the adventures of Mr. Schneider, a casual addition to the party, who finds himself within the Untersberg, separated from his companions, and evidently in his astral body, which has been hurled out of its physical casing by the application, sudden and violent, of a goat's head to the stomach of



the latter. Within the Untersberg he meets the daughter of the king of the gnomes, who on learning that he is a man first worships and then falls in love with him. Gnomes, when they want to travel, float about as balls of light with fiery centres; at other times they appear as luminous spheres with human-like forms in the midst, the sphere being formed from light issuing from a star on the forehead; the amount of light given forth depends on the spiritual energy and intelligence of the gnome, and the hue varies with the character of the individual. They knew by direct intuition, not by reasoning, and Schneider's troubles begin because he cannot at once say what is the cube-root of the diameter of a circle having a periphery of 3.1415, and when he says angrily that he cannot tell without "figuring it out or being informed about it," the gnomes go into ecstasies of merriment: "He sees nothing! He knows nothing! He imagines to know what he is informed about! He knows nothing himself!" How Schneider laboured for the education of these uncivilized gnomes, how he taught them logic and reasoning in general, and reduced them to the sorry condition of humanity, without self-illuminating power, groping instead of seeing, our readers must learn from Dr. Hartmann himself.

The book is very nicely got up, and has twelve illustrations.

A. B.

#### THE STORY OF THE YEAR.

By M. C. [London: George Redway, 9, Hart Street, Bloomsbury.]

ONCE through "M. C." was given a precious jewel to the world—not by her, but written down by her, as the title-page truly said—and to have been the living pen that wrote down *Light on the Path* was a rare privilege. Since then the same pen has written sad and evil things against the source whence the noble inspiration had come—against members of the great White Brotherhood—and now there comes to us a booklet which we opened with hope and laid down with sorrow, finding therein the later, not the earlier influence. One would fain hope that the writer knows not that the "disciple" who is said to have written down descriptions of some occult ceremonies can, if he describe truly, belong but to some dark Lodge. One note is enough to show that the ceremonies have nought to do with the holy serenity of the White Brotherhood of Compassion. There is a "Ceremony of Terror," a black river roaring with rage, a desolation making the heart "stand still with terror and pain;" this recurs yearly, and each time "this ordeal becomes more awful. It is a moment to be dreaded all through the rest of the year. . . . After entering the path each ex-

perience of this ceremony carries the disciple deeper into his own soul, until at last he stands stripped of himself, of his Guide, his Master, his God." Blasphemy, as cruel as it is false. Never is the disciple thus deserted. The Masters of Wisdom fail their pupils never; if such a feeling come, it is the thick veil of illusion that enwraps the soul and hides them, never imposed by them, but the cloud of our own foolish ignorance. We have to go through the "ordeal of losing all confidence in your own soul, all faith in your Master"? Never. Those who once have known their Master know the falsity of this; to lose faith in him would mean failure instant and terrible; nay, it is impossible for an initiated pupil, for he *knows*. Surely there is already confusion enough about Occultism without adding to it fresh nightmares; such a book as this can do no harm to occultists, for they know its hideous falsity, but it may distress and disturb the half-blind souls that dimly seek the light. Therefore is strong protest a duty—a duty here discharged.

A. B.

#### A HISTORY OF THE GREAT GRAFT.

• By Arna Hold. [London: Gutenberg Press, Limited. 1895.]

THERE is an old Scotch proverb which attempts to console for the lack of personal beauty by the reflection that "There never was a foul face but there was a foul fancy to match it." It *may* thus happen that there are beings—able to read—so low in the scale of evolution as to profit by the views of religion set forth in this production, but the ordinary reader will do well to let it alone. The aspiration to the Divine has been, in almost all ages and all countries, the most important factor in the history of human life; and the time has long passed when the old catchwords of "priestcraft," "persecution," and "superstition" could be seriously treated as its explanation. Nor can the attempt to overwhelm all religions—Christian, Hindoo, and Buddhist alike—in the filthy flood of Forlong's *Rivers of Life* raise anything but disgust in the English mind.

One excuse we may perhaps make for the author, and we hope he will take it as a compliment to be likened to so great a man. Goethe, in his autobiography, says that his object in writing one of his books was not so much to do good to his readers as to get rid of certain ideas which had troubled him and, when once fully written out, troubled him no more. We hope the case may be the same with the author of the book before us—to speak more correctly, which *was* before us. It however, would, have been still better, both for him and the world, had he done with his manuscript what we have already done with the

book—laid it, tenderly but firmly, in the hottest corner of the fire and watched it burn. Peace to its ashes!

A. A. W."

THE GHERANDA SAMHITÂ.

Translated by Sris Chandra Vasu, B.A. [Tookaram Tatya, Bombay. 1895. Price 12 annas.]

ANOTHER Tântrika compilation on Hatha Yoga; useless and pernicious, and above all things silly. It might be headed "Useful for Acrobats," with all its cow-mouth, corpse, fish, cock, camel, snake, etc., postures. The translator has already done enough harm by putting into a European language that foul compilation the *Shiva Samhitâ*, and might have rested on his tawdry laurels. The whole is adorned with a picture of a "Shri Guru Deva," whose expression of vacuous inanity is a fitting trade-mark for the contents of the volume.

G. R. S. M.

(Copies of the above books may be ordered from the Theosophical Publishing Society, 7, Duke Street, Adelphi, W.C.)

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THEOSOPHICAL

AND

MYSTIC PUBLICATIONS.

THE THEOSOPHIST (*Adyar*).

Vol. XVII, No. 3:—Colonel Olcott gives an account of the visit to Mr. and Mrs. Sinnett, and of the life at Simla, the most entertaining part being, of course, the proceedings of Madame Blavatsky. The now famous teacup incident is included in this number. Following "Old Diary Leaves" is a most valuable article on the human aura, by Mr. Leadbeater, which gives much fresh information on this subject. Five auras are described: the health or physical aura, the prânic, kâmic, and lower and higher mânasic. The colours belonging to various emotions and qualities are also given with some minuteness. "The Jain Theory of Karma" is concluded and is of much interest. Mrs. Oakley contributes a paper

on "The Psychic Powers and Faculties of the Christian Saints." Other articles are continued.

A.

THE PATH (*New York*).

Vol. X, No. 9:—The last of Madame Blavatsky's letters to her family is published this month. An account is given of the formation of the present London Headquarters, the building of the hall, and the opening meeting. A paper on "The Doctrine of Rebirth" follows, the evidences for re-incarnation being discussed. Much the best article in the issue is that by C. J., "Talks about Indian Books," the "talk" this time being on the *Rig Veda*.

A.

THE VĀHAN (*London*).

Vol. V, No. 6:—A new branch of activity has been added to the record contained in *The Vāhan*. It is not easy to understand how the most important "activity" in the European Section has previously had no place in its official record, but matters are now being remedied, and notes on the new publications will in future form part of the information supplied. The "Enquirer" is again of much interest, the questions relating to the control of the dream-life, the sufferings of animals, and the Augoeides. The latter calls forth a long and valuable essay from the editor, giving the original Greek and Neo-Platonic views.

A.

MERCURY (*San Francisco*).

Vol. II, No. 4:—A report of a lecture by Mrs. Besant on the law of sacrifice opens the number. Mr. Fullerton's "New Wine in Old Bottles" is concluded, Christianity and its churches forming the main subject matter. "A Pilgrim's Reverie" is a story or a vision of a somewhat eccentric description. Under the heading "Practical Theosophy" the question "How has Theosophy helped you?" is answered by a number of writers.

A.

THEOSOPHY IN AUSTRALIA  
(*Sydney*).

Vol. I, No. 8:—"The Outlook" deals with a variety of subjects, evolution from the Theosophical standpoint being especially considered. The report of the Countess Wachtmeister's tour is satisfactory. Among the questions answered in the columns devoted to that purpose are some relating to spiritual knowledge, the sixth sense, and meditation on an abstraction. The number concludes with a children's lesson on light.

A.

LE LOTUS BLEU (*Paris*).

Vol. VI, No. 10:—A large portion of *Le Lotus Bleu* is this month filled with

notices relating to the death of M. Arnould and with business matters. Addresses by M. Kolly and M. Jules Bois delivered at the cremation of M. Arnould's body are published. These are followed by the translation of *The Astral Plane*, a portion of the *Dhammapada*, the conclusion of *Notes on The Secret Doctrine* and *The Theosophical Glossary*. Dr. Pascal's "Kāma-Mānasic Elementals" is continued, and Guymiot contributes an article on "The Gods."

A.

THE SPHINX (*Brunswick*).

Vol. XXI, No. 119:—Opens with a paper from Dr. Jos. Kluger on the "Mystery of Double Consciousness," in which he develops his theory, starting from the noteworthy confession in a school handbook of psychology just published, that "the explanation of sleep has not yet been successful." The series of letters from India by Dr. Hübbe Schleiden is continued by a very optimistic estimate of "India's Future," which is to be brought back to more than its old glory by the development of the Indian National Congress. With all our heart we express the hope that India's future will prove that he was right—and we wrong! An interesting number is concluded with a translation of Mrs. Besant's "Doctrine of the Heart."

A. A. W.

LOTUS BLÜTHEN (*Leipzig*).

No. 39:—The hundred maxims of the "Vairāgyashataka" form a body of morality which everyone must be the better for studying. They are followed by the conclusion of the article on "Spirit Brides and Vampires," and this by a translation, or rather an adaptation of the papers Mr. A. M. Glass has been contributing to LUCIFER under the title of "Early Christianity and its Teachings."

A. A. W.

TEOSOFISK TIDSKRIFT (*Stockholm*).

Vol. IX, Oct., Nov., and Dec. :—The October number contains a good article by Eriksen on "Faith," "Thoughts from the East," and messages from the European Section and the Countess Wachtmeister. The translation of the *Bhagavad Gîtâ* is continued through the three numbers, and the Commentaries to *Light on the Path* are completed in the November issue. In the December issue Mrs. Besant's paper on "The Atonement" appears, along with Madame Blavatsky's "Babel of Modern Thought," and "Râja Yoga" by Dr. Hartmann.

Fr.

SOPHIA (*Madrid*).

Vol. III, No. 12:—This number consists mainly of translations from English articles, comprising "The Substantial Nature of Magnetism" by H. P. B., *Letters that have Helped Me*, "Yoga" from *The Building of the Kosmos*, and *Karma*, by Mrs. Besant. These are followed by a long letter to the Madrid Branch of the Theosophical Society on Theosophy, and the Spiritism of Alan Kardec, regarded as its forerunner; the letter is to be answered in the next issue.

A.

ANTAHKARANA (*Barcelona*).

Vol. II, No. 24:—Contains the conclusion of Mrs. Besant's lecture "India, her Past and her Future," and the eighth and ninth chapters of *The Bhagavad Gîtâ*. The number concludes with "Fragments" and some maxims from Epictetus.

A.

## KALPA.

The Âshâdha and Shrâvana number contains an article on the Tantras, which are generally supposed to be the scriptures of Black Magic. The Pandit has tried to show that there are many which have been of real service. This is followed by the *Yoga Sutras* of Patanjali with Bhâshya gloss, Bengali translation

and additional explanatory notes in Bengali. The continued article on the Rules of health as observed by the Âryas, coming as it does from a native physician, is very interesting. The issue also contains a short poem by a Bengali lady on one of the Tântic Chakras, and a criticism of Bankim Chandra's famous *Life of Krishna*.

R.

THE BRAHMANÂDIN (*Madras*).

Vol. I, Nos. 1-5:—This is a new journal to be published fortnightly, dealing with Hindu philosophy and religion. It has been started by the advice of Swâmi Vivêkânanda, and judging from the first few numbers, promises very well. A series of "Precepts" by the Swâmi's Guru, Râmakrishna Paramhansa, is published, containing one or two excellent and entertaining stories. The numbers also contain articles on the Advaita Philosophy, Bhakti, the Pranava, and other subjects, and each opens with a hymn from the *Rig Veda*. The general tendency of the articles is very metaphysical.

A.

THE BUDDHIST (*Colombo*).

Vol. VII, Nos. 42-45:—The Mâha-Bodhi Temple Case still supplies much of the material for *The Buddhist*. The reprint of Mrs. Besant's articles on Karma is continued, and the present issues also contain papers on "The Common Basis of Religions," "Buddhism and Devil Worship," "The Buddhist Temporalities," and "Some Traditions of Central America."

A.

JOURNAL OF THE MAHÂ-BODHI SOCIETY (*Calcutta*).

Vol. IV, No. 6:—Besides the notes on current news and the ever-present Buddha-Gaya Temple Case, there are a reprint of reports of lectures delivered by Rhys-Davids on Buddhism, and a report

of an interview with Sir Edwin Arnold taken from *The World*.

A.

THE ĀRYA BĀLA BODHINĪ  
(Madras).

Vol. I, No. II:—Opens with "A Paramahansa's Advice" in which the different parts of the body, the head, hands, legs and feet, are individually advised to behave properly. This is followed by "Siru Thondar," which is termed "A Biographical Sketch," but is a fable gory enough to satisfy even an English school-boy. Another story entitled "Pugal Chola—A True Devotee," is also given. The paper on "Is there a God?" is continued, and the usual notes on news complete the number.

A.

THE THEOSOPHIC THINKER  
(Bellary).

Vol. III, Nos. 44-48:—These numbers contain a large variety of articles, mainly on Hindu religious subjects, but also including Vegetarianism and other practical points. The translations of *Tiru Mantra* and the article "The Doctrine of Grace," are continued.

A.

THE THEOSOPHIC GLEANER  
(Bombay).

Vol. IV, No. 4:—Opens with a long review of Kidd's *Social Evolution*, which

is followed by a report of an address by Colonel Olcott on "The Mission and Future of Theosophy." Articles on Zoroaster, "The Relation between the Lower Manas and the Higher Manas" and other subjects are reprinted from various magazines.

A.

THE LAMP (Toronto).

Vol. II, No. 5:—The "Five Minutes" this month are spent on the seven senses, but not much light is thrown on the unknown two. The other articles are entitled "A New Heaven and a New Earth," and "Hand and Soul."

A.

OTHER PUBLICATIONS.

We have also received the following: *Light; The Agnostic Journal; Modern Astrology*, with papers on Hindu Astrology, Instructions in Astrology, and other subjects; *Book Notes; The Sanmarga Bodhini; La Revelacion; The Forum*, with the usual questions and news; *Hindu Diet and its Basis*, a pamphlet reprinted from *The Vegetarian*, written by J. Ablett and J. C. Roychoudhuri; *The Seen and the Unseen*, a new Australian monthly, dealing with Theosophy, Spiritualism and like subjects; *The Metaphysical Magazine*, containing articles on "Emblems and Being," "Occult Law," and other subjects; *Notes and Queries*, with numerous scraps of all kinds; *Almā's Messenger*.