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## Black Magic in Science.

“ . . . Commence research where modern conjecture closes its faithless wings ”  
(Bulwer's *Zanoni*).

“ The flat denial of yesterday has become the scientific axiom of to-day ” (*Common Sense Aphorisms*).

THOUSANDS of years ago the Phrygian Dactyls, the initiated priests, spoken of as the “magicians and exorcists of sickness”, healed diseases by magnetic processes. It was claimed that they had obtained these curative powers from the powerful breath of Cybele, the many-breasted goddess, the daughter of Cœlus and Terra. Indeed, her genealogy and the myths attached to it show Cybele as the personification and type of the vital essence, whose source was located by the ancients between the Earth and the starry sky, and who was regarded as the very *fons vitæ* of all that lives and breathes. The mountain air being placed nearer to that fount fortifies health and prolongs man's existence; hence, Cybele's life, as an infant, is shown in her myth as having been preserved on a mountain. This was before that *Magna* and *Bona Dea*, the prolific *Mater*, became transformed into Ceres-Demeter, the patroness of the Eleusinian Mysteries.

Animal magnetism (now called Suggestion and Hypnotism) was the principal agent in theurgic mysteries as also in the *Asclepieia*—the healing temples of Æsculapius, where the patients once admitted were treated, during the process of “incubation”, magnetically, during their sleep.

This creative and life-giving Force—denied and laughed at when named theurgic magic; accused for the last century of being principally based on superstition and fraud, whenever referred to as mesmerism—is now called Hypnotism, Charcotism, Suggestion, “psychology”, and what not. But, whatever the expression chosen, it will ever be a loose one if used without a proper qualification. For when epitomized with all its collateral sciences

—which are all sciences within *the* science—it will be found to contain possibilities the nature of which has never been even dreamt of by the oldest and most learned professors of the orthodox physical science. The latter, “authorities” so-called, are no better, indeed, than innocent bald infants, when brought face to face with the mysteries of antediluvian “mesmerism”. As stated repeatedly before, the blossoms of magic, whether white or black, divine or infernal, spring all from one root. The “breath of Cybele”—Akāsa tattwa, in India—is the one chief agent, and it underlay the so-called “miracles” and “supernatural” phenomena in all ages, as in every clime. As the parent-root or essence is universal, so are its effects innumerable. Even the greatest adepts can hardly say where its possibilities must stop.

The key to the very alphabet of these theurgic powers was lost after the last gnostic had been hunted to death by the ferocious persecution of the Church; and as gradually Mysteries, Hierophants, Theophany and Theurgy became obliterated from the minds of men until they remained in them only as a vague tradition, all this was finally forgotten. But at the period of the Renaissance, in Germany, a learned Theosophist, a Philosopher *per ignem*, as they called themselves, rediscovered some of the lost secrets of the Phrygian priests and of the *Asclepieia*. It was the great and unfortunate physician-Occultist, Paracelsus, the greatest Alchemist of the age. That genius it was, who during the Middle Ages was the first to publicly recommend the action of the magnet in the cure of certain diseases. Theophrastus Paracelsus—the “quack” and “drunken impostor” in the opinion of the said scientific “bald infants” of his day, and of their successors in ours—inaugurated among other things in the seventeenth century, that which has become a profitable branch in trade in the nineteenth. It is he who invented and used for the cure of various muscular and nervous diseases magnetized bracelets, armlets, belts, rings, collars and leglets; only his magnets cured far more efficaciously than do the electric belts of to-day. Van Helmont, the successor of Paracelsus, and Robert Fludd, the Alchemist and Rosicrucian, also applied magnets in the treatment of their patients. Mesmer in the eighteenth, and the Marquis de Puységur in the nineteenth century only followed in their footsteps.

In the large curative establishment founded by Mesmer at Vienna, he employed, besides magnetism, electricity, metals and a variety of woods. His fundamental doctrine was that of the Alchemists. He believed that metals, as also woods and plants have all an affinity with, and bear a close relation to, the human organism. Everything in the Universe has developed from one homogeneous primordial substance differentiated into incalculable species of matter, and everything is destined to return thereinto. The secret of healing, he maintained, lies in the knowledge of correspondences and affinities between kindred atoms. Find that metal, wood, stone, or plant that has the most correspondential affinity with the body of the sufferer; and, whether through internal or external use, that

particular agent imparting to the patient additional strength to fight disease—(developed generally through the introduction of some foreign element into the constitution)—and to expel it, will lead invariably to his cure. Many and marvellous were such cures effected by Anton Mesmer. Subjects with heart-disease were made well. A lady of high station, condemned to death, was completely restored to health by the application of certain sympathetic woods. Mesmer himself, suffering from acute rheumatism, cured it completely by using specially prepared magnets.

In 1774 he too happened to come across the theurgic secret of direct vital transmission; and so highly interested was he, that he abandoned all his old methods to devote himself entirely to the new discovery. Henceforward he *mesmerised* by gaze and passes, the natural magnets being abandoned. The mysterious effects of such manipulations were called by him—*animal magnetism*. This brought to Mesmer a mass of followers and disciples. The *new force* was experimented with in almost every city and town of Europe and found everywhere an actual fact.

About 1780, Mesmer settled in Paris, and soon the whole metropolis, from the Royal family down to the last hysterical *bourgeoise*, were at his feet. The clergy got frightened and cried—"the Devil"! The licensed "leeches" felt an ever-growing deficit in their pockets; and the aristocracy and the Court found themselves on the verge of madness from mere excitement. No use repeating too well-known facts, but the memory of the reader may be refreshed with a few details he may have forgotten.

It so happened that just about that time the official Academical Science felt very proud. After centuries of mental stagnation in the realm of medicine and general ignorance, several determined steps in the direction of real knowledge had finally been made. Natural sciences had achieved a decided success, and chemistry and physics were on a fair way to progress. As the *Savants* of a century ago had not yet grown to that height of sublime modesty which characterizes so pre-eminently their modern successors—they felt very much puffed up with their greatness. The moment for praiseworthy humility, followed by a confession of the relative insignificance of the knowledge of the period—and even of modern knowledge for the matter of that—compared to that which the ancients knew, had not yet arrived. Those were days of naive boasting, of the peacocks of science displaying in a body their tails, and demanding universal recognition and admiration. The Sir Oracles were not as numerous as they are now, yet their number was considerable. And indeed, had not the Dulcamaras of public fairs been just visited with ostracism? Had not the *leeches* well nigh disappeared to make room for diploma-ed physicians with royal licences to kill and bury *a piacere ad libitum*? Hence, the nodding "Immortal" in his academical chair was regarded as the sole competent authority in the decision of questions he had never studied, and for rendering verdicts about that which he had never heard of. It was the REIGN OF REASON, and of Science—in its teens; the beginning of the great deadly struggle between

Theology and Facts, Spirituality and Materialism. In the educated classes of Society too much faith had been succeeded by no faith at all. The cycle of Science-worship had just set in, with its pilgrimages to the Academy, the Olympus where the "Forty Immortals" are enshrined, and its raids upon every one who refused to manifest a noisy admiration, a kind of juvenile calf's enthusiasm, at the door of the Fane of Science. When Mesmer arrived, Paris divided its allegiance between the Church which attributed all kinds of phenomena except its own *divine miracles* to the Devil, and the Academy, which believed in neither God nor Devil, but only in its own infallible wisdom.

But there were minds which would not be satisfied with either of these beliefs. Therefore, after Mesmer had forced all Paris to crowd to his halls, waiting hours to obtain a place in the chair round the miraculous *baquet*, some people thought that it was time real truth should be found out. They laid their legitimate desires at the royal feet, and the King forthwith commanded his learned Academy to look into the matter. Then it was, that awakening from their chronic nap, the "Immortals" appointed a committee of investigation, among which was Benjamin Franklin, and chose some of the oldest, wisest and baldest among their "Infants" to watch over the Committee. This was in 1784. Every one knows what was the report of the latter and the final decision of the Academy. The whole transaction looks now like a general rehearsal of the play, one of the acts of which was performed by the "Dialectical Society" of London and some of England's greatest Scientists, some eighty years later.

Indeed, notwithstanding a counter report by Dr. Jussieu, an Academician of the highest rank, and the Court physician D'Eslon, who, as eye-witnesses to the most striking phenomena, demanded that a careful investigation should be made by the Medical Faculty of the therapeutic effects of the magnetic fluid—their demand fell through. The Academy disbelieved her most eminent Scientists. Even Sir B. Franklin, so much at home with cosmic electricity, would not recognize its fountain head and primordial source, and along with Bailly, Lavoisier, Magendie, and others, proclaimed Mesmerism a delusion. Nor had the second investigation which followed the first—namely in 1825—any better results. The report was once more squashed (*vide* "Isis Unveiled", vol. i, pp. 171—176).

Even now when experiment has amply demonstrated that "Mesmerism" or animal magnetism, now known as hypnotism (a sorry effect, forsooth, of the "Breath of Cybele") is a *fact*, we yet get the majority of scientists denying its actual existence. Small fry as it is in the majestic array of experimental psycho-magnetic phenomena, even hypnotism seems too incredible, *too mysterious*, for our Darwinists and Hæckelians. One needs too much moral courage, you see, to face the suspicion of one's colleagues, the doubt of the public, and the giggling of fools. "Mystery and charlatanism go hand in hand", they say; and "self-respect and the dignity of the profession", as Magendie remarks

in his *Physiologie Humaine*, "demand that the well informed physician should remember how readily mystery glides into charlatanism". Pity the "well informed physician" should fail to remember that physiology among the rest is full of mystery—profound, inexplicable mystery from A to Z—and ask whether, starting from the above "truism", he should not throw overboard Biology and Physiology as the greatest pieces of charlatany in modern Science. Nevertheless, a few in the well-meaning minority of our physicians have taken up seriously the investigation of hypnotism. But even they, having been reluctantly compelled to confess the reality of its phenomena, still persist in seeing in such manifestations no higher a factor at work than the purely material and physical forces, and deny these their legitimate name of animal magnetism. But as the Rev. Mr. Haweis (of whom more presently) just said in the *Daily Graphic* . . . . "The Charcot phenomena are, for all that, in many ways identical with the mesmeric phenomena, and hypnotism must properly be considered rather as a branch of mesmerism than as something distinct from it. Anyhow, Mesmer's facts, now generally accepted, were at first stoutly denied." And they are still so denied.

But while they deny Mesmerism, they rush into Hypnotism, despite the now scientifically recognised dangers of this science, in which medical practitioners in France are far ahead of the English. And what the former say is, that between the two states of mesmerism (or magnetism as they call it, across the water) and hypnotism "there is an abyss". That one is beneficent, the other maleficent, as it evidently must be; since, according to both Occultism and modern Psychology, *hypnotism is produced by the withdrawal of the nervous fluid from the capillary nerves*, which being, so to say, the sentries that keep the doors of our senses opened, getting *anesthetized* under hypnotic conditions, allow these to get closed. A. H. Simonin reveals many a wholesome truth in his excellent work, "Solution du problème de la suggestion hypnotique".\* Thus he shows that while "in Magnetism (mesmerism) there occurs in the *subject* a great development of moral faculties"; that his thoughts and feelings "become loftier, and the senses acquire an abnormal acuteness"; in hypnotism, on the contrary, "the subject becomes a *simple mirror*". It is Suggestion which is the true motor of every action in the hypnotic: and if, occasionally, "seemingly marvellous actions are produced, these are due to the hypnotiser, not to the subject". Again . . . . "In hypnotism instinct, *i.e.*, the *animal*, reaches its greatest development; so much so, indeed, that the aphorism 'extremes meet' can never receive a better application than to magnetism and hypnotism." How true these words, also, as to the difference between the mesmerised and the hypnotised subjects. "In one, his ideal nature, his moral self—the reflection of his divine nature—are carried to their

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\* See the review of his work in the *Journal du Magnétisme*, Mai, Juin, 1890, founded in 1845 by Baron du Potet, and now edited by H. Durville, in Paris.

extreme limits, and the subject becomes almost a celestial being (*un ange*). In the other, it is his *instincts* which develop in a most surprising fashion. The hypnotic lowers himself to the level of the animal. From a physiological standpoint, magnetism ("Mesmerism") is comforting and curative, and hypnotism, which is but the result of an unbalanced state, is—most dangerous."

Thus the adverse Report drawn by Bailly at the end of last century has had dire effects in the present, but it had its *Karma* also. Intended to kill the "Mesmeric" *craze*, it reacted as a death-blow to the public confidence in scientific decrees. In our day the *Non-Possumus* of the Royal Colleges and Academies is quoted on the Stock Exchange of the world's opinion at a price almost as low as the *Non-Possumus* of the Vatican. The days of authority, whether human or divine, are fast gliding away; and we see already gleaming on future horizons but one tribunal, supreme and final, before which mankind will bow—the Tribunal of Fact and Truth.

Aye, to this tribunal without appeal even liberal clergymen and famous preachers make obeisance in our day. The parts have now changed hands, and in many instances it is the successors of those who fought tooth and nail for the reality of the Devil and his direct interference with psychic phenomena, for long centuries, who come out publicly to upbraid science. A remarkable instance of this is found in an excellent letter (just mentioned) by the Rev. Mr. Haweis to the *Graphic*. The learned preacher seems to share our indignation at the unfairness of the modern scientists, at their suppression of truth, and ingratitude to their ancient teachers. His letter is so interesting that its best points must be immortalized in our magazine. Here are some fragments of it. Thus he asks:—

"Why can't our scientific men say: 'We have blundered about Mesmerism; it's practically true'? Not because they are men of science, but simply because they are human. No doubt it is humiliating when you have dogmatized in the name of science to say, 'I was wrong'. But is it not more humiliating to be found out; and is it not most humiliating, after shuffling and wriggling hopelessly in the inexorable meshes of serried facts, to collapse suddenly, and call the hated net a 'suitable enclosure', in which, forsooth, you don't mind being caught? Now this, as it seems to me, is precisely what Messrs. Charcot and the French hypnotists and their medical admirers in England are doing. Ever since Mesmer's death at the age of eighty, in 1815, the French and English 'Faculty', with some honorable exceptions, have ridiculed and denied the facts as well as the theories of Mesmer, but now, in 1890, a host of scientists suddenly agree, while wiping out as best they may the name of Mesmer, to rob him of all his phenomena, which they quietly appropriate under the name of 'hypnotism', 'suggestion', 'Therapeutic Magnetism,' 'Psychopathic Massage,' and all the rest of it. Well, 'What's in a name?'

"I care more for things than names, but I reverence the pioneers of thought who have been cast out, trodden under foot, and crucified by the orthodox of all ages, and I think the least scientists can do for men like Mesmer, Du Potet, Puysegur, or Mayo and Elliotson, now they are gone, is to 'build their sepulchres'."

But Mr. Haweis might have added instead, the amateur Hypnotists of Science dig with their own hands the graves of many a man and woman's intellect; they enslave and paralyse freewill in their "subjects", turn immortal men into soulless, irresponsible automata, and vivisect *their souls* with as much unconcern as they vivisect the bodies of rabbits and dogs. In short, they are fast blooming into "sorcerers", and are turning science into a vast field of black magic. The rev. writer, however, lets the culprits off easily; and, remarking that he accepts "the distinction" [between Mesmerism and Hypnotism] "without pledging himself to any theory", he adds:—

"I am mainly concerned with the facts, and what I want to know is why these cures and abnormal states are trumpeted about as modern discoveries, while the 'faculty' still deride or ignore their great predecessors without having themselves a theory which they can agree upon or a single fact which can be called new. The truth is we are just blundering back with toil to work over again the old disused mines of the ancients; the rediscovery of these occult sciences is exactly matched by the slow recovery of sculpture and painting in modern Europe. Here is the history of occult science in a nutshell. (1) Once known. (2) Lost. (3) Rediscovered. (4) Denied. (5) Reaffirmed, and by slow degrees, under new names, victorious. The evidence for all this is exhaustive and abundant. Here it may suffice to notice that Diodorus Siculus mentions how the Egyptian priests, ages before Christ, attributed clairvoyance induced for therapeutic purposes to Isis. Strabo ascribes the same to Serapis, while Galen mentions a temple near Memphis famous for these Hypnotic cures. Pythagoras, who won the confidence of the Egyptian priests, is full of it. Aristophanes in "Plutus" describes in some detail a Mesmeric cure—*καὶ πρῶτα μὲν δὴ τῆς κεφαλῆς ἐφήψατο*, etc., 'and first he began to handle the head'. Cælius Aurelianus describes manipulations (1569) for disease 'conducting the hands from the superior to the inferior parts'; and there was an old Latin proverb—*Ubi dolor ibi digitus*, 'Where pain there finger'. But time would fail me to tell of Paracelsus (1462)\* and his 'deep secret of Magnetism'; of Van Helmont (1644)† and his 'faith in the power of the hand in disease'. Much in the writings of both these men was only made clear to the moderns by *the experiments of Mesmer*, and in view of modern Hypnotists it is clearly with him and his disciples that we have chiefly to do. He claimed, no doubt, to transmit an animal magnetic fluid, which I believe the Hypnotists deny."

They do, they do. But so did the scientists with regard to more than one truth. To deny "an animal magnetic fluid" is surely no more absurd than to deny the circulation of the blood, as they have so energetically done.

A few additional details about Mesmerism given by Mr. Haweis may prove interesting. Thus he reminds us of the answer written by the much wronged Mesmer to the Academicians after their unfavorable Report, and refers to it as "prophetic words".

"You say that Mesmer will never hold up his head again. If such is the destiny of the man it is not the destiny of the truth, which is in its nature imperishable, and will shine forth sooner or later in the same or some other country with more brilliancy than ever, and its triumph will

\* This date is an error. Paracelsus was born at Zurich in 1493.

† This is the date of Van Helmont's death; he was born in 1577

annihilate its miserable detractors.' Mesmer left Paris in disgust, and retired to Switzerland to die; but the illustrious Dr. Jussieu became a convert. Lavater carried Mesmer's system to Germany, while Puységur and Deleuze spread it throughout provincial France, forming innumerable 'harmonic societies' devoted to the study of therapeutic magnetism and its allied phenomena of thought-transference, hypnotism, and clairvoyance.

"Some twenty years ago I became acquainted with perhaps the most illustrious disciple of Mesmer, the aged Baron du Potet.\* Round this man's therapeutic and mesmeric exploits raged, between 1830 and 1846, a bitter controversy throughout France. A murderer had been tracked, convicted, and executed solely on evidence supplied by one of Du Potet's clairvoyantes. The Juge de Paix admitted thus much in open court. This was too much for even sceptical Paris, and the Academy determined to sit again and, if possible, crush out the superstition. They sat, but, strange to say, this time they were converted. Itard, Fouquier, Guersent, Bourdois de la Motte, the cream of the French faculty, pronounced the phenomena of mesmerism to be genuine—cures, trances, clairvoyance, thought-transference, even reading from closed books; and from that time an elaborate nomenclature was invented, blotting out as far as possible the detested names of the indefatigable men who had compelled the scientific assent, while enrolling the main facts vouched for by Mesmer, Du Potet, and Puységur among the undoubted phenomena to be accepted, on whatever theory, by medical science. . . ."

Then comes the turn of this foggy island and its befogged scientists. "Meanwhile", goes on the writer,

"England was more stubborn. In 1846 the celebrated Dr. Elliotson, a popular practitioner, with a vast *clientèle*, pronounced the famous Harveian oration, in which he confessed his belief in Mesmerism. He was denounced by the doctors with such thorough results that he lost his practice, and died well-nigh ruined, if not heart-broken. The Mesmeric Hospital in Marylebone Road had been established by him. Operations were successfully performed under Mesmerism, and all the phenomena which have lately occurred at Leeds and elsewhere to the satisfaction of the doctors were produced in Marylebone fifty-six years ago. Thirty-five years ago Professor Lister did the same—but the introduction of chloroform being more speedy and certain as an anæsthetic, killed for a time the mesmeric treatment. The public interest in Mesmerism died down, and the Mesmeric Hospital in the Marylebone Road, which had been under a cloud since the suppression of Elliotson, was at last closed. Lately we know what has been the fate of Mesmer and Mesmerism. Mesmer is spoken of in the same breath with Count Cagliostro, and Mesmerism itself is seldom mentioned at all; but, then, we hear plenty of electro-biology, therapeutic magnetism, and hypnotism—just so. Oh, shades of Mesmer, Puységur, Du Potet, Elliotson—*sic vos non vobis*. Still, I say, *Palman qui meruit ferat*. When I knew Baron du Potet he was on the brink of the grave, and nearly eighty years old. He was an ardent admirer of Mesmer; he had devoted his whole life to therapeutic magnetism, and he was absolutely dogmatic on the point that a real magnetic aura passed from the Mesmerist to the patient. 'I will show you this', he said one day,

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\* Baron du Potet was for years Honorary member of the Theosophical Society. Autograph letters were received from him and preserved at Adyar, our Head-quarters, in which he deploras the flippant unscientific way in which Mesmerism (then on the eve of becoming the "hypnotism" of science) was handled "*par les charlatans du jour*". Had he lived to see the sacred science in its full travesty as hypnotism, his powerful voice might have stopped its terrible present abuses and degradation into a commercial Punch and Judy show. Luckily for him, and unluckily for truth, the greatest adept of Mesmerism in Europe of this century—is dead.



as we both stood by the bedside of a patient in so deep a trance that we ran needles into her hands and arms without exciting the least sign or movement. The old Baron continued: 'I will, at the distance of a foot or two, determine slight convulsions in any part of her body by simply moving my hand above the part, without any contact'. He began at the shoulder, which soon set up a twitching. Quiet being restored, he tried the elbow, then the wrist, then the knee, the convulsions increasing in intensity according to the time employed. 'Are you quite satisfied?' I said. 'Quite satisfied'; and, continued he, 'any patient that I have tested I will undertake to operate upon through a brick wall at a time and place where the patient shall be ignorant of my presence or my purpose. This', added Du Potet, 'was one of the experiences which most puzzled the Academicians at Paris. I repeated the experiment again and again under every test and condition, with almost invariable success, until the most sceptical was forced to give in.'

We have accused science of gliding full sail down to the Maelström of Black Magic, by practising that which ancient Psychology—the most important branch of the Occult Sciences—has always declared as Sorcery in its application to the *inner* man. We are prepared to maintain what we say. We mean to prove it one of these days, in some future articles, basing ourselves on facts published and the actions produced by the Hypnotism of Vivisectionists themselves. That they are unconscious sorcerers does not make away with the fact that they do practice the Black Art *bel et bien*. In short the situation is this. The minority of the learned physicians and other scientists experiment in "hypnotism" because they have come to see something in it; while the majority of the members of the R. C. P.'s still deny the actuality of animal magnetism in its mesmeric form, even under its modern mask—hypnotism. The former—entirely ignorant of the fundamental laws of animal magnetism—experiment at hap-hazard, almost blindly. To remain consistent with their declarations (a) that hypnotism is *not* mesmerism, and (b) that a magnetic aura or fluid passing from the mesmeriser (or hypnotiser) is pure fallacy—they have no right, of course, to apply the laws of the older to the younger science. Hence they interfere with, and awaken to action the most dangerous forces of nature, without being aware of it. Instead of healing diseases—the only use to which animal magnetism under its new name can be *legitimately* applied—they often inoculate the *subjects* with their own physical as well as mental ills and vices. For this, and the ignorance of their colleagues of the minority, the disbelieving majority of the Sadducees are greatly responsible. For, by opposing them, they impede free action, and take advantage of the Hypocratic oath, to make them powerless to admit and do much that the believers might and would otherwise do. But as Dr. A. Teste truly says in his work—"*There are certain unfortunate truths which compromise those who believe in them, and those especially who are so candid as to avow them publicly.*" Thus the reason of hypnotism not being studied on its proper lines is self-evident.

Years ago it was remarked: "It is the duty of the Academy and medical authorities to study Mesmerism (*i.e.*, the occult sciences in its

spirit) and to subject it to trials; finally, to *take away the use and practice of it from persons quite strangers to the art, who abuse this means, and make it an object of lucre and speculation*". He who uttered this great truth was "the voice speaking in the desert". But those having some experience in occult psychology would go further. They would say it is incumbent on every scientific body—nay, on every government—to put an end to public exhibitions of this sort. By trying the *magic* effect of the human will on weaker wills; by deriding the existence of *occult* forces in Nature—forces whose name is legion—and yet calling out these, under the pretext that they are *no* independent forces at all not even psychic in their nature, but "connected with known *physical* laws" (Binet and Féré), men in authority are virtually responsible for all the dire effects that are and will be following their dangerous public experiments. Verily Karma—the terrible but just Retributive Law—will visit all those who develop the most awful results in the future, generated at those public exhibitions for the amusement of the profane. Let them only think of dangers bred, of new forms of diseases, mental and physical, begotten by such insane handling of psychi- will! This is as bad on the moral plane as the artificial introduction of animal matter into the human blood, by the infamous Brown Sequard method, is on the physical. They laugh at the occult sciences and deride Mesmerism? Yet this century will not have passed away before they have undeniable proofs that the idea of a crime suggested for experiment's sake is not removed by a reversed current of the will as easily as it is inspired. They may learn that if the outward expression of the idea of a misdeed "suggested" may fade out at the will of the operator, the *active living germ* artificially implanted does not disappear with it; that once dropped into the seat of the human—or, rather, the animal—passions, it may lie dormant there for years sometimes, to become suddenly awakened by some unforeseen circumstance into realisation. Crying children frightened into silence by the *suggestion* of a monster, a devil standing in the corner, by a foolish nurse, have been known to become insane twenty or thirty years later on the same subject. There are mysterious, secret drawers, dark nooks and hiding-places in the labyrinth of our memory, still unknown to physiologists, and which open only once, rarely twice, in man's life-time, and that only under very abnormal and peculiar conditions. But when they do, it is always some heroic deed committed by a person the least calculated for it, or—a terrible crime perpetrated, the reason for which remains for ever a mystery. . . .

Thus experiments in "suggestion" by persons ignorant of the occult laws, are the most dangerous of pastimes. The action and reaction of ideas on the *inner lower* "Ego", has never been studied so far, because that Ego itself is *terra incognita* (even when not denied) to the men of science. Moreover, such performances before a promiscuous public are a danger in themselves. Men of undeniable scientific education who experiment on Hypnotism in public, lend thereby the sanction of their names to such

performances. And then every unworthy speculator acute enough to understand the process may, by developing by practice and perseverance the same force in himself, apply it to his own selfish, often criminal, ends. *Result on Karmic lines*: every Hypnotist, every man of Science, however well-meaning and honorable, once he has allowed himself to become the unconscious instructor of one who learns but to abuse the sacred science, becomes, of course, morally the confederate of every crime committed by this means.

Such is the consequence of public "Hypnotic" experiments which thus lead to, and virtually are, BLACK MAGIC.



## Hermetic Notes.

### THE POWERS AND PRIVILEGES OF MAGI.

BY DR. WYNN WESTCOTT, FRA. ROSÆ CRUCIS., F.T.S.

THE title Magus was in common use among the Rosicrucians of Germany, and has been adopted by almost all Hermetic societies and fraternities of students of the schools of Western Occultism, to denote one who has achieved a notable success in the doctrine and art of the Higher Magic. The word appears to have been originally an Asiatic one, and has been most distinctly traced to the Medes; it is related to the Sanscrit *mahat*—great, and Pehlevi *magh*—a priest. In Greek, we find the word *Magos*—a wise man, related to the verb *mageuo* to enchant. In the book of Matthew chap. ii. v. 7, the word *Magoi* occurs, and is translated "wise men".

In modern times the title Magus is given to the leaders of those Rosicrucian Colleges which have been affiliated to the Masonic system: and it is also the title of a high, but not the highest grade of the still surviving non-Masonic Rosicrucian Order. Several years ago some French MSS. came into my hands from a correspondent; they had been in the possession of the late Eliphaz Lévi, and I believe were in his handwriting; there was no claim from him to their authorship, and it is supposed that the assertions and dogmas which they reveal are derived from the Count of St. Germain. I translated the MSS., which was written in very terse and somewhat enigmatic language, and I have altered the phraseology to make the clauses more comprehensible. The student of the Eastern Esoteric Wisdom Religion will detect the analogies with that system, and will be able to set aside what he deems to be exaggeration or distortion, and yet will find much to interest him in this manifesto of a metaphysical and psychic institution running on lines parallel to his own. There are twenty-two clauses, numbered by the letters of the Hebrew Alphabet from Aleph

to Tau, and distributed into three groups of Privileges, Greater powers, and Lesser powers of the Magi.

#### THE PRIVILEGES.

1. ALEPH. He perceives Deity, and is able to communicate with the Seven Spirits.
2. BETH. He is beyond all suffering, and above all fear.
3. GIMEL. He can influence celestial powers, and can govern infernal ones.
4. DALETH. He is the master of his life and future, and obtains power over the lives of others.
5. HÉ. He cannot be overcome nor weakened by any ordinary human being.
6. VAU. He knows the causes of events now present, of those that have past, and can foresee what shall be in the future.
7. ZAIN. He knows the secret hidden from man by death, his next state, and of his future existence.

#### THE SEVEN GREATER POWERS.

8. HETH. He knows the secret formation of the Stone of the Philosophers.
9. TETH. He knows the secret of the Universal medicine.
10. YOD. He knows the laws which control the problem of perpetual motion; and the mystery of the quadrature of the circle.
11. KAPH. He knows how nature converts dross into gold.
12. LAMED. He can control ferocious animals, and charm the serpent.
13. MEM. He possesses the Notary art, and the key to Universal Science.
14. NUN. He can speak on any subject with learning and wisdom, without previous study and research into it.

#### THE SEVEN LESSER POWERS.

15. SAMECH. He can at a glance discover the secret thoughts in the heart and mind of any man or woman.
16. AIN. He can compel a man or woman to be sincere with him.
17. PÉ. He can foresee such future events, as are not dominated by a higher adept than he himself is.
18. TZADDI. He can give at will wise counsel, and efficacious aid to one deserving this assistance.
19. QOPH. He is never miserable even in adversity.
20. RESH. He never loves nor hates immoderately.
21. SHIN. He possesses the secret of wealth, yet is never lavish nor impoverished.

These three series of Sevens are fitly completed by the Tau—final letter of the Hebrew alphabet.

22. TAU. He can influence the elements of nature, cure maladies, and arrest dissolution.

*Additional Notes.*

The Western School of Occult Knowledge has many points of agreement with the Wisdom Religion. A very curious old Rosicrucian MS. passed through my hands a few years ago: it gave a new rendering to the initials I. N. R. I. the Christian meaning of which is known to all, and which has also several Alchemic significations, such as:—

*Ignē Nitrum Roris Invenitur* ("By Fire the Nitre of the Dew is discovered").

*Iammim Nour Ruach Iabeshah*; the Hebrew for ("Water", "Fire", "Air", "Earth").

*Ignē Natura Regenerando Integrat* ("Nature renews, in Regenerating by Fire").

*Ignē Natura Renovatur Integra* ("By fire Nature is renewed in its entirety").

The rendering I now for the first time publish is *not* a simple use of initials, but the straining of the symbol shows the greater desire of denoting the doctrine:—

I Ntra vos est Regum De I ("The Kingdom of God is *within* you").

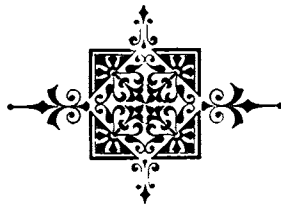
This seems to me a clear acknowledgment of the Higher Self *within* a man, which, if the Man render himself sufficiently pure and spiritual, can communicate with Powers above him, and to him Divine.

The same MS. also gave this reading:—

In Nobis Regnum Intelligentiæ ("The Kingdom of the Intelligence is in Us").

From the same source comes also the following epigram:—

"Force arising in the North passes to the South.  
Intelligence arising in the South passes to the North.  
Initiation arising in the East passes to the West."



## Har-dwar; or, The Mysteries of the Himalayas.

(Continued from p. 30.)

WHEN I came to my senses, I found myself in a cavern upon a bed of dry leaves, a block of wood burning a little way from my feet, myself wondering that a spark from the log had not set the dry leaves on fire and myself as well. I threw a glance around me, but nobody was there. Was the cavern inhabited? It must have been so. At the entrance I could see a bed of Rama Tulasi (*Basillicum album*), evidently the result of human attention. None but a man would have lighted the fire near my feet—prepared the rude bed upon which I lay; the man perhaps away for a while to look to the necessities of his forest life. I was not left long in suspense. Human footsteps rustled in the dry leaves in leisurely motion, and before a minute passed I saw in front of me the figure of a Bava Yogi, all smeared with ashes. What a joy it was to look at that glorious forehead! The eyes scarcely moving or wandering about, the index of a concentrative mind given up to abstractions. I was not allowed to amuse myself long over that passive expression, for the Yogi, to my great surprise, accosting me by my name, asked me in a melodious voice, "Child, how do you feel? Will you eat something after your eighty-four hours' sleep?" "Eighty-four hours' sleep!" echoed I, "And where was I all the while? Upon this bed and near this fire! Please say where am I now? How far away from Har-dwar? Who saved me from death? Was I not locked in the embrace of death—my knees broken, a cobra twined round my neck, myself fainting?" And without waiting for his answer to any of these inquiries, I went on putting him a dozen more, and then stopped out of sheer exhaustion.

The Yogi felt much interested by these series of questions, and answered me with a smile on his lips, "How do you say; you were locked in the embrace of death? Is the savior of your life, the same thing as death?"

"What!" said I, "a serpent twined round my neck the savior of my life!"

"Listen, child!" said he, "I saw thee in Brahmaranya, in the vicinity of Har-dwar, as thou layest senseless, with a cobra twined round thy neck, hissing at a panther that was prowling round thee to feed on thy flesh. Had it not been for the serpent thou would long since have been converted into the tissues of a wild panther. As I passed by thee, I saw the danger of thy position and I brought thee down safe into this my cavern." "How", said I, "could you save me from my danger? Were not you afraid of the panther and the serpent? Oh! I have to thank you as the savior of my life, if I am really alive and this is no post-mortem dream."

"Afraid! dream!" ejaculated he, "I might as well be afraid of myself and believe I am dreaming, even though it is but a very few years since I have felt the line of demarcation between dream and wakefulness. What people call dream in sleep, I call the dawn of wakefulness, and what they call wakefulness I call a dream. And again, why should I be afraid of 10,000 serpents and tigers, if I breathe in them and they in me? Now here in my cavern you are for the last eighty-four hours, seventy miles away from Har-dwar, since I picked you up."

"Am I seventy miles away from Har-dwar? And how many days did

it take you to bring me here, in this thick Himalayan forest? Surely there is no railway here?"

"How many days?" said he, "and why not moments? It would have taken me an equal time to bring you here whether from Har-dwar or from the other end of the world. But stop this prattling. Do not you feel inclined to eat something? Say! what would you have?"

I was confused beyond all description by the curious and mysterious answers that he gave me, and yet I could not make up my mind not to believe him. I requested him to give me something to eat which would appease my hunger and do me good. He went into a corner of the cavern and brought me a few roots, the like of which I never in my life had seen before. He peeled them for me, and gave me to eat, saying they would give perfect nourishment both to my body and mind. I need not enter into any further details of this my repast, save that I liked it. My meal over, I begged of him to give me some water to drink, and this, too, he gave me in a cup of leaves. How sweet and refreshing the drink was! Could it be the leaves that made it so?

After this simple but substantial repast was over, I felt very much refreshed, and the intense curiosity that the Yogi had excited within me by his mysterious ways of speaking and the marvellous things that he said, stimulated me to put him further questions.

"May I ask you, Guru Maharaja", said I, "whether you were serious when you said to me that you brought me here from Har-dwar in a few moments, and that you were not at all afraid of wild beasts and poisonous reptiles? I cannot comprehend at all what you desire me to understand, by saying you breathe in them and they in you."

"Child", said he, "to give you a clear idea of these my expressions, means to expect one who does not know anything about elementary numerals to follow higher mathematics through all their complexities. Would not one of your ancestors who knew nothing about electricity, have been surprised to hear you say that you had means to communicate with your friends at the Antipodes, even as you are at a loss to comprehend how I could save you from danger and bring you here? A serpent! A panther! And what are they? Why do they exist? Are they meaningless creations? Are they not the results and fulfilments of grand laws working to exhibit the relations of Maya (Illusion), to Para-Brahma (Eternal Existence); and of spirit to matter? Before Newton propounded the law of gravitation, working amidst suns, and moons, and stars, did it not bind man, animals, and their belongings in this planet to the earth, and the respective Creations in each of the innumerable planets to them? Did apples then not fall to the ground because man did not inquire why? Did earth not revolve because man could not reconcile at first the idea of the revolution of the earth, with the fixity of the polar star? Oh rigidity of human mind! It can comprehend at last the perpetual motions and changes of positions of innumerable bodies through space, each millions of tons in weight, and would not pause to reflect, before not believing, how a boy a few quarters in weight could be brought to this, my cave, from Har-dwar. The laws that bind spirit to matter, to living organic existences, to light, heat, electricity, and magnetism, and numerous other manifestations of visible or invisible forces, known or unknown to science, do exist and do work, without caring a jot whether the objects they act upon feel their influence or not. When you put a stone in a sling and aim at a bird, does the stone know that it is under the influence of the combined forces of thy will, arm, and gravitation, or the resultant of these combined forces, when let loose, and though it strikes the bird, has it any power to perceive the aim for which it was let loose? So are these panthers and serpents, even thyself in a state of forgetfulness. They are so many living things, existing and evolving under the influence of certain definite laws as mere objective beings, work-

ing their aim, but knowing it not with the same degree of lucidity. Living a life, but feeling it not with the same degree of consciousness. The only difference between you and the stone, or the panther and the serpent, is that they are objective creations, with no power to perceive their subject, while you, though objective, have in you a highly evolved germ of consciousness, to see thy subject—feel its identity in that germ, to assimilate thyself to it, to get over the forgetfulness, during which thy consciousness of the real is lost in the force and feeling of the unreal. However, I do not want to encourage in you a blind faith in my words. I have an aim in bringing you here, which would be far from fulfilled, if I went on talking to you in a language, which though a language of conviction to me, would not be the same to you, a child of the 19th century to begin with. Suffice it for you to know, that the fruit of the tree of knowledge is not forbidden, nor if eaten, brings any curse upon one who gets filled with it. And I am no Mara, if I tell you that as soon as you are better, I shall expect you to speak out to me your resolution, whether you seriously desire to eat the ripe fruit of the tree of knowledge; and your leaving home and coming to Har-dwar with a view to know better about yourself, was based upon no wavering curiosity. In the meantime, I will see that you enjoy your new surroundings, and that you may not feel lonely and wanting in anything, you will have a companion with you, who will look to your comforts. She will soon be here. I leave you for the present, but shall see you again, when you are prepared to give me a decisive answer, whether you really mean to study in these forests, instead of desiring to go back to your home in Valod. I knew your father, when he was alive."

So saying, he left me abruptly, in a state of intense perplexity and curiosity of mind, to wait for a "she" in that cave, in a Himalayan forest. Who she was, whether young or old, I could scarcely imagine.

Left to myself, alone, I began seriously to wonder whether this was no dream. Was I in some place of enchantment? The Bava Yogi accosts me by my name; says he brought me here from my dangerous position near Har-dwar, in a few minutes; knows why I left home and came to Hardwar; knew my father, when he was alive—the father whose likeness I saw above the waters of Nilganga at Har-dwar. Surely all this is too much to believe! Who would awake me from this dream? The log at my feet burns brighter and brighter as the heat of the sun raises violent breezes in these shady forests. The log cracks and emits sparks in response to the more free supply of air, and one of these sparks falls on the toe of my left foot. It settles there and I get up to brush it off, to alleviate the smart it caused me. The pain makes me feel it is not quite a dream, even though it may be something like it. The wind blows more and more violently. I hear the tremendous rustle made by the waving of innumerable branches in that thick forest which drowned the melody of forest birds. Oh, how ominous that noise is, deep in its solemnity, and terrifying in its fierce whistling! Half afraid lest a few sparks more would set my rude bed on fire, weak as I was, necessity compelled me to no longer mind the injury to my knee; but to get up, and remove my bed to a tolerably safe distance from the fire. While engaged in this busy process for personal safety and comfort, I hear a tremendous crash near the entrance of the cave, the whole cave shaking as if in an earthquake. Issuing from the cave, I see the trunk of a full-grown Shekta (*Cassia Taura*), which had grown on the left side of the cave, lying uprooted, by the fierce winds. I said to myself: "It is terrible to be alone, in these storms, and to hear no human voice, but the howling of the winds, now and then modified into groans and moans. Who is that she, who comes not yet?"

"Here I am, guest", answered a female voice, from behind, peeping over my shoulder and saying, "Guruji has sent me here to make you as happy and comfortable as the provisions in our cave and the flowers and



fruits of our garden, can make you. You are but to ask, and you will have it. I am at your service till Guru Maharaja returns."

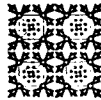
Never did I hear words issue out of prettier lips, and with such sweetness and charm about them. A silver bell would not ring with more sweetness and harmony. Her stately figure corresponded exactly with the length of the syllables which she uttered, and if beauty was to be seen in a forest, a beauty to be my companion before the Bava Yogi returned, I could not have aspired to the company of a lovelier being. But how was she there? She, who would have graced a royal palace of the most powerful of the Oriental monarchs, the color and softness of whose skin reminded me of Champaka flowers? She in a forest, clad in white garments (Val-kal) prepared out of the barks of trees, her figure exhibiting more of a pious life, than a life ordinarily presupposed on the part of earthly beauties! The dimples on her cheeks where I almost imagined the light of the sun was reflected as if by a concave lens, showed that the skin was as transparent as china. How rosy and tender must be the flesh that lay covered beneath such skin! The little mouth, rimmed with thin lips, put to shame the little flower of lotus, which she bore in her breast. The lips scarcely parted till she, half enjoying my bewilderment at her charms, opened them, saying, "Guest, the wind is high, and the dust raised by them, has half-blinded my eyes; let us go into the cave! Guruji has instructed me to take care of you during your illness and to stay in this solitary place; and it would be a miserable failure of my duties to start with, if I let you stand thus, exposed to these forest winds."

She said this, and I was bewildered the more at those charms, that spoke twice, now that, as the little mouth was open for a minute, I could see there two strings of pearls, one above the other, which I could scarcely make up my mind to call by the name of teeth. Could there be gelatine and carbonate and phosphate of lime in them?

I answered falteringly, "This place is no longer a solitude to me. Now I would find any dark corner in this thick, extensive and ominous forest, peopled with innumerable charms and comforts, now that I know so sacred and superb a beauty as yourself, is a denizen in this forest."

U. L. DESAI, F.T.S.

(To be continued.)



#### PATIENCE!

Let no man think that sudden in a minute  
All is accomplished, or the work is done;  
Though with thine earliest dawn thou should'st begin it—  
Scarce were it ended with thy setting sun.

What can we do? on whom the unbeholden  
Hangs in a night with which we cannot cope,  
What, but look Eastwards and with faces golden  
Speak to each other softly of a hope.

"ST. PAUL." E. MYERS.

## A Conscious Universe.

THE most mysterious power in Nature is without doubt that which we call Consciousness. It is quite distinct from Knowledge, as is evident when we examine into the silent activities of Nature. For we can trace its presence in the interaction of material atoms having no apparent knowledge of, and yet acting accordingly to, definite and innate impulses. The main sweep of evolution in Nature must be the progress of some conscious power, because we find affinity to be the directing agent, and for this to act there must be a consciousness of some kind in the action. In man we have every atom of his physical body alive with intrinsic feelings which direct and change their mutual combinations, often into seeming inharmony, but always with a general prescience of a common end to be attained. In fact a great deal of the mystery which shrouds the necessarily superficial conclusions of science would fade away could we but bring the full meaning of this occult power to our actual knowledge. The present essay proposes to attempt this; and while so doing no claim is made to any special originality of thought, but merely to re-set truths of an older age in modern ideas.

Let us begin with a definition of Consciousness and then proceed to explain its meaning and *raison d'être*.

*Consciousness is Truth in Motion.*

To the thorough sceptic this definition will hardly seem to advance us much, for he will at once ask what is meant by Truth and where is it to be found? To answer this question we must plunge into the profound depths of metaphysical conception which we find in the bygone wisdom of the East, and notably in the Wisdom Religion. We must force our way through labyrinths of speculation until we reach the apex of thought, where the Infinite resolves into the details of a Universal Mind. To do this, we bind the changing forces of the intellect firmly together with a chain forged by modern science and called the correlation of forces; and we then behold the Universe as a mighty UNIT of manifestation. The logic of cause and effect necessitates a cause to this manifestation; while the attribute of universality with which it is endowed requires that both Cause and Effect should be one and the same essence. From this we argue that the one as cause differs from the other as effect in the same way that the appearance of a thing differs from the thing in itself. To us this glorious universe of Life is real, and we must assert that if it is but so in appearance, its cause must of necessity be a Reality. The appearance of

that which is real, is that of Truth, and here then we come upon that verity which figures in our definition.

It is One, it is All, and is the cause of the All manifesting as a universe.

Much has been said by other writers about this mysterious cause, but, at the risk of being accused of repetition, we must tackle the mystery once more. In the first place we will place it in its proper relation to its manifestation, and, to be brief, we say that in a world of change that which is the Reality can never alter. This at once forces upon us the conception of a Truth which never changes and a universe whose genesis is change. The first, therefore, is to us passive, and because passive, latent. The latter is the former in its active state. But, because Truth is ever the same, its activity is only an appearance as the positive assertion of latent power. In our daily experiences we find that the external aspects of things are masks, covering the real springs of Life. So it is with the Universe taken as a whole, as well as with its countless component forms; it and all are but the outward appearance behind which lies the ever passive Truth.

There is a popular saying which bids us seek Truth at the bottom of a well, hinting in this homely way at the impenetrable mystery which hangs around it. Philosophy by boldly approaching it discovers it to be a tangible darkness before which the mind shrinks, crushed out of self-recognition by finding it outside the circle of life altogether.

How does the Reality become the matrix of the Universe? To this question there is but one possible answer, namely :

*It appears unto itself.*

A conception of what this means may be had by referring to our own minds and considering the production of a thought. For this purpose we must clear the mind of all consciousness and reduce it to a blank. In this way the Thinker annihilates, for himself, the world. Let now an idea waken into activity the mental coil, and we bring out of a seeming nothingness an embodied thought. This appearance in the mind of form in the shape of the complete mental representation of an idea, furnishes us with a good example of the appearance of the Reality as a formal universe. The Thinker is undisturbed, unchanged, and unmanifested; it and the Reality resemble each other in this respect, and both render visible that which was latent power. The mind is the same mind unchanged in potential; the Truth by its manifestation is still unchanged in truthfulness. Unchangeable, it must be passive or latent; because passive, it is non-existent from the point of view of a living being; and because of these characteristics it is not its manifestation. Yet because it is all, the manifested Universe is it. Because it is One so is its appearance. It is Truth of which the appearance is an apparent Truth from whence it is evident that the only possible result of manifestation must be an active consciousness of self as Truth apparent to itself which, as representing a universal unit means, ABSTRACT CONSCIOUSNESS, which is the characteristic both of the mind of man and of the reality which lies behind the Universe.

We have now reached to the foundation of Life, and we will pause to assure our footing. In the first instance we were led to the conception of the Universe as a Unit of manifestation by the representations of science in its law of co-relation of forces. Metaphysics then became our guide and showed us the ultimate character of this Unit to be a universal consciousness. Falling again under the hand of science we shall combine the metaphysical with the God of matter "Energy", and call it the Substance of the Universe. It is this capacity, this power to manifest, that we must now inquire into. Abstract Consciousness forms the occult basis of phenomenal existence, and gives us a clear conception of an ideal pantheism in the pervading influence of a universal conscience which permeates, with its passive substratum of potentiality, every possible form or shape, from the ethereal beings of the ideal plane, to the gross materials which make the heavenly bodies and densify into worlds. We now require the natural basis of life, and the appearance having been established, we ask what is the natural form which it takes?

This we find in the following chain of reasons. The appearance is the change of truth from its passive to its active realisation. Change from a homogeneous infinity of rest results in absolute motion. Therefore the act of appearance of the One Reality is absolute motion. *Per contra*, as absolute motion is only the apparent activity of Truth, all life is simply an illusion. As positive power veils with its activity its source, absolute motion must be the garment of Truth. But this latter being non-existent to life, can only be clothed in its appearance which we, have seen to be Abstract Consciousness. Therefore Abstract Consciousness is shrouded in absolute motion and the two together are to each other as a Universal Soul and its manifestation. They form by their union the phenomenal universe, lying behind the manifestation of finite forms as their foundation, cause and sustainer.

Abstract Consciousness pervades with its *appearance of reality* every object we can see or touch. It does so through the power of motion. But we have still left undefined the spring of life. If we can say that it is made up of conscious motion, we have not thereby defined the impulse which shall free this spring and set it in movement. What we require is that same vitality which materialist thinkers of known ability have so skilfully been compelled to vouch for in the article of the April number of *Lucifer* entitled "Kosmic Mind". It is the impulse to life, in the sense that it gives the first start to activities which, once in motion, develop the vitality of the laws within them. As a universal power, it is the same for every manifestation, from a God to a stone. In the beginning the predetermined intention on the part of the Reality to appear, was the impulse which brought its appearance into being. We are obliged to predicate this much of a manifestation which exhibits the power of reason in the shape of man, whose reasoning potencies all help to make up the grand total or unit of manifestation. In other words this means that beyond the latent cause, or

one with it, there is a reason which we must call the Reason of reasons. Lying as it does outside the circle of life, it has no possible form and can never be appreciated in itself by a positive reason. But we may explain an appearance and thus get at the character of the dynamic power which lies in a first Cause. This we have shown to be the Self-realising-Self, which the development of our thesis permits us now to call a positive activity sprung from an impulse to self-consciousness. This is the form in which the Reason of Reasons appears. The *Reality* of this supreme reason appears as abstract consciousness active with absolute motion. In this impulse to self-consciousness we have the Germ of Life. In its simplest form of activity, life is just an effort to manifest itself to itself, careless and indifferent to anything outside of its own magic circle of self-dom. When latent, the germ has drifted into the unknowable realm beyond the manifested plane and lies "perdu" as the Reason of reasons. But when positive it becomes the foundation of every appearance of reality though distinct from the appearance itself. It is the Reason of reasons ever endeavoring to realize its own meaning and, in its purity and singleness of purpose, resembles, when active, the flashing of a crystal looking-glass in which the act of reflection is one and universally the same, while the expansion of consciousness and energy which immediately follows (in scientific language we might say "exudes from the germ"), differs with every change of life. The Will of Man owes the power which lies at its disposal, and which at the same time is the *self* which disposes of this power, to this impulse to the self-realisation of an abstract consciousness. This is that which comes to life in him as a consciousness of Self or "I am I", and is common to him as a man, an animal, a vegetable, a mineral, an atom of matter or an angelic Spirit. It is evidently first apparent as a blind force seeking the light of self-perception and from this it arises that we are often puzzled by the appearance of an apparently unintelligent energy, known to us as the law of necessity usurping the control of the Universe.

Man, as a personified Will disposes of a certain amount of vitality which we may regard as abstract and as existing in itself. It is latent as the Reason of Life. It is active as the initial impulse to life. And as an impulse it merges into its manifestation as conscious activity. This Abstract Power represents the aggregate of atomic impulses to self-manifestation in the physical body, each of which atoms, as will be shown in a future essay, is a concentrated idea possessing many possible interpretations. So that if we, by some mechanical means, were to increase the sensitiveness of the nerves, fibres, etc. of the body, we should become more emotional, because our potential of sensibility would be heightened by the presence of a stronger impulse to conscious activity.

The world of matter, with its successively developed four kingdoms of manifestation, is in all its many phases of activity an atomic evolution. The whole world and all upon it represents a unit of manifestation which

possesses a unit impulse towards the production of self. This determination to self-realisation is in its unit power the collective impulses of every atom; and as these change in obedience to the germ of life within them, and as their change is in the direction of the manifestation of self-consciousness, we are able to see why evolution has successively risen in the scale of conscious life; and we are able also from the same data to postulate a corresponding change in the Grand Impulse to Life which synthesizes our globe. And this change in the synthetic impulse must also affect, in a reflex manner, the general aspect of the earth and earthly life, bringing them together in their diversity of manifestation to a general level of conscious development, each degree of nature maintaining of course its own particular kind of consciousness.

The more extended the consciousness, the greater will be its impulse to realization and this is true both of natural and animal consciousness. But in Man the impulses to action are synthesized within by an Ego which we may call the Thinker. To this, the real Ego, the acquisition of Knowledge comes in the shape of an increased impulse to self-realisation which re-acts on his inner being as increase of conscious life with all the attendant advantages which may be derived from the enlargement of the perceptive faculties. Knowledge enlightens the mind in a specific manner but, as we have shown, it also has the effect of increasing our vitality so that, as in many cases, the mind may actually consume the body.

Invigorating our perceptive powers and enlarging and deepening our intellectual faculties will result in putting back the threshold of consciousness, and will, at the same time, increase the vitality of the real Ego.

The changes and occurrences which happen to us in our daily life, furnish us with barometric readings of the state of pressure of the life impulse. These as occurrences are the operation of vitality as a blind and unintelligent power whose one effort is manifestation or "to acquire light". But when these same occurrences are looked at as accomplished facts, the energy of manifestation becomes a conscious one, which, by manipulating our own consciousness, we may also regulate, and thus indirectly effect the after-mentioned barometric pressure of the vital system.

We have now explained the full meaning of our definition of consciousness. And to sum up what we have said we find that Active Truth is subdivided into three principal acts. The first is the appearance of the activity, or Consciousness. The second is the activity of the appearance, or Motion. The third is the impulse to this appearance and to its activity. It is the Creative Logos, the Reason of reasons, the source of consciousness born from the contemplation of Truth by itself, and of an activity conceived in the depths of the Unknown. In another essay we will trace the progress of this Universal Consciousness from its ethereal unity of essence through its successive condensations, until it reaches the degree of life which manifests as world-stuff on the physical plane.

THOS. WILLIAMS, F.T.S.

## The Barisal Gun.

### II.

[We reprint from the last number of the *Theosophist* an article on a most interesting and mysterious atmospheric phenomenon called the Barisál Gun, the discussion of which was begun in the *Theosophist* and *Lucifer* for September, 1888, by Colonel Olcott.]

ALTHOUGH nearly two years have passed since the Asiatic Society of Bengal issued a circular and organized a system of close scientific observation, the mystery remains as inexplicable as ever. Apparently it will ever remain so to those who confine their research to the theories and methods of physical science. If it is ever to be solved, it must be by the efforts of occult students working on the lines of the theory of the multiple constitution of all Nature.

In the opening essay the several theories of men of science were passed in review, and all pronounced inadequate on scientific grounds. For the information of new subscribers who may not have seen what was before written, let me give a few facts. At the town of Barisál, on the banks of the Beeghaye River, and elsewhere in the Gangetic Delta, have been heard, sporadically, and without traceable cause, since time immemorial, loud detonations like cannon-shots. While at Barisál, I heard them myself one evening, and thought them a salvo of artillery, fired within the distance of a half mile or mile. The sound is like nothing else in Nature; it is neither a rumbling, a crashing, nor a roaring; hence neither like the sound of thunder, the sea beating upon a strand, the fall of forest trees or buildings, nor the effect of gusts of wind rushing into caverns or through rugged cliffs. They are like gun-fire and nothing else in the world. Like the roar of large ordnance, too, not like the ring of a howitzer or a cannonade. I heard seven successive reports with brief intervals between, but they occur without any regularity, at different seasons of the year, at places widely apart in and about the vast alluvial plain of the Gangetic Delta, and coming from different points of the compass.

Five theories have been offered to account for them: *viz.*, I. Surf-beating upon the shore (sixty-five miles away as the crow flies). II. The breaking down of river banks (of alluvial soil, free from rocks, and only a few feet in height). III. The firing of bombs by natives (a childish weak theory in view of the facts). IV. Subterranean or sub-aqueous volcanic or seismic agencies (a theory at variance with all the geographical features of the Delta). V. Atmospheric electricity (a theory based upon no observed facts and no recognized laws of electrical action).

The Asiatic Society, as above stated, duly issued a circular, and the Honorary Secretary has now kindly sent me the reported results. Fifteen forms were filled up and returned to the Secretary. The observations were made at Khulna, Barisál, Moyapore, Narainganj, Noakhali, Harispur and Daulat. None of the reports refer to the same day, nor to the same hours, while the same observer would hear the "guns" at dates considerably apart. These plainly indicate that the "guns" are not waves of sound travelling over wide areas, but heard at isolated places: hence going to discredit the theory that they are due to the beating of surf-rollers upon the beach of the Bay of Bengal. The reports agree as to there having been cloudy or rainy weather at the time the sounds were heard or during the previous twenty-four hours. They seem to be independent of the wind, being heard as well against as with it: in one case while a strong wind was blowing from S.W. the "guns" were heard from S.S.E., as they had been two days before when there was a light wind from S.E.

All the observers, save three, negative the theory that the "guns" are due to electrical disturbance, and all, that they are dependent upon the state of the tides in the Bay of Bengal or in the rivers. In the case for electricity, Mr. Rainey says thunder was heard before and after the sounds; but the thunder came from the S.E., while the "guns" were from the S.W. Though one observer, Mr. Waller, heard more "guns" on four days about the middle of August than on all others together, during which period there was disturbed weather at the head of the Bay, yet it is also noticed that they were heard during a period of calm weather, which again militates against the surf-roar theory. A river-steamer captain gives his evidence strongly against the theories of the sounds being caused by the falling of the river-banks and by bombs—therein corroborating the opinion expressed by myself in the former article.

Finally, the Committee of the Asiatic Society unanimously declare against the theories of volcanic action and of the action of tides upon the shoal called the "Swash of no-ground". They think the most plausible opinion thus far advanced is that the sounds may be "connected with the river banks, and that their frequent occurrence during two or three days immediately preceding the arrival of disturbed weather from the Bay of Bengal, may be attributed to the atmosphere being highly charged with moisture, and the comparatively calm weather which occurs at such times". Which, under favor be it said, is about as pretty a case of *petitio principii* as I ever met with. Though the "guns" have been heard since several hundred years, and were never connected either by the native farmers, boatmen or seamen, with bad weather in the Bay; though they have been heard at all seasons of the year, in fair weather as in foul, from the southward and northward, and over a wide stretch of the Gangetic Delta—we are now asked by the Committee to accept their theory above stated. For my part, I decline; and I find the view very reasonable of Babu Gaurdás Bysack, a member of the Committee itself, that the sounds



cannot be due to their transmission by the river banks, since there are many other river banks in other parts of the Ganges where similar sounds are *never* heard.

One very curious fact crops up in these reports. Mr. Waller, riding up to his house and coming within fifty yards of the steps, *did not hear the "guns"*, while his bearer, standing on the steps waiting for his master, *did hear them*. Does this fit in with either of the physical theories under discussion?

It is not my purpose to attempt any definite solution of this acoustic problem: I confine myself to the easy task of following the materialistic scientists through their speculative flounderings and showing their failure to come to any better hypothesis than the "superstitious" one of the "ignorant natives", *viz.*, that the Barisál Gun is a phenomenon connected with the agency of elemental spirits (*devatas*). It is as valid a case for speculation as either of the others. At Barisál itself, the vortex of these phenomena, no change has been made in public opinion since the date of my previous reports, for Babu Aswini Kumar Datta, my learned correspondent, writes me under date of 23rd March: "We have not yet succeeded in finding out anything new about the Barisál Guns. All surmises and conjectures about them are known to you."

It must be noted that a variety of puzzling atmospheric acoustical phenomena are heard in different parts of the world, some like the Barisál Gun, others quite different. From the (Calcutta) *Statesman* of 11th January, 1890, I take the following:—

"Various theories have been propounded from time to time to account for the phenomenon commonly known as the 'Barisál Guns', but so far as we know, none of them can be said to offer a satisfactory explanation. It is well known that this mysterious booming is not peculiar to Barisál, but has been noted in Cochin China and in certain islands in the West Indies. There seems, however, to be some difference in the sound heard, some authorities stating that it seems to proceed from a thousand Æolian harps, others that the noise was like that of the bursting of a huge bladder or like the booming of guns at sea, and in some cases it was compared to a humming similar to that which a locomotive sometimes makes when blowing off steam. Travellers who have visited Trinidad have been much struck with these unaccountable sounds, and a correspondent who has devoted some attention to the subject refers us to some works in which the matter has been widely discussed, *but with no definite results*. In an account of his trip to Monos, an island near Trinidad, Charles Kingsley describes the peculiar sensation caused by an unearthly sound which, like those of the Barisál guns, was from seaward. He writes: 'Between the howls of the wind I became aware of a strange noise from seaward—a booming, or rather humming. It was faint and distant, but deep and strong enough to set one guessing its cause. The sea beating into caves seemed, at first, the simplest answer. But the water was so still on our side of the island, that I could barely hear the lap of the ripple on the shingle twenty yards off; and the nearest surf was a mile or two away, over a mountain a thousand feet high.' He then mentions that on bathing the next day during a perfect calm, the same mysterious booming sound was heard, and it was generally ascribed to the drum fish, which we are told is almost as mythical as the Australian bunyip and 'is answerable for a number of vague and inexplicable submarine phenomena'."

Of course, the interesting fact in all these observations is that the cause of the acoustic phenomenon *is always a mystery*; it cannot be traced to known physical causes. So that when we take them all into consideration with the Barisál Gun, the theory of the action of elemental spirits is strengthened, while that of physical action is much weakened. Only an Irish Echo could be expected to convert surf-beatings or slumping river banks into the sound of "a thousand Æolian harps", or that of "a humming similar to that which a locomotive sometimes makes when blowing off steam". And not even the best echo ever heard by Lady Wilde, Douglas Hyde, or my friend William Yeats, could climb over a hill a thousand feet high, on a clear sunshiny day!

One unanimous conclusion of the Asiatic Society's Committee is hard to understand: they think, as above stated, that the "guns" may be attributed to the atmosphere "being highly charged with moisture, and the comparatively calm weather which occurs at such times". But is it not true that reports of gun-fire are sharp and clear under a perfectly clear sky, but indistinct, and attended by a long-continued roll like thunder, when the sky is cloudy? And is not the rumble of thunder due to reflexion from the clouds? Now, since the Barisál Guns are not rumbling noises, but distinct booms as of cannon, what physical basis is there for the acoustic theory the Committee have put forth? It is affirmed as a scientific fact that during a shower of rain or snow sounds are greatly deadened. If the soil of the Gangetic Delta between Barisál and the Bay of Bengal were hard, dry and of a uniform character, and rested upon a continuous stratum of rock, then we might more readily accept the theory that the "guns" under discussion were explicable upon the theory of an echoing, or rather conduction, of the crash of surf-rollers upon the shore of the Bay. But the fact being that the whole vast plain is a deposit of alluvium of great depth, intersected by a network of rivers and rivulets zig-zagging about in every variety of curve, and leaving nowhere even a straight water-course or offering a foot of resonant hard dry ground, that supposition seems in conflict with the known basis of acoustical science. Sir David Brewster tells us, and all other experimentalists confirm him in saying it, that the difference in the audibility of sounds that pass over homogeneous and over mixed media is sometimes so remarkable as to astonish those who witness it. The insuperable difficulty in accepting the theory of echo in this case is that it does not fit in with the facts— atmospheric, geographical or geological. The breaking of surf on a shore is a fixed phenomenon, sure to recur with every repetition of the same conditions of weather in the Bay. If therefore, the "guns" heard at so many widely-separated points in the Delta, were due to the echo of the surf-booming transmitted between the banks of the many mouths of the Ganges, *they should always be heard at the same places when there was heavy weather at the head of the Bay*; and, as the surf-beating lasts as long as the stormy weather, there should be an unbroken succession of "guns" heard

throughout that spell of weather. But this is not the case: quite the contrary; a single "gun" or a series of a half-dozen, more or less, may be heard at Barisál or some other place, on one or more days in a given year, and *not again throughout the whole twelvemonth*; or they may be heard somewhere else and not there at all that year, though they had been in the previous one, or may be in the one following. Nature does not indulge in such vagaries. And what is a very strange and suspicious circumstance, the "guns" may be heard by one person and not by another a few yards off! Does this not go rather to support the hypothesis that the reports of the mysterious artillery are of an elemental spiritual origin, sometimes reaching the inner auditory sense of an individual who is momentarily sensitive to akasic vibrations, and heard only then by him? If not, then where is the fresh physical theory which will not break down under even so imperfectly close a study as we have given to the several tentative hypotheses recorded by the Asiatic Society of Bengal? The Committee place most value upon the report of Mr. Manson, an official who has lived many years in this Delta and heard the guns in August-October, 1875, in the Nokhali District in 1878-79, in the cold-weather season, and at Barisál in 1876, in the latter part of October. Mr. Manson favors the theory that they are echoes of masses of river-bank tumbling into the water or due to other local sound-producing causes. But the objection is, as above noted, that the "guns" come sporadically, in all times of the year, never regularly, never so as to be expected, nor invariably when masses of the river-banks erode—"as usually happens when the ebb is running out". The tabulated digest of returns from fifteen observations given in the Committee's Report, shows that the "guns" were heard five times during the ebb-tide, six times during the flood, three times at high tide, and once at half-tide. There appears, then, to be no necessary connexion between the "guns" and an ebbing tide—when the caving of the banks is most common. And so it is but too evident that I was strictly within bounds in saying at the commencement of my present article that, despite the Asiatic Society's best efforts, the mystery of the weird Barisál Guns is as unsolved as it was before this research was begun, and as it has been within the three or four centuries that have slipped by since our present local traditions took their date.

Having thus exhausted the subject on its physical side, I shall in a third and closing chapter discuss the subject in its relations with occult dynamics.

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



## Edison.

[FROM A THEOSOPHIC STANDPOINT.]

ONE of the leading minds of the day is, beyond dispute, that of Thomas A. Edison, whose inventive powers have dispelled for ever the secrets of the darkness and the silence, and rendered it possible for the fugitive personalities of men to speak even after death—a more agreeable and faithful perpetuation of their memory than the cold and expressionless tombstone. This arch-magician of inventive science captures and imprisons sound upon an innocent looking disc, where it remains in profoundest silence until some controlling will sets it free—a modern Ariel, to fly at the bidding of the master to the uttermost ends of the earth, in the dulcet tones of beloved voices long, perhaps, hushed in their last sleep, or in the strains of musical instruments which once were deftly manipulated by skilled fingers long since crumbled into dust. Here, indeed, is an annihilation of time and space, all brought about, after intense study and repeated trials and experiments, by the unremitting labors of one man's brain and fingers. Such an inventive genius as that possessed by Edison, is a diamond of the purest water, and the mind which it sways, as with the wand of a magician, radiates in potent and penetrative clearness like an electric beacon set on high.

Mr. Edison does not court, but rather avoids, that admiring notice the public is prone to thrust upon those who transcend, in their own especial way, the common level. Nevertheless, one so distinguished by nature, as he is, above the mediocre majority, becomes a sort of public luminary, and thus passes measurably out of his own possession into that of the admiring world. It is impossible to read the smallest or most meagre accounts of him without being struck with the qualities of brilliant clearness, penetration, and subtle directness of mind he displays. He is said by his friend, George Parsons Lathrop, who gives us in *Harper's Magazine* for February, a charming account of the inventor in private life, to possess marvellous powers of mental concentration, "a ready and absolute control of his mental forces"—passing with rapid transition from subject to subject without loss of momentum and power.—"This explains, in part, his ability to carry in his mind all the minutæ of numerous and diverse problems simultaneously; and to do an immense amount of intellectual labor and mechanical manipulation without breaking down. He does everything with the least amount of friction. He never stands in his own light nor deprives others of theirs. He is a centre of illumination, and his mind moves with the celerity and certainty of an electric current in the opening and closing of a circuit. The directness and unaffected simplicity of his mental operations are extended and applied to his bearing, his speech, dress, and manner of life. Owning now a luxurious home at Llewellyn Park, in Orange, New Jersey, he permits no social engagements to interrupt his main occupation; and he never seems happier than when work in his vast, well-appointed laboratory has kept him up all night, and his breakfast is brought to him there, to be eaten from a bench littered with parts of machines." What a delightful picture of cheerful, vigorous labor giving positive physical enjoyment, which it always does where the body harmonizes with the higher mind in the love of labor for the sake of its splendid triumphs, and its uses.

To those of us who look beneath the surface of life by that light the teachings of Theosophy have thrown upon the human subject, Edison will stand out prominently as one of the most remarkable products of evolution through repeated incarnations that the present century has been blest with. According to our belief these peerless gifts of his had their beginning in some former life, were spiritually intensified in the fruitional rest of Devachan, and are now shedding the light of a glorious culmination of genius on the earth plane once more. One is continually struck with certain evidences of *spiritual* power in this brilliant personality. It is seen especially in that quality of self-concentration, which his friend describes as "literally startling", in his mental directness of purpose, his wonderful acumen, the certainty with which he pursues his experiments, sure of arriving at what he *sees* (with the *third* eye?) hidden behind the veils of Nature; vague adumbrations, until his daring and skilful brain slowly draws them forth, and his strong hand at length clutches, and transforms them by the aid of machinery into tangible facts of daily occurrence for the benefit of millions. The processes of such a mind viewed abstractly, without reference to the personality in which it is enshrined, are superbly magnificent. Such a mind literally glows with a light which is not of earth; but yet it is given to earth, at a time of great spiritual darkness, as if once more to reveal the transcendent powers of Spirit which may be manifested through one imperfect and limited personality, when that personality is fitted by evolution to receive them.

Edison is one of those characteristic products of American nationality, which force their way through all obstacles, from the lowest rung of the social ladder to the very highest. Nothing can arrest these strong souls. They come from Devachan ready armed for the battle of life, and encased in the protective mail of that undaunted resolution, and fearless faith which overcome all opposition. They have a certain work to do, and they chafe within until it be accomplished, literally *burning* their way with an ardor which electrifies and sets on fire all who come near. Their work and their life are for humanity when humanity sorely needs it, and although the labor requisite to achieve their mission be of appalling dimensions, it fails to daunt their cheerful, indomitable courage. In the history of their lives we can trace them steadily making their way upwards to the eminence they are destined to reach, until at length the magnificent sum total of the life challenges remark, and the genius descended from heaven is recognized by the acclamations of the million.

Edison never had more than two months of schooling; but he had excellent tuition and training at home from a mother well qualified to give it. "Before he was ten years of age he had read several standard works of history and literature, and at twelve he was wrestling with Newton's *Principia*." At twelve he commenced selling newspapers to passengers on the Grand Trunk Railway. It was not long before his masterly mind began to display its powers by certain enterprising strokes of business in his humble calling, which would never have occurred to a mind less gifted. It is astonishing how even the small events as well as the great, and the most insignificant as well as important personages, all seem to fall in helpfully in the life of one born to success, as Edison appears to have been. The life is ready prepared by previous Karma, and the innate genius almost leaps to its end. An apparent leap—to the spectator, when all is over, and one forgets the strenuous efforts put forth to bound from point to point—for Edison's labors to achieve success have been enormous. But in such lives one seems to trace easily the bright Karma which must have been laid up in a former life, besides the treasures of good work amassed in the present.

Not contented with the small profits derived from selling newspapers, the enterprising boy set up a newspaper of his own; which he wrote, set

up in type, printed, and published himself. "*The Grand Trunk Herald*" was its title, and he sold a few hundred copies a week at three cents each. In the same "*caboose*" car where he produced his "*Grand Trunk Herald*," he began his first scientific experiments with a "small make-shift chemical laboratory".—"His newspaper selling enterprise soon thrived to such an extent that he had to employ four boy assistants, and he was able to turn into the exchequer of his parents about five hundred dollars a year." Meantime he was studying and qualifying to become a telegraph operator, stealing time from his other work. In a few years he secured his first engagement at Indianapolis. From this starting point his inventive faculties began to germinate, and soon bore fruit in the shape of an *automatic recorder*.—"It was that same rude automatic recorder," says Edison,— "that indirectly—yet *not* by accident, but by *logical deduction*—led me long afterwards to invent the phonograph. I'll tell you how this came about. After thinking over this matter a great deal, I came to the point where, in 1877, I had worked out satisfactorily an instrument which would not only record telegrams by indenting a strip of paper with dots and dashes of the Morse code, but would also repeat a message any number of times at any rate of speed required. I was then experimenting with the telephone also, and my mind was filled with theories of sound vibrations and their transmission by diaphragms. Naturally enough the idea occurred to me: If the indentations on paper could be made to give forth again the click of the instrument, why could not the vibrations of a diaphragm be recorded and similarly reproduced? I rigged up an instrument hastily, and pulled a strip of paper through it, at the same time shouting, 'Halloo!' Then the paper was pulled through again, my friend Batchelor and I listening breathlessly. We heard a distinct sound, which a strong imagination might have translated into the original 'Halloo!' That was enough to lead me to a further experiment. But Batchelor was sceptical, and bet me a barrel of apples that I couldn't make the thing go. I made a drawing of a model, and took it to Mr. Kruesi, at that time engaged on piece-work for me, but now assistant general manager of our machine shop at Schenectady. I marked it four dollars, and told him it was a talking machine. He grinned, thinking it was a joke; but set to work, and soon had the model ready. I arranged some tin foil on it, and spoke into the machine. Kruesi looked on, and was still grinning. But when I arranged the machine for transmission, and we both heard a distinct sound from it, he nearly fell down in his fright. I was a little scared myself, I must admit. I won that barrel of apples from Batchelor though, and was mighty glad to get it."

It is interesting to note that ideas relative to the same subjects appear to hover for years in the mental atmosphere, ere they take tangible form through some individual able to give them permanent existence on a lower plane. Since Edison's invention of the phonograph, it appears the idea had been given forth by various persons, more as a dream in the region of the fanciful,—a fact unknown, be it said, to the inventor, whose mind thus received the idea at first hand. Thus it happens that coming events photograph themselves upon receptive minds by the light of intuition, which is really spiritual insight. The eye of the Spirit reads in the astral light what might be, is to be, and eventually *becomes* in material life. It is said Edison dreams during sleep of his inventions. His emancipated soul works while its earthly vehicle rests, and even if the complicated machinery he has devised during sleep, evaporates into thin air when he awakes, it is more than likely these dream-ideas are destined to become embodied in a tangible shape, by dint of hard work, some day or other.

The following is an interesting anecdote illustrating an idea which Mr. Edison's friend and biographer calls "*ideal dreaming*".—"One day at dinner he suddenly spoke, as if out of a deep reverie, saying

what a great thing it would be if a man could have all the component atoms of himself under complete control, detachable and adjustable at will. 'For instance,' he explained, 'then I could say to one particular atom in me—call it atom No. 4,320—"Go and be a part of a rose for awhile." All the atoms could be sent off to become parts of different minerals, plants, and other substances. Then, if by just pressing a little push button they could be called together again, they would bring back their experiences while they were part of those different substances, and I should have the benefit of the knowledge.'"—Theosophists would be reminded by this of the power of the Adept to make himself infinitely small, or infinitely great. Perhaps he had been thinking of the labour attending the bringing forth and putting into working shape the inventive ideas with which his mind teems, and the ease with which they might be produced were his powers exercised upon a higher plane—did he possess, for instance, the power of the Adept to deal with diaphanous, or ethereal matter. Could he but know by a sort of personal experience, or consciousness, how the roses, or the minerals live *whilst still in this body*, what a vast amount of knowledge, what stores of hidden wisdom would be poured into his brain to enable him to master the intricacies and difficulties attending the successful manipulation of elements and substances essential to his work. A day-dream founded upon fact—the higher Ego flashing a ray of spiritual insight into the lower *Manas*, or mind open to its rays. Genius, as it is called, is the Higher Self in manifestation—be it displayed in what form soever of mental superiority it may take. It is the divine heritage, the God within, showing the strength of its foothold in man. It is an indication of the human entity's stage of spiritual progression; of the work the soul has accomplished in former lives. Mr. Lathrop says—"In this large imaginative aspect of his mind Edison reminds me of men having creative musical, or poetic, or artistic, genius. The mingled abstraction and fire in their faces and eyes are noticeable in his, at times when he emerges from some private room in the laboratory where he has been engaged in deep inventive work." Behold here the humble, but human clay transfigured by the intense ardor of the supernal and immortal powers of the God within.

Not yet the Spiritual Adept who creates or combines substances upon the plane of diaphanous matter, Edison reaches his end by his magnificent powers of invention in the *locale* of machinery—by mechanical science illustrating in visible, tangible shapes the infinite potencies enshrined in dense matter: drawing them forth with a magical command; moulding, training, and leading them obedient to the subtle action of mechanism to produce the effects his intuitive genius has seen to be possible. This power of the human mind to overcome the stubborn materials opposed to its creative will on the plane of matter, is infinitely grand, and the contemplation of its successful results, encourages, as well as excites that noble enthusiasm of labor by which man transforms his abode from a rude wilderness into a home of luxury and beauty: a world which gives back to him, at every step, a picture of the God-like, creative powers he has inherited. Powers to be brought forth through labor, for here, on earth, the eternal Spirit is shrouded, gyved, and manacled; embedded in clay; blind, and deaf to those myriad sounds, colors, forms, and possible combinations of atoms, which were he to see, to hear, and to know by the use of his psychic senses and faculties, would render the labors of invention unnecessary. From the use of these faculties must unnecessarily ensue an external change in his abode which would strike our present day minds as most extraordinary. It would be difficult to imagine our earth wearing a different aspect from that to which we are accustomed; with its surface seamed, scored, and excavated to make it yield up its hidden treasures, and produce at our insatiable, relentless demands, more and more of sensuous comforts and luxuries. Were all our

monstrous as well as delicate, and subtle machinery which vibrates and palpitates around us like some gigantic life, with signs, groans and shrieks as of a monster in pain—were all this gone, we should be at a great loss to imagine what sort of a life we could possibly lead. Yet this will be the case in that far-off cycle to which humanity is advancing by snail-like steps of evolution. The life and doings of that "*Coming Race*" which Bulwer Lytton wrote of, as inhabiting the centres of the earth, producing everything and performing the most stupendous deeds by means of "*Vril*"—would be gross in comparison with the life of those spiritual beings we shall by that time (those of us who do not fail by the way) have evolved into—a more marvellous change than that of the chrysalis into the butterfly, we being now, comparatively, in that chrysalis state.

Our great workers, our men of genius, every individual who feels the divine fire within, and gives it expression even in the humblest deeds of duty well performed, harmonising every atom of his being to the 'God within,' is most certainly making the best steps he can at present towards that sublime climax of human perfection, and aiding in the momentum upwards of the whole human race. And here from the ranks of this army of workers, we may, I trust without offence, applaud with the admiring enthusiasm of loving and sympathetic brethren, the noble achievements of our brother Edison.

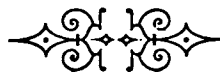
This slight sketch cannot be better ended than by the following extract from Mr. Lathrop's most appreciative account of his friend's superlative excellencies.—"The above remark about the atoms recalls a statement which he once made to me regarding his conception of matter. 'I do not believe,' he said, 'that matter is inert, acted upon by an outside force. To me it seems that every atom is possessed by a certain amount of primitive intelligence. Look at the thousand ways in which atoms of hydrogen combine with those of other elements, forming the most diverse substances. Do you mean to say that they do this without intelligence? Atoms in harmonious and useful relation assume beautiful or interesting shapes and colors, or give forth a pleasant perfume, as if expressing their satisfaction. In sickness, death, decomposition, or filth, the disagreement of the component atoms immediately makes itself felt by bad odors. Gathered together in certain forms, the atoms constitute animals of the lower orders. Finally they combine in man, who represents the total intelligence of all the atoms.'"

"But where does this intelligence come from originally?" I asked.

"From some power greater than ourselves."

Here speaks the '*spiritual man*,' who *knows* truth intuitively; who sees by a superior prescience into the inward workings of things, and has never needed a teacher to point it out. He brought it here when he again assumed the flesh—it is innate from germs quickened long ago. Such persons have a magnetic affinity for the teachings of Theosophy—they cannot resist them. Without cavil, without hesitation, they step with the utmost ease into our Temple of Wisdom, as into a home long familiar to them.

NIZIDA.





## An Astral Prophet.

EVERY educated Englishman has heard the name of General Yermoloff, one of the great military heroes of this age; and if at all familiar with the history of the Caucasian wars, he must be acquainted with the exploits of one of the chief conquerors of the land of those impregnable fastnesses where Shamil and his predecessors have defied for years the skill and strategy of the Russian armies.

Be it as it may, the strange event herein narrated by the Caucasian hero himself, may interest students of psychology. That which follows is a *verbatim* translation from V. Potto's Russian work "The War in Caucasus". In Volume II, chapter *The period of Yermoloff* (pp. 829-30-31 and 832) one reads these lines :

Silently and imperceptibly glided away at Moscow the last days allotted to the hero. On April the 19th, 1861, he died in his 85th year, seated in his favorite arm-chair, with one hand on the table, the other on his knee; but a few minutes before, in accordance with an old habit of his, he was tapping the floor with his foot.

It is impossible to better express the feelings of Russia at the news of this death than by quoting the obituary notice from the (Russian) Daily "Caucasus", which did not say a word more than was deserved.

"On April the 12th, at 11 $\frac{3}{4}$  a.m., at Moscow, the Artillery General, famous throughout Russia—Alexéy Petrovitch Yermoloff, breathed his last. Every Russian knows the name; it is allied with the most brilliant records of our national glory: Valutino, Borodino, Kulm, Paris, and the Caucasus, will be ever transmitting the name of the hero,—the pride and ornament of the Russian army and nation. We will not enumerate the services of Yermoloff. His name and titles are: a true son of Russia, in the full significance of the term."

It is a curious fact that his death did not escape its own legend, one of a strange and mystical character. This is what a friend who knew Yermoloff well, writes of him :

Once, when leaving Moscow, I called on Yermoloff to say good bye, and found myself unable to conceal my emotion at parting.

"Fear not", he said to me, "we will yet meet; I shall not die before your return."

This was eighteen months before his death.

"In life and death God alone is the Master!" I observed.

"And I tell you most positively that my death will not occur in a year, but a few months later"—he answered, "Come with me"—and with these words he led me into his study; where, getting out of a locked chest a

written sheet of paper, he placed it before me, and asked—"whose handwriting is this?" "Yours," I said. "Read it then." I complied.

It was a kind of memorandum, a record of dates, since the year when Yermoloff was promoted to the rank of Lieutenant-Colonel, showing, as in a programme, every significant event that was to happen in his life, so full of such events. He followed me in my reading, and when I was at the last paragraph, he covered the last line with his hand. "This you need not read," he said. "On this line, the year, the month, and the day, of my death are given. All that you have read was written by me beforehand, and has come to pass to the smallest details, and this is how I came to write it.

"When I was yet a young Lieutenant-Colonel I was sent on some business to a small district town. My lodging consisted of two rooms—one for the servants, the other for my personal use. There was no access into the latter but through the former. Once, late at night, as I sat writing at my desk, I fell into a reverie, when suddenly on lifting my eyes I saw standing before me across the desk a stranger, a man, judging by his dress, belonging to the lower classes of society. Before I had time to ask him who he was or what he wanted, the stranger said, 'Take your pen and write'. Feeling myself under the influence of an irresistible power, I obeyed in silence. Then he dictated to me all that was going to happen to me during my whole life, concluding with the date and hour of my death. With the last word he vanished from the spot. A few minutes elapsed before I regained my full consciousness, when, jumping from my seat, I rushed into the adjoining room, which the stranger could not by any means avoid passing through. Opening the door, I saw my clerk writing by the light of a candle, and my orderly lying asleep on the floor across the entrance door, which door was securely locked and bolted. To my question 'who was it who has just been here?'—the astonished clerk answered, 'No one'. To this day I have never told this to any one. I knew beforehand that while some would suspect me of having invented the whole thing, others would see in me a man subject to hallucinations. But for myself, personally, the whole thing is a *most undeniable fact*, an objective and palpable fact, the proof of which is in this very written document."

The last date found on the latter proved, after the death of the General, to be the correct one. He died on the very day and hour of the year recorded in his own handwriting.

Yermoloff is buried at Orel. An inextinguishable lamp, made of a fragment of a bomb-shell, burns before his tomb. On the cast-iron of the shell these words are wrought by an unskilled hand, "The Caucasian soldiers who served on the Goonib".\* The ever burning lamp is estab-

\*"Goonib" is the name of the last stronghold of the Circassians, on which the famous *Murid* Shamil the Priest-Sovereign of the Mountaineers was conquered and captured by the Russians, after years of a desperate struggle. Goonib is a gigantic rock, deemed for a long time impregnable but finally stormed and ascended by the Russian soldiers at an enormous sacrifice of life. Its capture put virtually an end to the war in the Caucasus, a struggle which had lasted for over sixty years, and assured its conquest. [Ed.]

lished through the zeal and grateful love of the lower ranks of the Caucasian Army, who collected among themselves from their poor pittance (copeck by copeck, verily!) the needed sum. And this simple monument is more valued and admired than would be the richest mausoleum. There is no other monument to Yermoloff in Russia. But the proud and lofty rocks of the Caucasus are the imperishable pedestal on which every true Russian will always behold the majestic image of General Yermoloff, surrounded by the aureole of an everlasting and immortal glory.

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And now for a few words about the nature of the apparition.

No doubt every word of General Yermoloff's concise and clear narrative is true to a dot. He was pre-eminently a matter-of-fact, sincere, and clear-headed man, with not the slightest taint of mysticism about him, a true soldier, honorable, and straightforward. Moreover, this episode of his life was testified to by his elder son, known to the present writer and her family personally, for many years during our residence at Tiflis. All this is a good warrant for the genuineness of the phenomenon, testified to furthermore by the written document left by the General, bearing the correct and precise date of his death. And now what about the mysterious visitor? Spiritualists will, of course, see in it a disembodied Entity, a "materialized Spirit". It will be claimed that a *human Spirit* alone could prophecy a whole series of events and see so clearly in Futurity. So we say, too. But having agreed on that point, we diverge in all the rest; *i.e.*, while Spiritualists would say that the apparition was that of a Spirit distinct from and independent of the Higher Ego of the General, we maintain precisely the reverse, and say it was that Ego. Let us argue dispassionately.

Where is the *raison d'être*, the *rationale* of such apparition of prophecy; and why should you or I, for instance, once dead, appear to a perfect stranger for the pleasure of informing him of that which was to happen to him? Had the General recognised in the visitor some dear relative, his own father, mother, brother, or bosom friend, and received from him some beneficent warning, slight proof as it would have been, there would still be something in it to hang such theory upon. But it was nothing of the kind: simply "a stranger, a man, judging by his dress, belonging to the lower classes of society". If so, why should the soul of a poor disembodied tradesman, or a laborer, trouble itself to appear to a mere stranger? And if the "Spirit" only *assumed* such appearance, then why this disguise and masquerading, such *post-mortem* mystification, at all? If such visits are made of a "Spirit's" free will; if such revelations can occur at the sweet pleasure of a disembodied Entity, and independently of any established law of intercourse between the two worlds—what can be the reason alleged for that particular "Spirit" playing at soothsaying Cassandra with the General? None whatever. To insist upon it, is simply to add one more absurd and repulsive feature to the theory of "Spirit-visitation", and

to throw an additional element of ridicule on the sacredness of death. The *materializing* of an *immaterial* Spirit—a divine Breath—by the Spiritualists, is on a par with the anthropomorphizing of the Absolute, by the Theologians. It is these two claims which have dug an almost impassable abyss between the Theosophist-Occultists and the Spiritualists on the one hand, and the Theosophists and the Church Christians on the other.

And now this is how a Theosophist-Occultist would explain the vision, in accordance with esoteric philosophy. He would premise by reminding the reader that the Higher Consciousness in us, with its *sui generis* laws and conditions of manifestation, is still almost entirely *terra incognita* for all (Spiritualists included) and the men of Science pre-eminently. Then he would remind the reader of one of the fundamental teachings of Occultism. He would say that besides the attribute of divine omniscience in its own nature and sphere of action, there exists in Eternity for the *individual* immortal Ego neither *Past* nor *Future*, but only one everlasting PRESENT. Now, once this doctrine is admitted, or simply postulated, it becomes only natural that the whole life, from birth to death, of the Personality which that Ego informs, should be as plainly visible to the Higher Ego as it is invisible to, and concealed from, the limited vision of its temporary and mortal Form. Hence, this is what must have happened according to the Occult Philosophy.

The friend is told by General Yermoloff that while writing *late in the night* he had suddenly fallen into a *reverie*, when he suddenly perceived upon lifting the eyes a stranger standing before him. Now that reverie was most likely a sudden doze, brought on by fatigue and overwork, during which a mechanical action of purely somnambulic character took place. The *Personality* becoming suddenly alive to the Presence of its Higher SELF, the human sleeping automaton fell under the sway of the Individuality, and forthwith the hand that had been occupied with writing for several hours before resumed mechanically its task. Upon awakening the *Personality* thought that the document before him had been written at the dictation of a visitor whose voice he had heard, whereas, in truth, he had been simply recording the innermost thoughts—or shall we say knowledge—of his own divine “Ego”, a prophetic, because all-knowing Spirit. The “voice” of the latter was simply the translation by the physical memory, at the instant of awakening, of the mental knowledge concerning the life of the mortal man reflected on the lower by the *Higher* consciousness. All the other details recorded by the memory are as amenable to a natural explanation.

Thus, the stranger clothed in the raiments of a poor little tradesman or laborer, who was speaking to him *outside of himself*, belongs, as well as the “voice”, to that class of well-known phenomena familiar to us as the *association of ideas* and *reminiscences* in our dreams. The pictures and scenes we see in sleep, the events we live through for hours, days, sometimes for years in our dreams, all this takes less time, in reality, than is occupied

by a flash of lightning during the instant of awakening and the return to full consciousness. Of such instances of the power and rapidity of fancy physiology gives numerous examples. We rebel against the materialistic deductions of modern science, but no one can controvert its facts, patiently and carefully recorded throughout long years of experiments and observations by its specialists, and these support our argument. General Yermoloff had passed several days previously holding an inquest in a small town, in which official business he had probably examined dozens of men of the poorer classes; and this explains his fancy—vivid as reality itself—suggesting to his imagination the vision of a small tradesman.

Let us turn to the experiences and explanations of a long series of philosophers and Initiates, thoroughly acquainted with the mysteries of the *Inner Self*, before we father upon “departed spirits” actions, motives for which could never be explained upon any reasonable grounds.

H. P. B.



## The Follies and Fallacies connected with “Spiritualism”.

(Concluded from “LUCIFER” for May.)

NOW turn to the correspondence in *Light* in reference to Re-incarnation, which shews in a most painful manner the intense bigotry of the simple Spiritualist on this subject. I will quote from some of the many hostile letters. One in speaking of the wretched Buddhist doctrine of Nirvana, continues, “the aching craze to live ends and life glides into sinless, stirless, rest. The desire for life then is a craze. I plead guilty to that craze. Nirvana is not life; it is death and annihilation. It is a sickly and ignoble dream.” And again, “the doctrine of Nirvana is a strange and unnatural one . . . . The contemplation of a dreary series of re-incarnations is enough to sicken anyone out of existence.” If the writer thinks this series of re-incarnations tiring, how much more tiring must be the eternal existence of the earthly personality! The difficulty of finding any logical philosophy to explain the enigmas of Spirit life without re-incarnation is shewn in a lecture delivered before the Spiritualist Alliance. Quoting from writings received mediumistically, the lecturer says substantially that spirit bodies have forms similar to earth bodies. There are mountains, valleys and landscapes which were it not for Spirits’ will-power would be as great obstacles to travel as those on earth. They have books and collections of records. The Chinese writing resembles theirs more than any other kind. Asked to give an example or sketch of one of these written forms, the Spirit answered: “I would, but I may not”.

There are idiots in the Spirit world, but none hopelessly so. This may be true, seeing that the unseen world is recruited from humanity. I trust that some of our leaders and writers may not gravitate to this condition after death. They do seem near the confines of it now. Occupations are of a similar character to those of earth. Asked if they accumulated wealth:

"No. It is a sort of commonwealth." Here is good news for our Socialists. If they cannot have things their own way here, 'tis but a little while and a Socialistic Paradise awaits them. The opponents of Re-incarnation are fond of exhibiting its difficulties in a ludicrous light. They are ever talking of the mixed relationships the doctrine brings about; but they forget the vast intervals of time between each incarnation, and having imbedded in their minds the notion that earthly relationships are eternal they talk glibly of loss of memory and of annihilation of the personality. Let them consider a moment what would eternity be if all these relationships were everlasting, if the petty personalities of earth lingered on for ever unchanged. Can we not see that even in this short life we change, we tire? Because two people are drawn together by a youthful fascination and are married by a priest, is that union to hold good a million years hence? In the writer's opinion it would be well if half the present unions could be annulled before this present life were over. Surely the most straitlaced moralist will allow death to grant a decree of divorce and not make marriage eternal! Will any contend that a woman with half-a-dozen children feels so acutely the death of her own mother, an old lady of eighty, as she would have done if her parent had died while she was a girl? Will the human being born a million years ago, when in the Spirit world have the same idea of its relationship to its parent as it had on earth? All changes, all passes away. Then our objectors, horror stricken, say we strike at the holiest affections of human nature. But what they do not realize is that behind all this there is a permanent individuality. That all these affections and desires are but an outward expression of certain innate qualities of the individuality, and that the actions caused by these leave a permanent impression on the Ego. The attraction of one being to another of the opposite sex may vanish, but this love faculty will broaden out to a higher and more universal kind of love. The half animal affection for two or three children will develop into a love for the whole race. As in material evolution, the personality withers, but the race grows more and more.

In the early days of my investigations I attended many séances, especially the promiscuous séances held by London societies. These I believe to do little or no good. I belonged to the Marylebone Association of Inquirers into Spiritualism for about twelve years, and I do not think that the whole of that time one really good physical phenomena was obtained. Heaps of so-called trance speaking, table tiltings, a few raps now and then; but I never knew a case when a table moved *without* contact, or when the trance speaking revealed any really important fact or test. I have seen good clairvoyance sometimes, and that is the most that can be said.

It is amusing to see that the sitters generally expect certain phenomena from their regular medium, and if I myself, or any other occasional sitter, happened to be influenced they would try all they could to stop it; the regular medium goes through his regular performance, and it is not considered good behavior to let any new phenomena be introduced to interfere with him. This is absurd on the face of it. Perhaps the medium is full of religious notions, and begins to propound some curious theory concerning Christ. If a control through a stranger controverts this, it is thought to be an undeveloped spirit, and the influence is checked. Another curious thing is that any spirit calling himself a relative is believed in at once, but if a spirit purports to be one of the great departed he is told he is a deceiver. Let me not be mistaken here. I have myself attacked those who too readily believe that the mighty dead come back; but I know that there is no more evidence for the one than the other. I have had both through my own mediumship, and know this to be so. Therefore the whole of this kind of phenomena wants careful study before any theory can be propounded with any probability of its accounting for the facts. While

considering this question of High Controls, I may mention that a gentleman has given in the *Medium* a series of “Historical Controls”. One of the greatest wonders of the age is that scarcely any of our great folks die, however ignorant of or opposed to Spiritualism they may have been, but in a few days they come back again to talk to this gentleman. The list is too long to quote. Suffice it to say that Lord Beaconsfield and Dean Stanley are amongst the number.

Some Spiritualists are very fond of holding circles to elevate and instruct undeveloped Spirits. I have often been amused to hear most ignorant people, fresh from their workshops and trades, while sitting at evening séances, deliver long lectures and advice to such spirits as Thomas Paine, Rousseau, Voltaire, and Shelley, whom these worthies thought must be degraded spirits, because, I suppose, they preached heretical doctrines. A gentleman also informed me that Byron had become a regular frequenter of his home circle; at first he was *very low* but (no doubt through the highly moral influence at this said circle) he was gradually rising. Is not this enough to make the grand old poet come back in *propria persona*? As he once said of his critics, he knew a trick or two would turn their flanks; and I would that he could come amongst us, if but for an hour, to pulverize such humbug and conceit. Another absurdity is the utterances of many so called trance-mediums on science. I will give one or two quotations from the *Medium*. It is gravely stated that human spirits have returned from Jupiter, whereas Jupiter is well known to be incapable of supporting animal life. Another communication states that there are no *males* on Venus.\* It is extremely difficult if such be the case to understand how the race is kept up. In another article the earth is stated to be formed in layers like an onion with a comparatively small central mass which being reflected on the sky produces the appearance which we call the moon. Having now reached the ultimate of absurdity, I will go on to another phase of the subject.

There seems a great amount of folly attached to so-called Healing. I believe firmly in Mesmeric healing and in Clairvoyant diagnoses and descriptions, and in the power of the human will whether assisted by Spirits or not. There is however, a great deal of waving of hands and passes being made for a few moments by so-called healers and people declaring that they feel *better*; but I have never seen any real result obtained thus. I myself am a great sufferer from severe headache, and several prominent healers have tried to cure me but have never produced the least effect. What then shall we say when people say they can cure cancers, tumors, etc.? I know a case of a friend of mine in which an attempt was made to cure cancer with, I regret to say, not the slightest result. I have been often relieved by my own Guide from these attacks in a mysterious way, and by an Indian Spirit making passes over me, but never by these so-called healers.

There is a policy pursued by editors which I protest against. When a medium has been found tricking, and a false wig and white robes are found on him, our editors are fond of saying that the medium is blameless, that it is all deceiving spirits, that *they* brought these things into the séance room. I do not believe this for one moment. My own experience of mortals and spirits is that I would far rather trust the latter than the former, and I hope my Theosophical friends will forgive me for saying so. Whether I am exceptionally blessed I do not know; but whereas in my life I have been the victim of attacks from all quarters, and often the most venomous of these have come from people who prate the most of love, brotherhood,

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\* We are afraid that this is not a very strong argument. Although it is very probable that animal-life, such as we know it, cannot be supported on Jupiter, still that planet almost certainly has an animal-life of its own. It is also quite conceivable that nature can continue the race without the distinct duality of sexes which now obtains; in the East it is taught that, milleniums ago, she did so procreate, and a study of the lower forms of life shows us organisms procreating under the same law.—[Eds.]

Christ-like spirituality, and the like, I have found the greatest help and kindness from the unseen side. Whether they are human spirits, or influences from Devachan, or some ray from the Mahatmas, or from my own Higher Self, or from all together, I have yet to find out; but whatever the influence calling itself my guide is, it has proved better than any earthly friend to me. Even while I write this I feel how impossible it is to express the love I have seen displayed, and it seems to me too sacred a matter to reveal to the world. There is another difficulty editors put in the way of investigators getting at the *real* truth. They will curtail and winnow out all the (to them) objectionable features of the phenomena or communications sent to them before they publish the same. This is with a view of making Spiritualism respectable and in touch with fashionable society and its peculiar code of right and wrong. So far has this gone that the young giant, far from looking like the Titan he is, is made to appear more like the weak-kneed monster of pantomime, easily conquered by any child warrior. The Mephistopheles of our time, raised by such a clatter of spells and enchantments, and dubbed by the clergy as the Anti-Christ of the latter days, sits down soberly attired in clerical garb, a very sanctimonious Stiggins. This is deplorable. Surely the unseen did not break in upon our Materialism to prop up society creeds and moralities. To me at least it has come in a different garb. I see in it a power which, unless again stifled by priestcraft, will revolutionise the world, not by violence, but by occult influence. It shall indeed thoroughly purge the floor and burn the chaff with fire unquenchable. It shall burn into social customs till we know what is vice, what virtue, not what society and the Church *think* to be so. It shall teach the selfish, whether rich or poor: "Ye must be born again". It shall teach the religious that there is no black magic so black as that raised up by the prayers and denunciations of bigotry. It will show who are the real criminals, the really degraded, the real projectors of crimes and vices. How often these will be found amongst the pious, the respectable, and the well-esteemed in this world! Disraeli says: "Ideas rule the world". Do not let us seek to cover up these new inspirations in the old worn-out garments of theology. Let us bring back Spiritualism to its primal meaning—the Science of Spirit. Let us hew down the overgrowths about it. Let us have no amalgam of Christianity, no masculine deity, no devotional services, no creedal limitations, mixed with it. Let us come back again to the solid rock of phenomenal facts which have been such a blessing to our age. When we have done this, and when all Spiritual students are content with being certain only about facts which they know and phenomena that they have proved, and cease to dogmatise on the theories which they have each built upon these facts; when they are content to work upward slowly, proving each step as they go, and not after a few weeks' investigation coming forward to expound the whole mystery of the universe; when they are content with truth alone, and do not each wish to make themselves leaders and fashioners of new sects; then we shall see the day when Spiritualists and Theosophists will join hand in hand, and the hoary wisdom of the East and the science of the West shall be blended in the one grand crucible of Truth, in which shall be produced that Divine Life Elixir which shall be for the healing of the Nations, and which shall confer upon us the priceless gift of Immortality.

A. F. TINDALL, A.Mus., T.B.L.

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*Editors' Note.*—We have gone out of our way to publish Mr. Tindall's "Fallacies", purely out of desire to oblige one whom we regarded as a friend. As every reader will see, his denunciations of certain "spiritualistic" aspects are still less fitted for *Lucifer* than are his rather muddled



up and very unfriendly criticisms of what he pleases to call "The weak points in Theosophy", in the *Agnostic Journal*. Our critic is hard to please, however; and instead of recognising our courtesy, Mr. Tindall has taken us to task for *mutilating* his last article. This mutilation, let us say at once, consisted in cutting out two-thirds of his paper, which were only personal attacks against the *Medium and Daybreak*, its editor, and other Spiritualists. Mr. Tindall should surely understand that we cannot permit *Lucifer* to be used as a medium for such personalities. He complains that by so doing we have "greatly weakened . . . the powerful criticism I (he) had intended". But even the little we have left seems to have called for a counter-criticism of his "Follies and Fallacies" in *Light*, which has some very pointed things to say about their author. The editor of *Light* calls this paper "curiously inaccurate", and we say that if it is half as inaccurate as are his "Weak Points in Theosophy", written probably as an offset to our "annihilation" of his article—then it would be inaccurate, indeed. Thus, we are told by the editor of *Light* that it is "almost unkind to quote" from his article. That

We might pursue the criticism, but it is not worth while. "Minds formed of baser clay", and the general tone of comment on a subject with which the writer is obviously imperfectly acquainted, are tempting. But no good end is gained by attempting to controvert statements such as those made by Mr. Tyndall. They are doubtless made in all sincerity, but without knowledge of facts. And we do not war with such criticism. We only protest against it, lest it should be regarded as true.

This is precisely what we, Theosophists, say of Mr. Tindall's denunciation of the "Weak points in Theosophy", in which there is no "knowledge of facts" whatever. But we shudder to think what would have been our *mutual critic's* fate, had we not *mutilated* his "powerful criticism" on Spiritualism! As it is, we are afraid our friend has placed himself between two stools, and has now to make the best he can of his uncomfortable position.



## Theosophical Gleanings,

OR

NOTES ON THE "SECRET DOCTRINE".

IV.

**W**E now fix our attention on the lowest of the four planes on which is our planetary chain, on the terrestrial; and we commence the study of the evolution of globe D, our Earth, during its period of activity in the Fourth Round. Let us glance at the broad outlines ere we fill in the details.

When for the fourth time globe D begins its period of activity, it has reached very considerable solidity as compared with its state during the previous Rounds, and it continues to densify until it reaches the mid-most period of its life, the lowest point of its cycle. Be it noted also that this lowest point of the fourth globe on the Fourth Round, is the lowest point also of the whole planetary chain, its deepest sinking into matter. That

point once passed, life begins its upward climb, never again to sink so low during the Manvantaric cycle. "Our Earth . . . has to live . . . through seven Rounds. During the first three, it forms and consolidates; during the fourth it settles and hardens; during the last three it gradually returns to its first ethereal form" (vol. i, p. 159).

Seven Races of Men are to be evolved for the indwelling of the "Eternal Pilgrim"; these, in their physical frames—like their globe—densifying during the evolution of three and a-half Races, touching their densest point midway in the Fourth Race, and climbing up towards spirit during the latter three and a-half. "They commence with the ethereal and end with the spiritual on the double line of physical and moral evolution—from the beginning of the terrestrial round to its close" (vol. i, p. 160). Man, we are told, "in his gradual consolidation, developed *pari passu* with the earth. . . . For the earth was in a comparatively ethereal condition before it reached its last consolidated state; the archaic teachings, moreover, telling us that, during the middle period of the Lemuro-Atlantean Race, three and a-half Races after the genesis of man, the earth, man, and everything in the globe was of a still grosser and more material nature. . . . The cycles that intervened since then, have already carried us onward, on the opposite ascending arc, some steps towards our *dematerialisation*, as the Spiritualists would say" (vol. ii, p. 250). During this sinking from the ethereal to the grossly material, the Races evolve the lower Quaternary; Manas evolves fully only in the Fifth Race; Buddhi will appear fully only in the Sixth, and Atma will be revealed fully only in the Seventh. (The word "fully" is used only in a relative sense, relative to the Fourth Round. The perfect manifestation of Atma belongs to the Seventh Race in the Seventh Round.)

These Seven Races are spoken of as Root Races; "Each Root Race has seven sub-races. Each sub-race has, in its turn, seven ramifications, which may be called branch, or family, races. The little tribes, shoots, and offshoots of the last-named are countless" (Vol. ii, p. 434, and see diagram on same page). A family race of our Fifth Race has an average life of about 30,000 years, giving approximately 210,000 to each of our sub-races, and 1,470,000 to our Race. But this is only a rough computation of the time during which it may be said to be in possession of the earth; for Races, sub-races, and family races overlap each other's existences, some of the Third and Fourth Races yet surviving, although our Fifth Race has swayed the destinies of Humanity for some 1,000,000 years (consult vol. ii, p. 435).

It may perhaps be wise to here remind the student of a pitfall into which he may unwarily stumble. Occasionally he will come across the statement that "the human race" has existed on earth for 18,000,000 years. But he will blunder if he takes this as giving the date of the appearance of the First Race. It is the date of the midpoint of the

Third Race, when Manas first entered some of the human shells and made them *Men* (vol. ii, pp. 254, 255). Before this "the Inner Man was not", as the Stanza has it, and without this Man is not truly man. Beyond that 18,000,000 years "man, or his filmy image, may have existed for 300 million years, for all we know" (vol. ii, p. 251), evolving through the First and the Second Races and the first half of the Third.

The physical conformation of the earth varies as the Races successively evolve. As there are Seven Races in the evolution of Humanity, so are there Seven Continents in the physical evolution of the globe. The first of these seven, "the first *terra firma* on which the first Race was evolved", is "the Imperishable Sacred Land", called imperishable because it "is stated never to have shared the fate of the other continents; because it is the only one whose destiny it is to last from the beginning to the end of the Manvantara throughout each Round" (vol. ii, p. 6). The whole earth was then "one vast watery desert" save for this land at the North Pole, "which crowns the North Pole like a skull-cap" and "is the only one which prevails during the whole Manvantara of our Round. All the central continents will emerge from the sea-bottom many times in turn, but this land will never change" (vol. ii, p. 400, *note*). "If, then, the teaching is understood correctly, the first continent which came into existence capped over the whole North Pole like one unbroken crust, and remains so to this day, beyond that inland sea which seemed like an unreachable *mirage* to the few Arctic travellers who perceived it" (p. 401). [The student will find himself rewarded if he endeavors to trace the connexion between this land, and Mount Meru, and the "Solitary Watcher".] The Second Continent is the Hyperborean, stretching southward and westward from the North Pole, comprising the north of Asia and Europe (vol. ii, p. 7). It embraced Greenland, Spitzbergen, Sweden, Norway, and the adjoining lands (p. 775). "During the Second Race more land emerged from under the waters as a continuation of the 'head' from the neck. Beginning on both hemispheres, on the line above the most Northern part of Spitzbergen, on Mercator's Projection, on our side, it may have included, on the American side, the localities that are now occupied by Baffins Bay and the neighboring islands and promontories. *There* it hardly reached, southward, the 70th degree of latitude; *here* it formed the horse-shoe continent of which the commentary speaks; of the two ends of which one included Greenland with a prolongation which crossed the 50th degree a little south-west; and the other Kamschatka; the two ends being united by what is now the Northern fringe of the coasts of Eastern and Western Siberia. This broke asunder and disappeared" (vol. ii, pp. 401, 402). This portion of the earth had then no winter, and enjoyed an almost tropical climate. It was the "Land of the Eternal Sun", and portions left of it still yield to the geologist fossilised remnants of its former flora, fossils which bear witness to the time when Greenland bore the Magnolia and Walnut tree, and was the dwelling of the Second

Race (vol. ii, pp. 11, 12). The Third Continent is Lemuria, in which was the "Sacred Himavat", the Himalayan range, which then rose above the sea. It stretched across the Indian Ocean to Australia, and northward included the remaining parts of the Second Continent, Sweden and Norway, Eastern and Western Siberia and Kamschatka; "it included the whole area of space from the foot of the Himalayas, which separated it from the inland sea rolling its waves over what is now Thibet, Mongolia, and the great desert of Schamo (Gobi); from Chittagong, westward to Hardwar, and eastward to Assam. From thence it stretched south across what is known to us as Southern India, Ceylon and Sumatra; then, embracing on its way as we go south, Madagascar on its right hand and Australia and Tasmania on its left, it ran down to within a few degrees of the Antarctic Circle; when from Australia, an inland region on the Mother Continent in those ages, it extended far into the Pacific Ocean, not only beyond Rapa-nui (Teapy, or Easter Island) which now lies in latitude 26 S. and longitude 110 W." On the Atlantic side, Lemuria "extended in the shape of a horseshoe past Madagascar, round 'South Africa' (then a mere fragment in process of formation) through the Atlantic up to Norway. The great English freshwater deposit called the Wealden—which every geologist remarks as the mouth of a former great river—is the bed of the main stream which drained Northern Lemuria in the Secondary Age." The Eastern portion of this "gigantic continent . . . has now wholly disappeared beneath the waters of the Pacific, leaving here and there only some of its highland tops which are now islands" (vol. ii, pp. 7, 401, 402, 333, 323, 324). Here dwelt the Lemurian Race, and on some of the fragments which yet remain dwell their deteriorated descendants to-day. The Fourth Continent is Atlantis, of which Plato's island was a remnant (vol. ii, p. 7). It was "a large continent, first divided, and then broken later on into seven peninsulas and islands. . . . It covered the whole of the North and South Atlantic regions, as well as portions of the North and South Pacific and had islands even in the Indian Ocean (relics of Lemuria)" (p. 405). "The Atlantic portion of Lemuria was the geological basis of what is generally known as Atlantis. The latter, indeed, must be regarded rather as a development of the Atlantic prolongation of Lemuria, than as an entirely new mass of land upheaved to meet the special requirements of the Fourth Root Race" (p. 333). The "continent was formed by the coalescence of many islands and peninsulas which were upheaved in the ordinary course of time, and became ultimately the true home of the great Race known as the Atlantean" (p. 334). The Fifth Continent was America in point of time, but Europe and Asia Minor have received the name, since they were almost co-equal with America, and it is on them that the Fifth Race has arisen (p. 8). A mass of facts gathered from scientific text books in support of the existence of the Third and Fourth Continents, will be found in the "Secret Doctrine".

On each of these Continents its Race is evolved in seven different

groups, each group at its own centre, the seven groups forming the collective "Man" (see vol. ii, p. 177, 249). The relics of the Third Round, "projected into objectivity when terrestrial activity recommences", yield the "rough material" for the lower kingdoms (p. 731): while the Dhyan Chohanian impulse is "the inherent and necessary law of development", lying "behind all minor agencies"—such as natural and sexual selection, correlation of growth, etc.—which impels to progress (p. 738). The Laurentian, Cambrian, and Silurian systems of geology contain the relics of the Third Round in their fossilised animals (p. 712); this will not seem surprising to the reader who remembers that "during the *interim* from one Round to another the globe and everything on it remain in *statu quo*" (note on p. 713).

When the earth awakes from its pralactic sleep to tread its fourth cycle, the mineral kingdom is thus formed, and the vegetable is partly evolved ere Man appears: "Arrived on our earth at the commencement of the Fourth in the present series of life-cycles and races, Man is the first form that appears thereon, being preceded only by the mineral and vegetable kingdoms—even the latter having to develop and continue its further evolution through man" (vol i, p. 159). This Round is the especial Round of Humanity, so to speak. "Its Humanity develops only in the Fourth—our present round. Up to this Fourth Life-Cycle, it is referred to as 'humanity' only for lack of a more appropriate term. Like the grub which becomes chrysalis and butterfly, Man, or rather that which becomes Man, passes through all the forms and kingdoms during the First Round and through all the human shapes during the two following Rounds" (vol. i, p. 159).

And here let the student note how his path may be smoothed by remembering the correspondences between the planetary and the terrestrial life-cycles: for the first three-and-a-half Races, as for the first three-and-a-half Rounds, man is "man" only by courtesy and by destiny. The Fourth Race, like the Fourth Round, shows man as "man". He also is forming and consolidating during the first three Races, with his globe, repeating on the small cycle the evolution of the large; during the Fourth Race he and it settle and harden; during the Fifth, Sixth, and Seventh Races, he and it gradually return to the ethereal form. Thus by knowing what we are told as to the Rounds, we could well-nigh work out for ourselves the stages in the Races, these little Wheels revolving like the large.

In studying the evolution of Man on globe D it must ever be kept in mind that it is the one of the central truths of occult teaching that man's life is not confined to this world. As was well put in an article in the *Theosophist* of October, 1882: "The evolution of man is not a process carried out on this planet alone. It is a result to which many worlds in different conditions of material and spiritual development have contributed". If this thought be realised, with all that it implies, the original failure of Earth to evolve him, and the gradual building up of Man,

as we know him, by the progressing entities who, *as Man*, are to progress further, will become intelligible. The "Lunar Pitris" who project their *chhayas* for the mould of his physical form, are but one set of these entities, and build themselves thus into man; the "Lords of the Flame" who bring the gift of *Manas* are but the Principles which become the re-incarnating Ego of Man; they seek, as man, their further progress. Earth alone cannot build man: the Pitris alone cannot complete him; the Sons of Mind alone cannot clothe him. All these must unite to evolve him, because man is one of the stages of the Universal Evolution of Life: all must be growing towards, passing through, or growing from the stage we know as "human"; and as the chemical elements might be poetically figured as combining first to form the simple mineral, then additional ones entering in to form the vegetable, then others again entering to produce the animal, so the varied life-forms of our universe enter one after another into the making of Man, until he stands, the perfect septenary, to progress upwards ever, in higher and higher stages of evolving life.

#### ERE THE COMING OF MAN.

Strange were the throes of Mother Earth through millions of years, ere yet she was ready to be the home of the human race. "From her own bosom" she evolved strange monsters, formed of the relics of the previous Rounds, monsters which writhed and fought in those dim formless ages, when earth was well-nigh as Chaos, and nature had but a 'prentice hand. Her efforts were a failure when she strove to produce man. No fit dwelling could she make for the Eternal Pilgrim, for him who needed more the physical coat of skin. An inclination of the earth's axis caused a deluge, and all the monstrous forms were swept away from an earth now ready for

#### THE FIRST RACE.

"In the first beginnings of [human] life, the only dry land was on the Right End of the sphere where it is motionless [the North Pole]. The whole earth was one vast watery desert, and the waters were tepid . . . There man was born on the seven zones of the immortal, the indestructible of the *Manvantara*" (vol. ii, p. 400). So says one of "the Commentaries" of the coming of Man. Here appeared the primordial human group, "born" under the Sun (vol. ii, p. 29), dwellings for the Monads awaiting incarnation. These dwellings, however, were but the astral forms, the *chhayas*, or shadows of the Lunar Pitris, projected by the latter to serve as the mould, so to speak, of physical man. It was "a luminous incorporeal form, over which, like the molten brass round the clay model of the sculptor, the physical frame of his body was built by, through, and from the lower forms and types of animal terrestrial life" (vol. ii, p. 112). These first men "were then simply the images, the astral doubles, of their Fathers, who were the pioneers, or the most progressed entities from a preceding though lower sphere, the shell of which

is now our moon" (vol. ii. 115). They were the seven primordial men, evolved by the seven Pitris, mindless, mere shells; for the "Solar Angels", the Lords of the Flame, elsewhere called the Agnishwatta, the Kumaras, "would not yet create", *i.e.*, the time had not yet come for Manas to incarnate in the human form. In the Hindu nomenclature the Lunar Pitris who project their shadows are the Barhishad, full of creative fire; the Agnishwatta, who are without this creative fire but who hold in reserve the gift of Manas, the Spiritual Flame, are those who at first refuse to join in "the making of man". "Yet it is they alone who could complete man, *i.e.*, make of him a self-conscious, almost a divine being—a God on earth. The Barhishad, though possessed of creative fire, were devoid of the higher Mahat-mic element. Being on a level with the lower principles—those which precede gross objective matter—they could only give birth to the outer man, or rather to the model of the physical, the astral man. Thus, though we see them intrusted with the task by Brahmā (the collective Mahat or universal Divine Mind), the 'mystery of creation' is repeated on Earth, only in an inverted sense, as in a *mirror*. It is those who are unable to create the spiritual immortal man, who project the senseless model (the Astral) of the physical Being" (vol. ii, p. 79).

Thus we see formed this first quasi-human race, an ethereal sexless form, into which the "earth-spirits" before spoken of are to build the atoms of the more substantial body of the future. It is the commencement of the physical evolution of the present Round on our globe, the Monad brooding over the senseless shell, the form that was "like a roof with no walls, nor pillars to rest upon" (Commentary, quoted vol. ii, p. 57), and on which it could have "no hold". This was all "the Fathers", the Lunar Pitris, could do towards the making of man: they could fashion the "body of illusion", they could project the form, they could mould the shape: but not theirs to give the indwelling Mind that should inform the helpless shell, that Spark that hangs from the Flame, without which man's bodily frame is dark as the brute's, without which the Eternal Pilgrim could not enter the dwelling made for his reception.

TWO STUDENTS OF THE E. S.

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#### QUESTIONS AND ANSWERS.

We have received the following questions, and append them with replies.

Q. On page 211 of *Lucifer* you say: "It is some of these (Manasa Dhyanis) who are destined to incarnate as the Egos of the forthcoming crop of humanity." What would be the nature of this incarnation? Do you mean as an entirely separate and new race, having no connection with the race of Egos at present incarnated and evolving; or blending into one-ness with them, as the Higher Ego may be conjoined with the lower? Or, in other words, are these our higher Egos, *already* destined to incarnate in our future personalities? X. Y. Z.

A. The incarnation is the passing of Manas into the Quaternary evolved for its reception; you will understand this when it is reached in the

account of the Fourth Round, and then the remaining part of this question will not need answering.

*Q.* After passing through the middle globe D, is not the process carried out upon the ascending scale up to G, that of etherealising, or spiritualising matter; so that each globe and its inhabitants return into the "filmy, viscid, or pellucid" condition of matter?  
X. Y. Z.

*A.* Certainly, the process is carried on up to G, as has been stated in the definition of a Round; the *inhabitants* climb the ascending arc, but each *globe* passes into sleep until its period of activity recurs in the succeeding Round, and when its seventh period is over it dies. See the account given of the moon on page 172.

*Q.* Does man retain, in the rounds succeeding the present, a recollection of the human personalities he has passed through during this round (the 4th); or are they forever obliterated during the Pralaya?—for it is evident that the higher he ascends in evolution, the more completely does the human identity become obliterated.  
X. Y. Z.

*A.* We cannot venture on categorical statements as to the succeeding Rounds, but we may remind X. Y. Z. that at a certain stage of development the individual, even now, can recall his past. Identity does not become obliterated, but rather accentuated, with progress; "separateness" is lessened, but individuality persists.

*Q.* During the Pralayas, are the Egos passing through our chain of globes, supposed to be in Devachan—or what sort of condition would theirs be?  
X. Y. Z.

*A.* Devachan is the subjective state of the Ego between its incarnations, and has nothing to do with Pralaya, a word applied to the rest-period of globes, systems, or universes. We are not able to say what is the condition of the Egos, though there are those who know.

*Q.* Does the aggregate consciousness of all the cells in the human body constitute the consciousness we know as men, and is "The Unknowable" but the sum total of all the consciousnesses in it?

*A.* "Consciousness" is far more than the aggregate consciousness of the cells of the physical frame, though each cell is conscious *on its own plane*. In man consciousness rises to self-consciousness, and we have Manas, which, as you must see, if you read these articles, is something far other than the outcome of the body. If we could answer the second part of your question fully "the Unknowable" would be "the Known". See answer to N. D. K.

*Q.* Is the term "Parabrahm" or the "Absolute" applied to the state of the "One Life" during a Maha-Pralaya only when all things are merged into homogeneous unity; or is the same term also applicable to any essence or principle during a Maha-Manvantara when the one life or ultimate reality is differentiated and presents various aspects? The word "absolute" is very often used in the "Secret Doctrine", but nothing like a clear explanation of the term is given. It would be much better to know what idea or ideas are meant to be conveyed by this word. (1)

It is said that "Parabrahm is without any relation to manifested being". It is only during a Maha-Pralaya that all "relation" would cease, but during a Manvantara, all the various differentiations from the grossest to the highest must be related or connected one with the other, otherwise there would be no Universe. (2) However much for the sake of metaphysical disquisition it be argued that "Parabrahm is out of all relation to conditioned existence", such an argument could only be held correct if the term "Parabrahm" were restricted to the state of the unknowable essence of all things during Pralaya only. If it were asserted that the same Parabrahmic essence of the Pralaya state exists somewhere even during the Manvantaras, then Parabrahm would at once come into "relation" directly with its nearest emanations and indirectly with all the remoter ones. (3)

A Maha-Manvantara, and a Maha-Pralaya are two forms or aspects of the



"Be-ness or One Reality". These two are the necessary conditions of the Life of the "Reality" for the one could not be without the other. A Manvantara and a Pralaya are indissolubly linked and the "Reality" which is at the root of both, cannot but be in "relation" with both and the differentiations thereof. (4)

"Parabrahm" has been defined to be "an eternal and periodical law, which causes an active and creative force (the logos) to emanate from the ever concealed and incomprehensible One Principle at the beginning of every Maha-Manvantara" (Key, page 62). Here the "Eternal Law" and the "One Principle" appear as if they were different, but in reality they must be one, the "law" being a form of the existence of the "Principle", and Parabrahm may be explained as the One Principle, whose law of existence or nature is such that it is continually subject to periods of activity and rest, and that in the beginning of its periods of activity it emits first of all a creative force (the Logos) which develops the Universe. The contention urged here is, that in whatever light the One Primal Reality may be viewed, the force of logic points to the conclusion that this "Reality" is in "relation" with the various manifestations of the Universe. By merely naming it as the "Absolute" we cannot break up the relation between it and its emanations, or reflections, if you please. Either the Absolute ceases to be the Absolute during a Manvantara; or if it is asserted to exist as the Absolute, it is in direct and indirect "relation" with its manifestations. The Universe is said to come into existence by "the Eternal Reality" casting a periodical reflection of itself on the Infinite Spatial depths" (Key, page 84).

Is the Reality anything different from the "Spatial depths" or Space? If not, and if space or the Eternal Substance which fills it, is the only reality, what is it that casts the reflection? From what quarter does the reflection come, and upon what does it fall? (5)

It is important to know whether during a Maha-Manvantara there is anywhere in Infinity anything like the Maha Pralayaic state of the Reality, or whether there is all along some sort or other of differentiation or manifestation going on in every point of space. (6)

At the dawn of a Manvantara, the first differentiation is said to be the "Unmanifested or Impersonal Logos". This in its turn emanates the second Logos. The first or unmanifested is said not to be able to manifest as it is the "lord of the mysteries", but we understand nothing by this vague expression. What is the function of the Unmanifested Logos, and wherein does it differ from the second Logos. (7) The Hindus call both the unmanifested and the manifested Logos—"Ishwar" only.

The second Logos is said to be spirit-matter or Purusha Prakriti. At page 15, vol. 1, it is explained that cosmic ideation (spirit) and cosmic substance (matter) are two aspects of Parabrahm, (8) and Fohat links these two. Fohat is said to be the dynamic energy of cosmic ideation—the animating principle electrifying every atom of life. Now whence comes this Fohat? Is it spirit, or is it matter, or is it both. (9)

At page 16, a summary is given to make the statements of the previous page "clearer". It is as follows:

- (1) The Absolute or Parabrahm.
- (2) The unmanifested Logos.
- (3) The second Logos, or Spirit-matter, Life.
- (4) Cosmic Ideation, Mahat or intelligence, the Universal World Soul, the Cosmic Noumenon of matter.

The fourth and last enumeration is most confusing. If Cosmic Ideation at p. 15 stands for spirit, why is it mentioned here as different from the 2nd Logos, and what has become of cosmic substance, and Fohat in this "clearer" summary? and what is meant by calling the 2nd Logos spirit-matter and apart from Cosmic Ideation? (10) The great difficulty of every student of the Eastern doctrine is, that the root ideas remain as confused as ever in spite of the constant reading and collating of the different passages; and unless something like a clear exposition is given by the talented author of the "Secret Doctrine" in as plain language as possible, *without reference to any system of philosophy or religion*, the majority of the readers must despair of understanding the secret doctrine at all.

N. D. K.

It would need knowledge far greater than any human or Dhyan Chohan knowledge, let alone our poor little store, to answer categorically all the difficulties of N. D. K. If an ant tried to explain to a brother ant the mental process of Newton, he would probably make rather a poor job

of it; but an ant is millions of millions of times nearer to a man than is man to the One Reality. We can only throw out two or three hints, and suggest to our correspondent that while we may dimly sense the Absolute we cannot apprehend, much less comprehend, it, and that, while we are forced to acknowledge it by the reason, any attempt to explain it involves us in hopeless self-contradictions. This is acknowledged in every philosophy, and is a hopeless difficulty, common to all, and lying in the very nature of things. As well said by Dean Mansel: "The Absolute cannot be conceived as conscious, neither can it be conceived as unconscious; it cannot be conceived as complex, neither can it be conceived as simple; it cannot be conceived by difference, neither can it be conceived by absence of difference; it cannot be identified with the universe, neither can it be distinguished from it". What is this but to say that "the Absolute" cannot be an object of thought at all, and that to attempt to reason about it is to become absurd?

(1.) Every student of philosophy knows that no "clear explanation of the term" can be given. When we say "Unknowable" we confess our inability to explain.

(2.) "One with the other" yes, but not with the Absolute. Absolute implies *without relation*; all that has relation is relative.

(3.) Parabrahm, the Absolute and the Infinite, cannot exist *somewhere*; the use of these localised phrases is entirely out of place. Nor can it have "nearest" or furthest.

(4.) See (2.) The One Life is *un*-conditioned. The terms Manvantara and Maha-Pralaya must be thought of in relation to the manifested universe, not as conditioning the unconditionable. You would do well to note how cautiously guarded are all the phrases used of "Be-ness" in the "Secret Doctrine".

(5.) You are using a poetical phrase—which adumbrates a truth impossible to express definitely, since our language is too clumsy—as though you were dealing with a looking-glass from a furniture-shop. In metaphysics you are in the realm of mind, not in that of extension, and you must try to accommodate yourself to its conditions; you might as well ask whether thought is square or round, as ask "from what quarter does the reflection come?"

(6.) We are told of periodically succeeding out-breathing and in-breathing; not of simultaneous out-breathing and in-breathing. How could these co-exist?

(7.) They differ in the one being unmanifested, the other manifested. And see (2) and (3) on p. 16.

(8.) Not cosmic but *pre*-cosmic as aspects: Parabrahm and Mulaprakriti are the Vedantin terms.

(9.) On "whence comes Fohat" see *Lucifer*, p. 56, line 4 from bottom, *et seq.* Fohat is both "spirit" and "matter," though not of our plane.

(10.) The summary seems to us to be very clear: of course, since it only carries us to Mahat it does not include Fohat, any more than a genealogical tree when it stops at a man includes his grandson. You apparently forget that "Spirit" and "Matter" are two aspects of substance in manifestation, and that, united in the 2nd Logos, they differentiate further in the succeeding stage. Surely patient thinking will enable you to understand the "Secret Doctrine". The most abstruse of subjects cannot be made as simple as a primer, and each student *must* do his own thinking. Personally, when a tangle seemed hopeless, we have found that resolute patient thinking has unravelled it. But we can only suggest to others the method of unravelling for themselves: we cannot straighten the tangle for them.

## Pistis-Sophia.

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

(Continued.)

[It is thought that it will greatly aid the reader and a key be given to students of Esoteric Philosophy by anticipating the following passage :

[247] . . . . And when Andrew had said these words, the Spirit of the Saviour was moved in him, and he cried out and said: "How long shall I bear with you, how long shall I suffer you! Do ye still not know and are ye ignorant? *Knew ye not, and do ye not understand, that ye are all Angels, and all Archangels, and Gods and Lords, and all Rulers, and all the great Invisibles* [248], *and all those who pertain to the Midst and to the Region of the Light, and all the great Projections of the Right, and all their Glory. That ye are from all, of your selves and in your selves in turn, from one Mass, and one Matter and one Essence.* And that ye are all from one Mixture; and by the command of the First Mystery, the Mixture is a necessity, until all the great Projections of Light and all their Glory have cleansed it. And they have been cleansing it not of themselves, but of necessity, according to the dispensation of one and the same Ineffable. Neither have they at all undergone sufferings, nor changes in the Regions, nor have they stript themselves at all, nor poured themselves (1) into various bodies, nor have they been in any tribulation.]

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### Commentary.

1 *Metangizein*—to pour from one vessel into another: *metangismos* was the technical term for metempsychosis or reincarnation among the Pythagoreans. C. W. King, however, translates this passage: "nor transformed themselves into various figures"; but *sómata* are animal bodies and nothing else, and *metangizein* and *metangismos* are technical words, used only in connexion with the Pythagorean metempsychosis, and frequently employed in *Pistis-Sophia* by Schwartz to denote reincarnation. It is, therefore, difficult to understand how the author of *The Gnostics and their Remains* missed the correct translation.

Augustine (*Haer.* 58), copying from Philaster, gives the name of *Metangismonitae* to a certain sect of Heretics who, he avers, asserted that the Son was in the Father, as one vessel (*angeion*) in another. There is, however, no evidence to support this statement.

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"AFTER these things, moreover, I looked down into the World of Men, and found Mary who is called my Mother after the body of Matter (Hyle); I spoke to her, moreover, in the form of Gabriel, (1) and when she had turned herself into the Height (*sc.* Pleroma) towards me, I implanted in her the first Power which I received from Barbêlô, (2) the Body which I

wore in the Height. And instead of a Soul, I implanted in her the Power [14], which I received from the Great Sabbaoth, the Good, (3) who is in the Region of the Right. (4) And the twelve Powers of the Twelve Saviours (5) of the Treasure of Light, which I received from the twelve Deacons (Ministers), who are in the Midst, (6) I brought into the Sphere of the Rulers, and the Decans (7) of the Rulers and their Ministers thought them the souls of the Rulers: and the Ministers conducted them. I bound them in the body of your mothers. And when your time was full, they brought you forth into the World, no Soul of the Rulers being in you. And ye have received your portion of the Power which the last Supporter breathed into the Mixture (*Kerosmos*, see Table I.), which was blended with all the Invisibles, and Rulers, and Æons; once only was it blended with the World of Destruction, which is the Mixture: this (Power) I brought out *from Myself*, (*sc.* the Four-and-Twentieth Mystery) from the beginning, and infused it into the First Precept; and the First Precept infused a portion thereof into the Great Light; and the Great Light infused a portion of that which it received, into the Five Supporters; and the last Supporter received that portion and infused it into the Mixture. (8) [15] Such is the manner of all things which are in this Mixture, as I have told you.

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*Commentary,*

(1) In the system of Justinus (*Philosophumena*, v, 26), the first triad is described as consisting of two male principles and one feminine. The first male is called the Good and is attributed with universal foreknowledge: the second, the Elohim, is the father (collective) of all the creation or generation, without foreknowledge and blind. The third, the feminine principle, is also without foreknowledge, two-minded or undecided, bi-corporate or of two bodies, being figured as a virgin above and a viper below (astronomically the Virgo-Scorpio of the ancient Zodiacs), and her name is Eden or Israel. And mutual desire arose in the Elohim and Eden, and from this union were born twenty-four Angels, twelve called Paternal and twelve Maternal. Among the twelve Paternal is *Gabriel*. The twelve are, of course, the twelve signs of the Zodiac, &c., according to the key used. In the *Talmud* and the *Kabala*, Eden is called "The Garden of Delight", and held by the Church Fathers to figure *Yoni* after the commission of the first sin. The Gnostics, on the contrary, always explain the term in its most spiritual and metaphysical sense, treating of its cosmogonical and theogonical signification and ignoring its material and physiological explanation.

In the *Adversum Celsum* (vi, 30), Origen with much verbiage and contempt treats of the "accursed diagram" of the Ophites, which his Gnostic opponent Celsus had referred to. In it, *Gabriel* is the *fourth* of the "seven ruling Daimons", for we read: "Moreover, Celsus asserted that the 'fourth had the form of an eagle'; the diagram representing him as Gabriel the eagle-like." In ancient Astrology, Gabriel was said to rule over the sign Taurus and the Moon.

Now, the Egyptians, according to Plutarch (*De Isid et Osir.*) assigned to the moon a male and a female nature (*phusin arsenothelun*). During the Lunus-Luna festival, at the Vernal Equinox, when the sun was in the sign Taurus, the men sacrificed to Lunus and the women to Luna, *each sex assuming the dress of the other*. The Bull (Taurus), moreover, among all the ancients was the symbol of generation,

and in the symbolism of the Mithraic Mysteries, the Initiate plunges a sword or scimitar into the throat of a prostrate *Bull*. Compare this with the *Voice of the Silence* (pp. 11 and 12): "Before that path is entered, thou must *destroy thy lunar body*, cleanse thy mind-body and make clean thy heart. . . ."

"Before the 'Mystic Power' can make of thee a God, Lanoo, thou must have gained the faculty to stay thy lunar form at will."

When we collate all this with what is told us in the *Secret Doctrine* of the *Pitris* and their work in the formation of the lower man, and of the bi-sexual or androgynous nature of the early races, we shall understand why the Angel Gabriel the Daimon of the Moon, and the ruler of the sign Taurus, appeared to Mary at her conception; the Annunciation will resolve itself into far simpler terms than the accepted solution, and we shall have learnt something of the mysteries of the *astral body*.

(2) In explaining this term, it will be interesting to see first of all what the other Gnostic systems say of Barbelo and then to examine the statements in Pistis-Sophia.

We learn from Irenæus, *Contra Hæreses*, that the Innominable Father was manifested to this "never-aging Æon in a virginal form" by the emanation of *four* beings, whose name expressed *thought and life*; and that she, at the sight thereof, conceived and gave birth to *three* like beings.

Compare this with:—

"(Then) the three (*triangle*) fall into the Four (*quarternary*). The radiant essence becomes Seven inside, Seven outside. The Luminous Egg (*Hiranyagharba*), which in itself is Three (*the triple hypostases of Brahmâ, or Vishnu, the three 'Avasthas'*), curdles and spreads in milk-white curds throughout the depths of Mother, the Root that grows in the Ocean of Life." (S. D. vol. i, 66).

According to Epiphanius, one of the Ophite schools taught that Barbelo was an emanation of the Father, and the Mother of Ialdabaoth (or according to some of Sabaoth), which is to say that Barbelo was identical with Sophia Achamoth, or Pistis-Sophia. She dwelt in the Eighth Heaven above: while her son insolently possessed himself of the Seventh and caused his mother much lamentation. This idea is the common property of all the Gnostic systems, the *terms* varying, the *idea* remaining constant. She is further said to constantly appear to the Archons, or Rulers, in a beautiful form, so that she may collect again her scattered power, stolen from her by the Demiurge, his Gods, Angels, and Daimons.

According to Irenæus again, the ascent of souls terminated in the upper Region "where is Barbelo the Mother of the *Living* (or *Lives*)."

Pistis-Sophia informs us that Barbelo is one of the Triad of the Invisibles, Agrammachamareg, Barbelo and Bdelê, in the Region of the Left (*See Table I.*), where is the Thirteenth Æon (*pag. 359*). She is twice called the Power (*dynamis*) of the Invisible God; she is also the Mother of Pistis-Sophia and twenty-three other Emanations (*pagg. 49, 361*). The Region of the Left is apparently called the Hyle (Matter) of Barbelo (*pag. 128*).

Again, from Epiphanius, *Adversus Hæreses* (26, n. 3), we learn that one of the names of the Valentiniens was *Barbêlita*, and we are inclined to think with M. E. Amélineau in his *Essai sur le Gnosticisme Egyptien* (Paris, 1887), that it was the name of the highest degree of their Initiation, in which the Adept became a perfect Pneumatic, or Illuminated, a son of Immortality. The Hebrew derivation would give the meaning, Son or Daughter of God. We know, on the other hand, that with the Gnostics and especially the *Docetæ* (Illusionists), who held that Jesus, the man, was entirely distinct from Christos, the Principle, and denied the facts of the miraculous conception, incarnation, death, and resurrection—the mother of Jesus, the man, was considered as low, as the mother of Christos, the Principle, was held in veneration by them. The latter was the "Holy Ghost" and regarded as female

by their schools. When we consider, however, that *esoterically* there are seven aspects of the Sophia (the seven planes of wisdom), it will be easy to see that both the Church Fathers, unintentionally, and the Gnostics, intentionally, only give one out of the seven aspects.

(3) In Pistis-Sophia there are three Sabaoths, that is to say three *aspects* of the power or principle hidden in this name. (1) The Great Sabaoth the Good, the "father" of the "soul" of Jesus (*pagg.* 14, 193): (2) The Little Sabaoth, the Good, called in the Kosmos Zeus (Jupiter) (*pag.* 371), one of the Planetary Rulers: and (3) Sabaoth Adamas, Ruler over six of the twelve Archons (*pag.* 360), and also in the Lower World, one of the Archons which have the punishment of Souls, whose "Receiver", or subordinate, presents the *Cup of Oblivion* to reincarnating souls.

In some of the schools, it was taught that he who wished to be "Perfect" must ascend through the realms of the Rulers, and finally place his foot on the head of Sabaoth; and thus attain the Eighth Heaven where dwelt Barbelo. Sabaoth was said to have woman's hair, and was figured by some as an ass, by others as a swine. Here we should call to mind the *red* ass of Typhon in the Egyptian Mysteries; the descent of Bacchus to Hades on an ass in the "Frogs" of Aristophanes (a burlesque on the Eleusinian Mysteries); the "Golden Ass" of Apuleius, and last but not least the entrance of "Jesus" into "Jerusalem" (the mundane Jerusalem, in other words, physical existence, see *Lucifer* vi, 235) on an "ass." In every case these terms are from the Mysteries and none but the "Perfect" knew their secret meaning. To the multitude they have ever remained "abracadabra" and will remain so for all but the most determined students.

Origen (*Adv. Cels.* vi, 31) gives the formulæ of prayers recited by the Defunct, or Pneumatic, to the Planetary Rulers. These were probably part of the secrets of their outer initiation, and used by the Bishop of Auch to show that he knew their secrets even better than Celsus himself. The passage referring to Sabaoth runs as follows: "They next come to Sabaoth, to whom they think the following should be addressed: 'O Governor of the *fifth* realm, powerful Sabaoth, defender of the law of thy creation, which is liberated by grace, through the help of a *more powerful Pentad*, admit me, seeing the faultless symbol of thy art, preserved by a stamp of an image, a body liberated by a Pentad. Let grace be with me O Father, let grace be with me'."

(4) Perhaps it will not be without interest if, in explanation of this term, we translate a few lines from the *Quinque Libri adversus Haereses* (Migne, 7. 5, col. 500, 501) of Irenaeus, who was, perhaps, the bitterest of all the opponents of the Gnosis. The "holy" Father shall teach us the Knowledge he strove so vigorously to crush out of existence.

In speaking of the Italian school of the Valentinians, Irenaeus writes:—"They declare that the Demiurge, having fashioned the Cosmos, made the Choic (Material) *Man* also, but not from this dry Earth, but from the invisible Essence, from the fluid and unsettled portion of the Hyle, and that he breathed into him the Psychic (or astral *Man*). And this is the *Man* which is born according to the image and likeness (*sc.* the *Chhaya*), the Hylie being according to the image, resembling but not of the same Essence with the God (the Pitris), while the Psychic *Man* was in the likeness: whence also his Essence, being from a spiritual emanation, is called a spirit of Life. It was afterwards they say that the Coat of Skin clothed him, which they declare is the body of flesh perceived by the senses. . . . so that they derive the *Soul* from the Demiurge, the *Body* from the Earth (*Choos*), and the *Fleshly Covering* from the Hyle; but the *Spiritual Man* (*Anthrôpos*) from the Mother of Achamôth (*i.e.*, from Sophia-Above or Within, the Mother of Sophia-Without, or Pistis-Sophia). "Of these threc, they say that the Hylie, which

they also call the *Left*, must of necessity perish, in as much as it has in it no breath of incorruptibility; but the Psychic, which they designate the *Right*, being in the middle of the Spiritual and Hyleic, goes in whatsoever direction it may incline itself; whereas the Spiritual (*Manas*) has been sent forth, in order that, by being united with the Psychic here (*i.e.*, emanating *Kama-Manas*), it might take Form and be instructed together with it (the Psychic or *Kama-Rupa*) by sharing in its existence or by conversion with it [*anastrophê*]."

In the Pistis-Sophia the plane immediately below or inferior to the Treasure of Light is divided into three main Lokas or Sub-planes, the Right, the Left and the Middle.

The duty of the Rulers of the Right is the forming, fashioning or *building* of all lower Spheres or Planes of existence, by bringing down the Light out of its Treasury and causing it to return thither again, thus in another sense, accomplishing the salvation of such souls as are fit to ascend to a higher plane. The Rulers of the Midst have the *Guardianship* of Human Souls. The Left called also the Region of Righteousness, is the Loka or condition towards which all *penitent* souls tend, for it is here that the *conflict* between the principles of Light and Hyle, (*i.e.*, differentiation) first commences. From the words in italics in the preceding paragraph, we can see the type of Brahmâ, Vishnu and Shiva, the Hindu Trimurti or Trinity, revealing itself; the ideas of *Creation, Preservation, and Destruction* or *Regeneration* being very clearly shown forth.

In the System of Valentinus (*Lucifer*, vi. 234), we read of "the power of the psychic or soulish essence which is called 'Right'". Sabaoth also who dwells in the Right is an aspect of the Demiurge and the Creator of Souls.

Before proceeding further, it is necessary to give a *provisionary* table of the Planes and Lokas according to the Pistis-Sophia.

Table I.

TRIAD		The Mystery of the Ineffable.			ARUPA
TETRAD	Pneumatic or Spiritual	Treasure of Light or Pleroma		Lumen or Light	RUPA
	Psychic	Right Midst Left (The Loka of the thirteenth Æon)		Kerasmos or Mixture (sc. of Lumen and Hyle)	
	Hylic or Sidereal	The Twelve Æons Fate (Heimarmenê) Sphere		Hyle or Subtle Matter	
	Chocic or Material	Firmament World (Kosmos) of men Underworld { Orcus Chaos Outer Darkness (Caligo Externa)		Kosmos of Choos (Gross Matter)	
	Planes	Names		Substances (Prakritis)	

Vide S. D. I., 200.

(5) The Twelve Saviours are part of the contents of the Treasure of Light and are identical with the Dodecad of the Valentinian Pleroma (*Lucifer*, vi, 231. 237). The twelve Deacons are of course a manifestation of the primordial type of the Dodecad of the Pleroma on a Loka of another plane.

(6) In the Valentinian System the Mesôtês, or Middle Region, is above the highest Heaven but below the Pleroma. It is especially the place of the Psychics,

as the Pleroma is of the Pneumatics. This is the proper place of Sophia-Achamoth, the Sophia-Without or Pistis-Sophia, who desiring the Light, falls from the Ogdoad into the Heptad, the highest Loka or Sub-plane of which is ruled by the Demiurge, the Self-willed One of the Pistis-Sophia. When she gains the Pleroma, the Demiurge will be exalted to the Middle Region. In other words when the Lower-Manas shall have become one with the Higher, those Kamic elements which follow the higher and impress themselves permanently in it, will be purified.

(7) Over the Sphere (see Table I) IEC, [the Overseer (*episkopos* or bishop) of the Light, also called the First Man (*primus homo*) who is one of the 6 great Rulers of the Right], sets 5 great Rulers, or Archons, formed of the Light-powers of the Right; these are the Planetary Rulers, Saturn, Mars, Mercury, Venus and Jupiter, Below it are placed 360 other powers, or *Decans*; below them again, in the Region of the Air and corresponding in number, are 360 other Archons with 5 Rulers again over them. The lower 365 refuse to believe in the mysteries of Light and entice souls to sin. This apparent duality is a common characteristic of the Gnosis. Everything in nature is bad or good according to the nature and motive of man; at each moment of life, every man can choose the Left or Right.

These numbers 360 and 365 occur in the systems of Bardesanes and Basilides and in the Æonology of other schools; sometimes they form part of the contents of the Pleroma.

Matter in treating of the Gnostic schools of Egypt (Tom. ii, 34), tells us that the Tutelar Genii of each day were invoked against the nefast power of Typhon, the Egyptian Ahriman. These composed the third series of the gods of the Egyptian Pantheon.

"These gods", he says, "are as little known by name, as the 360 Intelligences which made up the Abraxas of Basilides. The ancients classed them under the generic term Daemons. These Daemons, were grouped in classes round the Cosmic Deities, as they were called; that is to say, the gods which governed the visible world; they were its agents (Cosmocratores), just as their chiefs were those of the Super-celestial gods. Commissioned as they were to maintain the communication between the two worlds, they presided at the descent of souls from the higher regions to the inferior zone, and communicated to them during the present existence of trial and expiation, the gifts of divine life. They divided among themselves the 36 parts of the human body, and after their earthly career was finished, guided the souls in their return to the Supreme Being."

(8) Although it is impossible at present to give a complete and detailed table of the almost interminable synonyms of the terms, used in the scheme of the Pistis-Sophia, we are compelled, at the risk of being thought tedious, to give some explanation of the strange nomenclature which meets us at every step.

Below the *Last Mystery* in the Upper World which we are inclined to make correspond with the Treasure or Pleroma, come the *Great Light of the Impression* (or Mark) of Light, divided into 5 Impressions of Light; the *First Precept* (or Statute), divided into 7 Mysteries; the *Great Light of Lights*; the 5 *Great Supporters* (or Helpers), which conduct the Powers of Light into the lower regions, or planes; and last of all the *Region of the Inheritance of Light*, where redeemed souls will dwell.

Here we have 7 elements or principles and it is curious to remark how the 5 Impressions (*Charagmai*; in some systems *Charactères*), or ideas, are repeated as the 5 Supporters, and the Great Light of the Impression of Light as the Great Light of Lights.

Other Supporters (*parastatai*) are mentioned as belonging to the Middle Region, 15 in number, whose names are quoted from a Coptic papyrus in the Bodleian, in



the work of M. E. Amélineau already mentioned (p. 252). This papyrus contains three treatises apparently of the same school as the Pistis-Sophia, entitled "The Mystery of the Letters of the Alphabet", "The Book of the Gnosis of the Divine Invisible", and "The Book of the Great Logos according to the Mystery."

These repeated Fives and combinations of Five are according to the type of the Pentad, as shown in the Chart of the Valentinian Pleroma (*Lucifer*, vi, 237). Five is the number of man; for of the perfect Septenary, the Triad, Atma-Buddhi-Manas, is to average humanity a *unity*.

"Rejoice, therefore, in that the time is come that I should put on my Vesture (1).

"Lo! I have put on my vesture and all power has been given me by the First Mystery. Yet a little while and I will tell you every Mystery and every Completion; henceforth from this hour I will conceal naught from you, but in Perfectness will I perfect you in all Completion, and all Perfectioning and every Mystery [16], which indeed are the End of all Ends, and the Completion of all Completions, and the Wisdom (*gnosis*) of all Wisdoms, which are in my Vesture. Harken! I will tell you all things which have befallen me.

"It came to pass, when the sun had risen in the places of the East, a great flood of light descended, in which was my Vesture, which I placed in the Four-and-Twentieth Mystery. And I found the Mystery on my Vesture, written in *Five* Words, which pertain to the Height. ZAMA ZAMA ÔZZA RACHAMA ÔZAI (2). And this is the interpretation thereof: 'The Mystery which is without in the World, because of which the Universe was made, is all Evolution and all Progress; it projected all emanations and all things therein. Because of it every Mystery exists and the Regions thereof. Come to us (3), for we are thy fellow members. We are all one with thee. We are one and the same, and thou art one and the same. That is the First Mystery [17], which was from the beginning in the Ineffable before it came forth therefrom; and its Name is all of us.

"Now, therefore, we all live together for thee at the last Limit (4), which also is the last Mystery from the Interiors. That also is a part of us. Now, therefore, we have sent thee thy Vesture, which indeed is thine from the beginning, which thou didst place in the last Limit, which also is the last Mystery from the Interiors, until its time should be fulfilled according to the command of the First Mystery. Lo! its time being now completed, I will give it thee. Come to us! For *we* (5) all stand by thee to clothe thee with the First Mystery, and all its glory by command of the same, because that the First Mystery, coming into manifestation, gave us *two* Vestures to clothe thee, *besides the one*, which we have sent thee, since thou art worthy of them and art prior to us and came into being before us. For this cause, therefore, the First Mystery sent for thee through us the Mystery of all its Glory, two Vestures. The first thereof is the whole glory of all the Names of the Mysteries and all the Projections of the

Orders of the Spaces of the Ineffable. [18] And the second Vesture therein is the whole Glory of the Name of all the Mysteries and all the Projections, which are in the Orders of the two Spaces of the First Mystery. And in this Vesture, which we have now sent thee, is the Glory of the name of the Mystery, the Revealer, which is the First Precept, and the Mystery of the five Marks, and the Mystery of the great Legate of the Ineffable, which Mystery is the Great Light; and also the Mystery of the five Leaders, who are also the five Supporters. There is also in that Vesture the Glory of the Name of the Mystery of all the Orders of the Projections of the Treasure of Light, and also their Saviours, and also the Orders of (their) Orders, which are the seven Amens and the seven Voices, and also the five Trees, and also the three Amens, and also the Saviour of the Twins, which are the Child of the Child, and also the Mystery of the nine Keepers of the Three Gates of the Treasure of Light. There is also therein all the Glory of the Name, which is on the Right, and of those who are in the Midst; Moreover there is therein all the Glory of the Name of the great Invisible [19], who is the great Forefather, and also the Mystery of the three Triple Powers (6), and also the Mystery of the whole Region of them, and also the Mystery of all their Invisibles and of all that turn (7) in the Thirteenth of the Æons, and the Name of the twelve Æons, and of all their Archons, Archangels, Angels and all that turn therein; and every Mystery of the Name of all that turn in the Fate, and all in the Heavens, and in the Sphere, and also of their Firmaments and of all that are in them, and of all their Regions. (8)

“ ‘ Behold, therefore, we have sent thee this Vesture, which no one has known from the First Precept downwards, because the radiance of its Light had been hidden therein, nor did the Spheres and all the Regions downward form the First Precept (know it). Make haste, therefore, clothe thyself with this Vesture. Come to us; for ever, until the time appointed by the Ineffable was fulfilled, we have been in need of thee, to clothe thee with the two Vestures by the command of the First Mystery. Lo, then, that time is fulfilled. Come, therefore, to us quickly that we may put them on thee, until thou fulfillest every Ministry of the Perfections of the First Mystery, appointed by the Ineffable. Come to us quickly, we will put them upon thee according to the command of the First Mystery; for the time that yet remains is very short. Thou art coming to us and wilt leave the World. Come, therefore; quickly shalt thou receive all thy glory, the glory of the First Mystery.’ ”

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*Commentary.*

(1) It is curious and interesting to learn what occult ideas the Gnostics had of these Bodies or Vestures; for instance, in speaking of the Docetae, a generic name including those schools which maintained that the Body of the Adept was only an appearance or, in other words, a *Mayavi-rupa*, the author of the *Philosophumena* (viii, 10) informs us that they explained the mystery-drama of the Jesus as follows:

"He went and washed in the Jordan (the mystic 'River' which stopped the Exodus of the Israelites from Egypt 'which is the body' [v, 7]), and in doing so received the Type and Impression, in the water, of the body born from the Virgin, in order that when the Ruler (*Archon*) condemned his own (sc. the Ruler's) image (*plasma*, i.e. the body) to death, viz., to the Cross (*stauros*; vide 'Lucifer', vi, 232 *et seqq.*), this Soul of his (Jesus') being nourished in the body, might not after putting off the body, and nailing it to the tree and by its means triumphing over the *Principalties and Authorities*, he found naked, but might put on the body, which had been impressed in the water when he was baptized, instead of the fleshly body."

The deep occult significance of this passage scarcely needs any pointing out to the student, the whole mystery of "Birth" and "Baptism" is contained therein. Those alone who have bathed in the Cosmic stream will fully comprehend.

(2) Compare the *Secret Doctrine*, vol. ii, 580: "The five words (*Panchadasa*) of Brahmá have become with the Gnostics the 'Five Words' written upon the akásic (shining) garment of Jesus at his glorification: the words ZAMA ZAMA OZZA PAXAMA OZZAI, translated by the Orientalists, 'the robe, the glorious robe of my strength'. These words were, in their turn, the anagrammatic blind of the five mystic powers represented on the robe of the 'resurrected' Initiate after his last trial of three days' trance; the five becoming seven only after his death, when the Adept became the full CHRISTOS, the full KRISHNA-VISHNU, i.e., merged in Nirvana."

(3) Compare the *Secret Doctrine* (vol. i, Stanzas v and vi, and pages 130, 131), where the Great Day "Be with us" is described as: "that day when man, freeing himself from the trammels of ignorance, and recognizing fully the non-separateness of the Ego within his personality—erroneously regarded as his own—from the UNIVERSAL EGO (Anima Supra-Mundi), merges thereby into the One Essence to become not only one 'with us' (the manifested universal lives which are 'ONE' LIFE), but that very life itself."

In the Egyptian mysteries we also find the Day "Come to us" mentioned, and explained as "the day, when Osiris said to the Sun 'Come'" ("Book of the Dead", xvii, 34, 42). For a full explanation, read also "Secret Doctrine", pp. 134, 135.

(4) This corresponds to the Horos or Stauros of the Valentinian System. The Pistis-Sophia, however, is far richer in its esotericism, and there are many Limits or Laya centres (see *Secret Doctrine passim*), corresponding to each plane and sub-plane, even as there are several Pleromas. Compare also (*ibid.*) what is said about the Ring "Pass not", and the *Dhyani-pasa* or "Rope of the Gods".

(5) Notice the change of number.

(6) Two mystery names of the three Triple Powers are mentioned (pag. 361), viz., IPSANTACHOUNCHAÏNCHOUCHÉÛCH and CHAÏNCHÔÛÛÛCH; a Power emanates from the former upon Mars and from the latter upon Mercury. In the same context, we are told that a Power from the Great Invisible resides in Saturn and from Pistis-Sophia, daughter of Barbelo, in Venus.

(7) Or dwell: sc. the "Wheels" (*cf.* S. D.).

(8) For the Regions, etc., see Table I.

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N.B.—With regard to the figures published in the last paper, it should be clearly understood that there is no up nor down, no top nor bottom, in reality. It has, however, been suggested that Fig. 8 would be preferable if reversed, so that the Point should be at the top.

(To be continued.)

## The Hittites.





I THINK it is Niebuhr who says somewhere, that he who restores the dead past into being is a real creator. The sleep in which the memories of a mighty nation have slumbered for centuries is now disturbed, and we are beginning to see the evidence of a mighty people arriving at a position in the earth's history higher than that of the Jews, and peradventure in their time and place scarcely inferior to that of the Persians.

The Hittites of old have their pedigree and their position obscured by the reference to them in Genesis x, 15, where Heth is spoken of as a mere son of Canaan, who had been cursed in the preceding chapter. The intrusive and tyrannical Jewish population were not content with driving out the previously existing civilizations of the land, but gave the dog a bad name after hanging him. We see this spirit in Ezekiel xvi, 3. A daughter of Heth is an epithet equivalent to the word *pariah*, and the Hittites, like all races, may sink to the level of the Nephilim in Scripture. Partly mythological, and partly political, the blood, and possibly the aspirations of the Hittite female, was concealed under the Hebrew tephilim; the memory of the past Hittite glories was entirely forgotten, and for aught that Biblical students or travellers have done to help us, there might as well have been absolute non-existence of the Hittite people.

Now, however, we have changed all that. The mighty kingdom of the Hittites in its geographical extent seems to have infringed on Troy on the one hand, and shaken hands with Egypt on the other. The whole of Asia Minor seems to have been at one time under Hittite influence. They were far ahead of their neighbors in the arts of war, as in the arts of peace. Into the religion of the Hittites and into their nationality we are beginning to inquire, but it must not be forgotten that the memorials of Hittite inscriptions and traditions generally are very small and few, and that we are scarcely beginning to decipher the history of a nation which, when it is told, may reveal several histories more interesting than that of Solomon's temple, and more important than those of the impure Bedawi at Jerusalem, who basked under the shadow of the kingdom, around them, while they secured the patronage of their (tribal) God. The two sources of information before us are Hittite names and Hittite inscriptions. It may be conceded that the language of the Hittites was not Semitic, that it was not of the same family as the language spoken in various dialects by the Jews and other Semitic people. The great mass of the Hittite names that have come down to us are clearly of a non-Semitic origin.

The real key to the interpretation of the Hittite remains has been given by Captain Conder. Speculators standing on Egypt may look towards Kaffraria for the tomb of their ancestry. Greek civilization may be derived from that of old Cyclopean monuments. Mexico and Peru may suggest prehistoric civilisations excelling the present race in certain abilities. The old (perhaps Atlantean) builders of Tia-huanuco, are an example. The Hittite race has found its relatives; it has found in the old Hyperborean race, ancestors. It was the *Secret Doctrine* (vol. ii, 7,) that had chosen "the name Hyperborean for the Second Continent, the land which stretched out its promontories southward and westward from the North Pole to receive the Second Race, and comprised the whole of what is now known as Northern Asia. Such was the name given by the oldest Greeks to the far off and mysterious region, whither their tradition made Apollo, the Hyperborean, travel every year." Lenormant had confused the Proto-Medic and Akkadian with the Ugro-Altaiic languages, with Finnish, and less closely with Turkish and Magyar. It is the belief of Captain Conder that the Hittites are still represented in Syria, and Palestine, by the Turks, who are to be found even in the plains of Esdrælon and of Sharon. These actual tribes are probably immigrants from the East, but the fact remains that we have to deal with a population that is essentially Mongolic in affinities. Anthropology has a far more remote connexion with mere Biblical Science, than with Theosophical teaching. We are beginning to know all about the Hittites, and what we do know confirms the idea, that the mighty people who lived during the Miocene period, when Greenland was a tropical land, left their impressions on Syrian history. But we are sent to "far Cathay" for the relatives of the Hittite monarchs. This is not so absurd, when we consider the time during which the Hittites dwelt in the land. The old figures on the Ramesseon at Thebes give examples of what the Hittites were like. They all wore boots, the toes of which were turned up. They all had conical caps, probably of fur. Their dress was on the whole, a national costume, which has survived among the Hittites, who had settled in the warm valley of the Orontes; such boots or rather snow shoes, admirably adapted as they were for the snow-clad ranges of the Taurus, being wholly out of place in Syria. If we imagine that this ancient people left their traces in Palestine ages before the Canaanites were there; if we regard the Hittites as the boulder of a prehistoric population, with nothing whatever *sui generis* with the Perizzites, Jebusites, and Amorites, we see that the mystery of their long continuance in the place may be accounted for in the theory of their being an old race. The Kheta were among the early enemies of Egypt. Brugsch identifies them with the Hittites of Scripture. There were Hittite palaces on the borders of Egypt as early as the 12th dynasty. From the time of Tothmes II, a two hundred years' war had been carried on with the Hittites. A treaty of peace was at last made, which was engraved on a silver plate, the terms of which show the civilization of the Hittite people. Subsequent wars with

the Hittites took place from the 12th to the 20th dynasty. If we turn to Egyptian history, the Hittites are of equal importance. They are mentioned in the 19th century B.C., and perhaps much earlier. The wars of Tiglath-Pilezer, Assurdanipal, Shalmanezar, and Sargon, bear witness to the important part their empire played in the mighty state system of Asia. Yet if we knew of them by the Biblical account alone; if we accepted all that the Jews wished us to believe concerning the insignificance of the Hittites, we should have a false rendering of history. The writers of the Hebrew law, however, are at last found out. The Hittites were dwelling in the mountains around Hebron. According to Mariette, one of the Hyksos dynasty was Hittite. The Hyksos were at last driven out of Egypt, and according to Manetho's statement, returned to Jerusalem. As Conder has said, this statement throws light on one of the obscure statements of the Bible (Ezekiel xvi, 3). Ezekiel and the nobler Jews remained in captivity. The baser Jews remained in Jerusalem, and assumed that because they were inhabitants of the actual holy city they were therefore more noble and more the people of God than their brethren in exile. We also may notice as an article of dress the fingerless glove, which is still used by the peasantry, and is found in all cold countries. The Scriptures show that the Hittites did not belong to a Semitic race. The features are rather those of a northern people, and at the temple of Ibsambul the Hittites have a very Scythic character, with shaven heads and a single lock on the crown. In Cappadocia, the Hittite type can still be recognized, and with regard to one of the priests sculptured at Poreez it is interesting to notice that some of the patterns on the priest's dress have not yet gone out of fashion among the Cappadocian peasantry. Scattered over the whole of Asia Minor, as far as the Euxine and the Ægean, are the relics of this great nation, and Solomon [his existence being assumed] "was not arrayed like one of these".

Of the manner and customs of the Hittites we know, of course little, as twenty years ago their existence was unknown. But we have a few inscriptions, some of which have an interest to Theosophists. The  has, according to Captain Conder, the phonetic value of the syllable *an* = God. The pentacle, or rather five-pointed star  has the phonetic value *to* = down, or descend. The sign for *nan* is  = protection,  in Cypriot. The Pramantha is not represented in the Svastika form, but is a log of wood, into which the firestick is inserted, while sparks are issuing from the log. It would be necessary for a competent Senezar scholar to go carefully over the work of Captain Conder, and it might be advisable not to attempt to read the inscriptions till the transliteration is accomplished. It is much to be regretted that we have so few inscriptions, and that the attempted translations of Drake, Palmer, Burton, Hyde Clarke, Dunbar Heath, C. S. Wake, and myself, have all proved miserable failures. How then can we read

Hittite inscriptions, I say? By accepting the theory of Captain Conder, that they are the products of a nation in which the prehistoric civilization of Northern Tartary has preserved a trace of the old Hyperborean race. The Hittites seem to have imported their Gods from Babylonia. We have Abargatis as a chief divinity, we have also the Ashtoreth of the Canaanites, and the Sun God of Babylon, the Baal of the land of Canaan, and the Attys of the Hittite. The Astarte of Phœnicia became the Artemis of the Ephesians. Our old friend Set, the God of the Jews, glares at us like Bottom, with an ass's head. The Amazons were all robed in Hittite costume, and armed with the double-headed axe. The dances they performed with shield and bow in honor of the Goddesses of war and love, gave rise to the myths which saw in them a nation of women warriors. The old Egyptian treaty on the silver tablet, to which we have alluded, gives examples how the Hittite deities, who appear generally to have been each the patron of a city, had each a communal status. These deities, each of whom, no doubt, was a village Hampden, were not necessarily on speaking terms with the deity of the neighboring town; and each of these Teraphim was subordinate to the ☉ = God. Since the date of the execution of this treaty a new religious redistribution of Seats has, of course, modified the position of these tribal Gods. It is in the arts of civilization that the Hittites seem to have particularly excelled. The earliest coinage was attributed to the Lydians, and we now know that the Hittite influence extended to Lydia. The Hittites were well acquainted with silver, and Professor Sayce has frequently drawn attention to their presence in the vicinity of silver mines. The bargain with the patriarch Abraham at Hebron, involved the earliest money transaction on record, and the shekel referred to in current money with the merchant was doubtless the forerunner of the coins with which we are acquainted.

We see here considerable progress in commercial, legal, and civil institutions with the Hittites. They used silver as the standard of value, balances for weighing it, and a regular recognized form of sale and conveyances. They seem to have given standard weights to their neighbors, and it has been proved once that the Hittite Mina of Carchemish continues to be the standard weight throughout Asia Minor, and used by the Greeks long after the break-up of the Hittite Empire; and if we can believe him, Schlieman has discovered in his excavations at Hissarlik silver blocks which served as a standard, according to which certain electron coins were struck. *Repoussé* work was common. Hittite inscriptions unlike Assyrian, Phœnician, Greek, or Roman, are of cameo raised character, and doubtless those who carved them were persons of exalted taste, as these models are of the highest artistic complexity and beauty. All the inscriptions that may be assigned to Hittite origin begin from right to left, and proceed *Bou-strophédon*. If it had been brought into contact with the Greeks, we may have expected that they would have assigned it an equal position of

importance with the Persians or Egyptians. A Theosophist who contemplates its existence, may consider that the law of Karma has appointed the time for the unveiling of the monuments of the Hittite kingdom at the end of the cycle which has witnessed the fate of many equally mighty nations.

C. CARTER BLAKE, DOCT. SCI., F.T.S.



## The Letters of Johann Caspar Lavater.

TO THE EMPRESS MARIA FEODOROVNA THE WIFE OF THE  
EMPEROR PAUL I, OF RUSSIA.

*(Written in the year 1798, and translated from the original autographs.)*

*(Continued from the May number.)*

THE external conditions in which a soul, after leaving its body, will find itself placed, depend on its own internal state; to wit, all will appear to it in consonance with its own nature. The good will see everything that is good, the wicked will attract naught but the wicked. The loving souls will find themselves surrounded with loving spirits; the souls which hated will approach the fiends of Hate. Every soul will be reflected in Spirits akin to itself.

A virtuous soul will become better in the midst of the most perfect Beings which it will find itself able to approach. A pure soul will become more pure still through the sole fact of its incessant contemplation of Spirits still purer and more radiant than itself. A loving soul will become more loving . . . . .

Likewise, the vicious soul will become more corrupted through its contact with other wicked Beings. For if we find even on earth nothing more contagious and attractive than vice and virtue, hate and love; it stands only to reason that beyond the threshold of terrestrial life, every moral and religious perfectibility becomes inevitably still more attractive as every immoral and unclean feeling, more contagious.

You, most revered Sovereign, will become the most loving in the midst of Beings full of love.

All the remnants of vanity, selfishness, and neglect of the kingdom of God and His pre-ordinations will be engulfed, without leaving a trace, by this feeling of love, if it only predominates in us, this attribute which will find itself ceaselessly being purified in such relationship and touch with pure and loving Spirits.

Rising by the power of that love in us, a love which we can develop so broadly when still on earth; purifying ourselves through contact with the love of those pure Beings which radiate on us the beams of their light, we will thereby only prepare and train ourselves gradually to the direct contemplation of the most PERFECT LOVE in the hereafter, lest by being too strongly dazzled we should be thrown back and thus prevented from fully enjoying it.

But, highly revered Sovereign, how may a weak mortal, and how dare he attempt to explain to himself the nature of the contemplation of this embodiment of LOVE! Canst Thou, O inexhaustible Mercy, visibly



approach him, who from Thee alone draws love and that without appalling and blinding him?

I believe that at first He will approach us invisible and unrecognized.

Has not He acted ever in this way? Who, more than Christ sought to remain unrecognized? Who manifested in Himself the unsolved riddle of the unknown as He did? Who knew better to remain unrecognized, than He, in whose full power it was to manifest Himself; He before whom all Heaven bowed; aye, He came to us under the guise of a modest carpenter and preserved till death the personality of a Nazarene, appearing at first in an incognizable form. He manifested Himself only subsequently.

I surmise that He will always preserve this mode of action, so well according with His nature, His wisdom and His love. Is it not as a gardener that He appeared to Mary while she was seeking for Him, despairing of ever finding whom she sought? Unrecognized at first, He allowed her to know Him only a few minutes later.

Equally unbeknown He approached His two disciples, who full of Him went in search of their Master. He journeyed along with them for some considerable time. Their hearts burned within them with a sacred fire; they felt the presence of a higher and a more divinely pure Being, but they did not recognize Him, "For their eyes were holden that they should not know him"; and they were opened only when He "brake" the bread, and also when they saw Him the same evening in Jerusalem. The same happened at the Sea of Tiberias, and when, radiant in all His glory, He appeared to Saul.

How lofty and identical are all the words and manifestations of our Lord! . . . .

All follows an uninterrupted sequence which moves us on incessantly forward, bringing us nearer and nearer the goal; but that goal is not, however, the final one. Christ is the middle point, the chief motor, at times visible, at others invisible, in this great divine drama so strikingly simple and at the same time so terribly complicated; a drama which seems to never end, though it seemed complete and finished a thousand times over.

In the life-drama of each of us who follows and bows before Him, He always appears at first unrecognized, Can Love refuse to manifest to him who adores It and which It loves—during the moment he most needs it?

Yes; O most humane of man, Thou shalt manifest Thyself to men in the form that is the most human. Thou shalt appear to the loving Soul I now address. Thou shalt appear also to me, at first as unrecognized, but forthwith Thou shalt make Thyself known. We shall see Thee innumerable times ever different yet ever the same; even more perfect in proportion as our soul will be perfecting itself and—never for the last time! . . .

Let us then soar as frequently as we can toward this enchanting ideal, which, God permitting, I will try to explain more fully in my next letter, thus endeavoring to make it more realistic to You. This must now be done through the means of a communication from a departed Soul.

(Signed with the usual assurances of respect)

JOHANN CASPAR LAVATER.

Zürich, 1 (O) ix, 1798.

FOURTH LETTER.

In my last, I had promised you Highly Revered Sovereign Lady, to send you the letter of a dead man to a living friend of his. I did so in order that you should be offered the means of understanding the better my conceptions with regard to the *post mortem* condition of a Christian after the death of his body. I now take the liberty of enclosing the promised document in my present letter, for your inspection. You have to judge

it from the standpoint already indicated by me; and to kindly give all your attention to the main subject rather than to the secondary details; though even these, as I have reasons to suppose, bear the stamp of truth upon them.

For a clearer understanding of all that I shall have occasion to submit to you in the future in this form, I deem it necessary to add to it as a general conclusion a conviction of mine. And this is, that quite independently of the universal and immutable law of condemnation and the highest bliss, every spirit, coordinately with his personal character,\* not only moral and religious, but also individual and social, experiences after his terrestrial death, sorrows, and joys quite different from what other spirits do, and appertaining to himself only. A universal law is determined by the personality of every distinct being; *i.e.*, it will produce in its particular applications different effects, as the same beam shining through colored glass regulates its direction and intensity of light in accordance with the degree and quality of the color of the glass, its protuberances and defects. Thus, I take the following for an unconditioned axiom:

Notwithstanding that all spirits from the highest to the lowest and most suffering, are subject to the same simple law of affinity with, or repulsion from, the most perfect Love; nevertheless, it is the personal and separate character of each of them which places him in conditions of bliss or suffering entirely its own. Every one among them suffers independently and quite differently from the others, and enjoys a bliss which belongs to no other. The material and the spiritual worlds, God and Christ, appear to each in a form in which they appear to none other but himself.

Each Spirit has its own standpoint, personal to himself. God talks with each in a tongue comprehensible only to him. He communes with each separately, and grants to him a bliss which he alone is able to feel.

This idea, of the truth of which I feel firmly convinced, serves as a basic one in all the subsequent letters from disembodied spirits to their friends on earth.

I will remain quite content if my explanations will help you to understand how each Spirit, developing his personal character and ennobling his personality,† may prepare himself for joys and blissfulness entirely his own, as best fitted and peculiar to him.

Nothing is sooner forgotten, as nothing is pursued with less steadiness than our conception of the bliss best fitted for us, or the possibility of preparing oneself to enjoy it. Therefore, do I feel sure, that you, wise Sovereign Lady, so worthy of respect, will not deem vain this, my earnest prayer, that you should give your fullest and attentive consideration to the above idea, and that you should fathom it for the sake of YOUR own edification and personal elevation to God. God has placed Himself and the whole Universe in the heart of every man!

Thus, each man represents a separate mirror reflecting the Universe and its Creator. Let us endeavor then, highly revered Sovereign, to preserve this mirror in us, in the greatest purity, that God should see in it at every hour, the reflection of HIMSELF and of his divine creation.

JOHANN CASPAR LAVATER.

Zürich, ix, 1798.

\* Evidently, the great Swiss physiognomist was better acquainted with the nature of living men than with that of *disembodied* spirits, since he attributes to the latter personality of human characteristics! *[Transl.]*

† What would Lavater, with such exalted and lofty, though rather too anthropomorphic ideas about disembodied souls, say, to the inane and often senseless "messages" from the Spirit World through the modern professional medium. What would he think of the materializations of "three-toed" Lillies, punch-and-tea-drinking John Kings and the rest of the astral crew? Thus it seems, that Spirit-letters were known before modern Spiritualism was born.—*[Trans.]*

THE LETTER OF A DEFUNCT TO HIS FRIEND ON EARTH,  
*Concerning the State of the Disembodied Spirits.*

I.

At last, my beloved one, I am permitted to partially satisfy our mutual desire and to communicate to thee something of my present condition. I can tell thee very little, this once. All depends on the way thou shalt profit by my advices.

I am aware how great is thy desire to learn something of my present state, as of that of the disembodied Spirits in general; but it is no greater than my own wish to let thee know all that can possibly be revealed.

In him who loved in the material world, the faculty of loving increases enormously as soon as he becomes a denizen of the immaterial world. Together with such love, the desire to notify those on earth whom he loves, and to let them know all that is permitted to be said upon the subject, increases in him in the highest degree.

II.

First of all I have to explain to thee how, without touching pen or paper, I have the possibility of writing, and of conversing with thee in a tongue quite terrestrial and human, which tongue *in my present normal state I can no longer comprehend*. This alone must serve to throw a ray of light on the idea, concerning the way thou hast to conceive our actual and normal conditions.

III.

Imagine then, that my present state differs from the one that preceded, almost as much as the state of the butterfly carrying itself about in the air, differs from the state it was in while a grub. I now represent just such a grub, transformed, freed and having survived already two transformations. We soar over the heads of the good, as butterflies circle round sweet-smelling flowers. Invisible to you mortals, visible but to the very few, at any rate, our light radiates softly around the head of every good, loving, and true Christian.\*

[The idea of the luminous aura that surrounds the heads of Saints is based on this verity. Akin to this light, the light supernal is attracted to it, as it is only through the former that beatitude is possible.]

No unclean Spirit will ever dare, nor could he if he would, approach this light.

Plunging into the light that surrounds the heads of good and pious persons, we acquire the faculty of perceiving their Selves. We see the Self as it is, in reality.

Every ray that emanates from it becomes for us a word, often a whole discourse.

We reply to its thoughts, but the man is not aware that it is we, who answer him. We stimulate in him ideas, which without our influence could otherwise never have entered his head, though the receptive faculty and predisposition to accept them is the heirloom of his Soul.†

Thus a highly worthy man, and one capable of receiving light becomes in this manner an obedient and useful agent for the spirit to whom he is sympathetic and to whom he is anxious to impart his divine light.‡

\* Sectarian feelings even in Spirits.—[*Transl.*]

† Such are the ways and the *modus operandi* of the Planetary Dhyanis and the Nirmanakāyas, but not quite those of disembodied spirits of ex- personalities. Yet, great and saintly, indeed, must be the man or woman who becomes worthy of such visitants! As a general rule such an influence is exercised on the lower self by one's own Ego, a Spirit surely, yet not "disembodied".—[*Transl.*]

‡ Which of the *professional* mediums answer this description? Is it the drunken sots and epileptics we all know, or have heard of, who are such "highly worthy" people?—[*Transl.*]

## IV.

I have found such a *self*, or rather a man, possessing around him the required light, whom I can approach, and through whose instrumentality I now can talk with thee. Without his means I should have found it impossible to enter into any relations with thee, human, oral, visible, or subjective; in short, I should have been unable to write to thee.

## V.

But through this means thou shalt receive anonymous letters from a man quite unknown to thee, but who feels a powerful attraction to hidden and spiritual subjects.

I soar over, and light upon him, almost as the holiest of spirits lighted upon the holiest of men after His baptism.\*

I influence him, I suggest in him thoughts. He writes them under my inspiration; I guide him by the light of my rays.

With a light touch I cause the chords of his soul to vibrate, in unison with our two individualities. He writes but that which I desire him to write. I write through him, and all my thoughts become his thoughts. He becomes happier, freer, more animated, and richer in ideas.

It seems to him that he lives and floats in a more radiant and blissful space. He moves on lightly as a friend led arm in arm by another friend, and all this culminates in thy receiving from me a letter. He who writes considers himself free, and he is indeed so. No compulsion is felt by, or weighs over him—he is free, as are free two friends going arm in arm, yet mutually leading each other.

Thou must feel, however, that *my* spirit is inter-related with thine, since thou assimilatest that which I tell thee; thou comprehendest my innermost thoughts. For this once, enough. The day on which I dictated for thee this letter is called by you on earth—15, ix, 1798.

(To be continued.)

EDITOR'S NOTE.—*We are sorry to see that in this case, as invariably as in almost all such cases of "Spirit-writing", the latter is so far inferior to what the "medium", if at all intellectual, might write himself. Those who read Lavater's works, and are acquainted with his keen intellect and the beauty of his style, will feel surprised that he should send such a meagre "Spirit" production to a highly intellectual Princess—as food for religious thought! The several letters from the venerable MAKARIOZENAGATH—as the "Spirit" signs his other epistles—are, however, more in consonance with Lavater's style, religious gush notwithstanding.*

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\* The "Spirit" is hardly of the modest class. The style of his letters is that of Lavater himself; and we have little doubt but they were written by him in trance condition, unknown to himself. [Trans.]

## Correspondence.

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### MISTAKEN NOTIONS ON THE "SECRET DOCTRINE".

Ever since the publication of the *Secret Doctrine* Students of Theosophy (outside the inner ring of Occult Sciences) have complained that the teachings contained in the work do not satisfy them. One, mentioning the lengthy and rabid abuse of it by an old, though really insignificant, if brutal, enemy, takes me to task for leaving a door open to such criticism by taking too little into account modern science and modern thought (!); another complains that my explanations are not complete; thus, he says:—

"For the last ten years, I have been a close reader of theosophical literature. I have read and re-read the *Secret Doctrine* and collated passages, and nothing is more disheartening than to find some of the best explanations on Occult points, just as they begin to grow a little lucid, marred by a reference to some exoteric philosophy or religion, which breaks up the train of reasoning and leaves the explanation unfinished. . . . We can understand parts, but we cannot get a succinct idea, particularly of the teachings as to Parabrahm (the Absolute) the 1st and 2nd Logos, Spirit, Matter, Fohat, etc., etc."

This is the direct and natural result of the very mistaken notion that the work I have called the "Secret Doctrine" had ever been intended by me to dovetail with modern Science, or to explain "occult points". I was and still am more concerned with *facts* than with scientific hypotheses. My chief and only object was to bring into prominence that the basic and fundamental principles of every exoteric religion and philosophy, old or new, were from first to last but the echoes of the primeval "Wisdom Religion". I sought to show that the TREE OF KNOWLEDGE, like Truth itself, was *One*; and that, however differing in form and color, the foliage of the twigs, the trunk and its main branches were still those of the same old Tree, in the shadow of which had developed and grown the (now) esoteric religious philosophy of the races that preceded our present mankind on earth.

This object, I believe I have carried out as far as it could be carried, in the first two volumes of the *Secret Doctrine*. It was not the occult philosophy of the esoteric teachings that I undertook to explain to the world at large, for then the qualification of "Secret" would have become like the *secret* of "Polichinelle" shouted in the manner of a stage *a parte*; but simply to give *that which could be given out*, and to parallel it with the beliefs and dogmas of the past and present nations, thus showing the original source of the latter and how disfigured they had become. If my work is, at this day of materialistic assumptions and universal iconoclasm, too premature for the masses of the profane—so much the worse for those masses. But it was not too premature for the earnest students of theosophy—except those,

perhaps, who had hoped that a treatise on such intricate correspondences as exist between the religions and philosophies of the almost forgotten Past, and those of the modern day, could be as simple as a shilling "shocker" from a railway stall. Even one system of philosophy at a time, whether that of Kant or of Herbert Spencer, of Spinoza or of Hartmann, requires more than a study of several years. Does it not therefore, stand to reason that a work which compares several dozens of philosophies and over half-a-dozen of world-religions, a work which has to unveil the roots with the greatest precautions, as it can only *hint* at the secret blossoms here and there—cannot be comprehended at a first reading, nor even after several, unless the reader elaborates for himself a system for it? That this can be done and *is* done is shown by the "Two Students of the E. S." They are now synthesizing the "Secret Doctrine", and they do it in the most lucid and comprehensive way, in this magazine. No more than any one else have they understood that work immediately after reading it. But they went to work in dead earnest. They indexed it for themselves, classifying the contents in two portions—the *exoteric* and the *esoteric*; and having achieved this preliminary labor, they now present the former portion to the readers at large, while storing the latter for their own practical instruction and benefit. Why should not every earnest theosophist do the same?

There are several ways of acquiring knowledge: (a) by accepting blindly the dicta of the church or modern science; (b) by rejecting both and starting to find the truth for oneself. The first method is easy and leads to social respectability and the praise of men; the other is difficult and requires more than ordinary devotion to truth, a disregard for direct personal benefits and an unwavering perseverance. Thus it was in the days of old and so it is now, except perhaps, that such devotion to truth has been more rare in our own day than it was of yore. Indeed, the modern Eastern student's unwillingness to think for himself is now as great as Western exactions and criticism of other people's thoughts.

He demands and expects that his "Path" shall be engineered with all the selfish craft of modern comfort, macadamized, laid out with swift railways and telegraphs, and even telescopes, through which he may, while sitting at his ease, survey the works of other people; and while criticising them, look out for the easiest, in order to play at the Occultist and Amateur Student of Theosophy. The real "Path" to esoteric knowledge is very different. Its entrance is overgrown with the brambles of neglect, the travesties of truth during long ages block the way, and it is obscured by the proud contempt of self-sufficiency and with every verity distorted out of all focus. To push over the threshold alone, demands an incessant, often unrequited labor of years, and once on the other side of the entrance, the weary pilgrim has to toil up on foot, for the narrow way leads to forbidding mountain heights, unmeasured and unknown, save to those who have reached the cloud-capped summit before. Thus must he mount, step by step, having to conquer every inch of ground before him by his own exertions; moving onward, guided by strange land marks the nature of which he can ascertain only by deciphering the weather-beaten, half-

defaced inscriptions as he treads along, for woe to him, if, instead of studying them, he sits by coolly pronouncing them "indecipherable". The "Doctrine of the Eye" is *maya*; that of the "Heart" alone, can make of him an elect.

Is it to be wondered that so few reach the goal, that so many are called, but so few are chosen? Is not the reason for this explained in three lines on page 27 of the "Voice of the Silence"? These say that while "The first repeat in pride 'Behold, I know', the last, they who in humbleness have garnered, low confess, 'thus have I heard'"; and hence, become the only "chosen".

H. P. BLAVATSKY.

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#### CAPITAL PUNISHMENT.

Having read with much interest in "Theosophical Siftings" the article by Dr. Franz Hartmann on "Capital Punishment", I venture to ask your opinion on the subject. I have long been sure that it is both useless and wrong to put murderers to death—convinced by the same reasons which Dr. Hartmann puts so cogently. Moreover, I have often maintained that since two wrongs do not make a right, matters cannot be mended by killing the man who has taken the life of another. Hence I feel that should I be called to serve on a jury in such a trial, I must either declare my views at the outset, which might result in the choice of a "hanging" jurymen in my place, or serve with the intention of not convicting the accused of wilful murder, no matter how guilty he might be proved. If that course were only to result in keeping the criminal in custody for the rest of his natural life, my conscience would be clear; but, as it might easily set him again at liberty, I feel in a dilemma. Will you kindly say in your next issue what your opinion is, and help perhaps more than one.

PUZZLED STUDENT.

(We are equally with yourself opposed to capital punishment, so that your difficulty becomes our own. In the first place the "head" only of the jurymen has to decide whether or not the accused has committed murder, and this is all the so-called "law" requires of him. Practically, however, since the jurymen has, or ought to have, a "heart", the law neglects an important factor in the problem, for if it punishes murder with death, the jurymen, in deciding for a verdict of guilty, of necessity becomes an accessory in a fresh murder. But the "heart" of the people is beginning to protest against this "eye for an eye" code and is refusing to render evil for evil. Capital punishment is nothing but a relic of Jewish barbarity. So that we are of opinion that this feeling should be fostered by open protest on every occasion, and by a refusal to participate in such half-human proceedings. The true physician cures the disease, and does not kill his patient. But we are afraid that the murder-doctors are in the majority for the moment, so that we can only *protest*. [EDS.]

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#### SEVEN EARED WHEAT.

Mr. Gardner's letter is the first piece of real evidence we have respecting the mummy wheat, which some time ago occupied the attention of botanists. The whole subject has been thrashed out, and in fact, is thus described in the most popular encyclopædia at my disposal: "No good evidence of its origin has been adduced; in fact it is as good as proved to be impossible; and the same variety

has long been in general cultivation in Egypt and neighboring countries. The spike is not compound, a distinguishing character by which it is readily known, but which is not altogether permanent."—*Chambers' Encyclopædia*, vi. 608.

The interesting part of the matter is the number of ears of the wheat in Pharaoh's dream (Genesis xli, 5); the features are exactly those which we may expect to find in Egypt. The corn is exactly of the ordinary Egyptian sort, in which six ears are always beneath one—the one central ear. If any other sort of wheat had been described, it would indeed have been a miracle. The wheat described is the ordinary wheat of Egypt; even a mighty king like Pharaoh could have scarcely been able to dream of wheat he was never likely to have seen. The *shebbolim* שבליים of Pharaoh's dream must not be confused with the *alummem* אלמים sheaves or bundles of Genesis xxxvii, 5. The story gets spoilt by being decanted into the language of the British ploughman.

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

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#### CRUELTY TO ANIMALS.

Can any explanation be given, compatible with justice, as to why animals should suffer such terrible agonies as in a recent fire in the South of England, which destroyed some stables with sixteen horses? Such incidents are not uncommon. These poor creatures have none of the consolation arising from the powerful instinct possessing almost all human beings, with regard to the temporary nature of, and also the *surviving* torture and destruction, and therefore suffer the more acutely, their consciousness being centred in the present moment. I have read allusions to this subject, but in no case has any clear and intelligible explanation been given, compatible with that justice which is the corner-stone of Theosophy. Transmigration is rejected, and even if it were true, it would not furnish a valid reason why creatures deprived of higher principles should thus suffer, since responsibility ceases with such a severance. And on the other hand, if we once admit the possibility of useless or *undeserved* suffering, we open the door to what would undermine the philosophic views of Karma so gladly accepted by thinking persons who have been saddened by realising the varied vicissitudes of life, and the tragic fate of countless human beings, year after year. *Why should a harmless creature be burnt alive, or vivisected?* Whatever light, in the plainest language, can be thrown on the mystery of pain in the animal world, would be thankfully accepted by many, as well as by

ENQUIRER.

(Animals do not suffer so keenly as human beings, and do not remember suffering, unless reminded by the sight of the instruments of their pain, as for instance when a thrashed dog sees a whip. Animals again are almost immediately reincarnated in higher animal organisms. *Suffering*, moreover, *is the cause of knowledge*, so that the incarnating entity gains experience, although the organism is tortured to death. Again physical suffering is on the lowest and most Mayavic plane, so that the animals although often suffering tortures physically, are free from the deeper miseries, with which sometimes man, even supposing him in perfect health and in the midst of luxury, is crucified unceasingly. Indeed, when reflecting on such problems and on the awful horrors of vivisection, we may sometimes be inclined to feel more sorrow for the vivisector than for his pain-racked victim, for the awful pangs of remorse that sooner or later will seize on the former, will outweigh a thousand times the comparatively momentary pain of the poor dumb sufferers.—[E.Ds.].)



## Reviews.

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HERE are several useful lessons which may be gathered from "A Lover of the Beautiful".\* One of these is that he who is bent upon becoming a philosopher in the true sense of the word should not marry; his great pursuit should be to him his only love, and its law, as revealed to him, his only field of activity.

Another lesson is, that we cannot take in hand another nature, and train and mould it to our own ideal. Each nature being, from the standpoint of many of the readers of *Lucifer*, the outcome of the complicated moulding and kneading of untold ages of experiences, pleasures, and sufferings, it cannot in our short lifetime entirely change its characteristics.

The heroine of this tale, nurtured and trained upon love, marries, as it were through misconception, a man of middle age, a philosopher and idealist, who hopes to raise her to his own great altitudes, which to her seem utterly cold-blooded and lifeless; from this standpoint he marries her, and he fails disastrously.

But the story must be read in order to be comprehended. It is more useful for what it suggests than what it works out. It is quite possible the writer did not intend the lessons we gather, but the story being a possible and a natural one, these are the two most prominent lessons we have gleaned from it. It is to be especially recommended to the young; to those who, bent upon a lifelong pursuit of divine philosophy, may thus save themselves from the pursuit of various false ideals. "S".

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Once more we welcome a volume from the pen of the gifted author of "Light through the Crannies" and once again we may congratulate the public, and Mrs. Emily E. Reader, on good work well and gracefully performed.

In "Echoes of Thought"\* we have a volume of pretty poems, and a most happily chosen title, for the "Echoes" remind us of a fair and peaceful valley with the bright sunlight dancing over its fruitful fields, and the pure breezes of heaven making all glad within; while by the "Thoughts" we are drawn to lift our eyes upwards and contemplate the grandeur and sublimity of the towering mountains, which have given the "echoes" birth.

Where so many charming verses greet us it is difficult to single out any for especial notice, but perhaps from *De Profundis* may best be gathered the key note of the whole:—

" Out of darkness into sunlight,  
 All untrammelled, glad, and free  
 I have passed from mystic twilight  
 Into glorious certainty.  
 I have cast earth's doubts behind me,  
 As the swaddling clothes of youth,  
 And I walk with nought to bind me  
 In an atmosphere of Truth."

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\* "A Lover of the Beautiful". By Lady Carmarthen. Mac Millan and Co.

“A Voice from Hades” will be a great favorite with lovers of truth profound wedded to musical rhyme. Space forbids more than the quotation of the closing verse of this elegant little poem :—

“Oh! soul, wilt thou listen? 'Tis not for thee,  
This cadence of woe and misery;  
For thou art beyond and above the height,  
Where is hope, where is life, and joy and light.  
In a haven of rest, shalt thou find thy part,  
And be wed to the soul, poor human heart.”

Echoes of Thought from Baby-land will be not the least welcome portion of the tasteful volume of which it forms a part, and the slightly comic touches will call up many a smile upon the lips of tender mothers.

“The Pilgrims”, by Mr. Charles Fox, is best described by the words on the title page as “An Allegory of the Soul, a Progress from the Earthly to the Heavenly State” conveyed in slightly veiled satire on the common life of average humanity and the institutions of civilisation. Current religions, and the churches connected therewith, are the special targets for Mr. Fox's shafts of ridicule. From the Preface and closing words of this book, we see that its author at least, means well. X.

#### THE BIOLOGY OF DAILY LIFE. •

THE somewhat modest title of this unpretending-looking volume, containing little over one hundred pages, gives not the smallest indication of the series of startling shocks which await our unprepared minds as we carefully follow the author's able presentation of his subject. Shocks, that is, if we have hitherto taken for granted that our doctors are our best friends, their science unimpeachable, and the familiar “druggist's” shop a *necessary* accompaniment of our present daily and social life.

For we rise from reading Mr. Nevill's work with the bewildering conviction that, *granting* his hypotheses—an attempt to give a few of which, will be made—to be correct, the conclusions he draws therefrom, if practically carried out, will lead in due course, to a complete revolution of medical science, and an almost total disappearance of chemists' shops—nay, even to that of the medical *profession* itself as it now stands constituted! Granting that these statements appear extravagant and even ridiculous, we maintain, nevertheless, that a careful study of Mr. Nevill's work will go far to convince every unprejudiced mind that there is indeed no escape from the deductions to be drawn from his arguments—if they are based upon careful and correct experiment and investigation.

As, however, it is almost impossible within the limits of a short review, to do anything like full justice to the subject matter of this clear and well-written text-book on the Science of Health, we will endeavor briefly to present—in due order—a few of the hypotheses given by Mr. Nevill, commending to all who would judge of its merits fairly and fully for themselves a careful study of his work; therein they will find facts and arguments marshalled with singular ability and judgment, inasmuch as Mr. Nevill lays many of our best known biologists and chemists under contribution; Herbert Spencer, Huxley, Klein, and Koch being the first names out of many others that occur to us, whose works are quoted from by the author. Mr. Nevill clears the way for the understanding of the line of argument he adopts, by

\* “The Biology of Daily Life.” By John Henry Napper Nevill, M.A., sometime a Student of Medicine in Trinity College, the Royal College of Surgeons, and the Meath Hospital, Dublin. London: Kegan Paul, Trench, Trübner, and Co. (Limited).

giving some passages from Herbert Spencer's "Synthetic Philosophy" on the scope of Biology. This, he says, he does for two reasons:—

1. "To present the reader with the fullest and clearest explanation obtainable, of the meaning of the words 'Biology' and 'Biological'."
2. "To show what are those principles or conclusions of this science, which Herbert Spencer takes as fundamental or axiomatic, in constructing his system."

And, he further gives, as the cause which led him, in the first instance, to the writing of his book, the following:—

"Last March, a German professor of Chemistry wrote to me from a town in Saxony, asking for an 'exhaustive and impartial' account of the system of Mr. Joseph Wallace. This set me to try and explain so far as I could (keeping carefully to the outside of the system itself) the connexion between Wallace's discoveries, and generally accepted scientific teaching in Chemistry and Biology."

Here we have, of course, the "motif" of the work undertaken by Mr. Nevill. He commences with a short chapter upon "The Law of Interchange", a term he gives to the mutual dependence of the three kingdoms—animal, vegetable, and mineral; an acknowledged portion of which law he declares to be, that "*Animals draw directly or indirectly their whole sustenance from the organized matter which plants have elaborated*". This theory he very ably discusses for several pages, demonstrating at the same time the fallacy—so common in medical works—of treating biological processes from the standpoint of chemistry, and pointing out that the very existence of an organism depending, as it does, upon its power of assimilation, it necessarily follows that a distinction, based upon marked difference in the *mode* of assimilation *must* be a most important distinction. Such is, in fact, the distinction between the vegetable and animal organisms described by Mr. Nevill in his chapter on the "Law of Interchange". The corollary of all this being, to quote his own words, that:—

"No substance can be received into the animal body, as a portion of its true structure, if presented to that body in an unorganised state; and, further, the more closely the food (as candidate for assimilation into the animal organism) can be presented to that animal organism in the exact state of organisation in which it existed in the vegetable structure, the more fully will the law of interchange be fulfilled." Again, "all chemical processes", he says, "disorganise the tissues of plants or animals"; and the following will be found most significant, in this connection; "If we attend to the full meaning of the teachings of eminent writers on medical jurisprudence, to the medical evidence in trials for poisoning, as well as to the experience of the vast army of medical practitioners, in any standard summary, we shall find a complete agreement upon *one point*. We may express this in the short maxim, ALL MEDICINES ARE DRUGS; or, more accurately, *all the mineral and most of the vegetable medicines in common use are veritable drugs, i.e., they do not pass entirely out of the system.*"

This theory is elaborated in Chap. iii. where Mr. Nevill deals fully with the drug question, and is occupied principally in pointing out the difference between "a true medicine" and a "drug". He says further:—

"All drugging is detrimental in two ways": "*First*, it puts foreign, and therefore disease-producing material, into the texture of the body; and by so doing it also, *secondly*, strikes at the most fundamental law of organic life, viz., the law of *continuous change*. This law may be expressed thus: *The existence of any organism depends upon its being able to maintain a process of change, in continuous adjustment with its surroundings.* (See Herbert Spencer and other writers on Biology, *passim*.) Drugs are essentially *intractable*, and do not lend themselves to a process of change. In their mildest and least harmful forms, they obstruct and dam the river of the water of physical life. But this is at the best. No language can convey an adequate notion of the miseries which drugs (whether introduced under the guise of food, drink, or medicine) have brought upon mankind."

This, it must be admitted, is strong language, but, *if justified and borne out by facts*

—hardly, we should be inclined to say, strong enough. In Chap. iv, the “germ” theory is dealt with in a masterly manner, the general tenor of the arguments being that the much-maligned Bacteria are not the *causes*, but the *concomitants* of death; that they play the same part as the vultures, which, from their presence around a corpse so immediately after death, might suggest that they had killed the animal they were devouring. A discussion on red and white corpuscles and on Huxley’s “protoplasm theory” follows; and then, having demolished the theories of others Mr. Nevill proceeds to construct his own. In Chap. vii, we find an account of “the origin of diseases” and a four-fold classification of them as adopted by Mr. Wallace; of these we give merely the headings.

“*First Form.*—Simple inflammatory form, a ‘fermentation’ caused by leucocytes.

“*Second Form.*—The same (first form) complicated by drugging, or any hindrance to Nature’s efforts at expulsion, thereby compelling a reabsorption.

“*Third Form.*—The same (first form) complicated by stimulants of the Fusel oil type

“*Fourth Form.*—The gouty habit.”

Mr. Nevill then concludes his remarkable little book with these most significant words:—

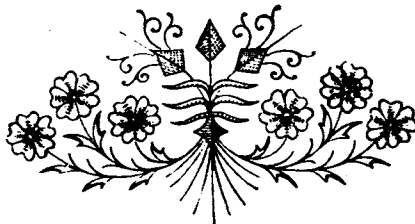
“ . . . How much of that strange restlessness, combined with a still more strange narrowness, and even crampedness of mind—like the fixed unfixeness of a monomaniac’s ideas, which characterizes so much of what passes for scientific speculation—may be very easily explained as due to drugged brains. . . . The general truth, that a drugged organism cannot heal itself, has been taught us, in the fact, acknowledged by every honest medical man, that *no truly organic disease is curable.*

“But have we not had more than enough of that wretched lesson? Cannot we now turn to the converse truth, that *no limit can be set to the curability of disease—organic as well as functional—in an undrugged and rightly-fed body?*

“To this fact I can testify, from my own observation and practice. But once the fact is fully grasped, and when the study of these general truths, as illustrated throughout the living world, has woven into the conceptions of things, then we shall realize something of the enormous mischiefs which the disregard of nature’s clear teaching has caused, and (happier and more useful result) the limitless advantages of attending to this teaching.”

We most heartily concur with Mr. Nevill in wishing that this happy state of things may speedily come about. Any system that will help us towards a return to simpler diet, and healthier modes of life—“pure living and high thinking”—cannot but meet with a careful attention and study, at the hands of all true Theosophists.

A. C.



## Theosophical Activities.

### THE EAST.

THE President has issued a memorandum calling attention to the success which is attending the propaganda of Theosophy, and announcing a course of weekly lectures to be delivered at Adyar on Saturdays. E. Douglas Fawcett is to give a course of nine fortnightly lectures on "The Problem of the Universe in relation to Modern Thought", reviewing the Western system of philosophy, investigating the genesis and evolution of the human mind, and showing the bearing of Theosophical teaching on these vast questions. The platform will be occupied on the alternate Saturdays by Dr. J. Bowles Daly, Mr. Richard Harte, and Colonel Olcott.

*The General Council Meeting* of the Theosophical Society at Adyar, Madras, which was fixed for May, 1890, has been postponed to December, the delegates from the Northern and Eastern Sections being unable to travel on account of the excessive heat in India, which is said to be exceptionally severe.

In referring to the Wesak festival, which has become a Government holiday through the energy of the Theosophical Society, for "on the full moon day of the month of Wesak (May 3rd) 2,434 years ago was born Prince Siddhartha, Maya's Son, the Buddha of the present Kalpa"—the editor of the *Buddhist*, while reviewing the past year, says:

"The past year has been one of great encouragement. Ten new branches of the Theosophical Society have been formed and incorporated. Several schools have been opened for Buddhist boys. The Women's Educational Society have opened three schools; the numbers of members have increased to 1,800. The noble order of the Sangha have displayed greater energy and activity in joining with our Society in the work of strengthening the people in their ancient philosophy. Buddhist officials under Government, holding the high native ranks of Mudaliyar and Ratamahatmaya, have been bolder in coming forward and working openly and honestly for the cause of their ancient religion. The noble example of strict impartiality set by the Governor of this Island, though it has aroused the indignation of Christians, has enabled the subjects of this land to profess their national creed without fear of persecution. The missionary spirit is being roused throughout the country—and a closer spiritual union is spreading among the nations who accept the Dharma of Buddha as the guide of their life to Nirvana."

Out of the many notices of the Branches in Ceylon and their activity, perhaps it will be interesting to select the following:

"The Moggaliputta Theosophical Society, Dikwella, is doing good work. They opened a Boys' School on the 23rd of March last. In commemoration whereof they gave alms to the poor, fed the Buddhist Bikshus, and three days were spent in doing good work. The 1st day's almsgiving was in memory of our late beloved brother Powell; the 2nd day's was in commemoration of the Theosophical Society; and the 3rd was the people's day."

### ENGLAND.

We are glad to be able to report great progress with our Head Quarters, for we determined not to await the completion of the necessary sum ere commencing operations. The large room which will be utilised as a reading-room, and, on

Thursdays, for the meetings of the Blavatsky Lodge, is finished, and now only needs its furniture. For that it will have to wait a little, for we do not intend to run into debt, and all the necessary building must be done before we begin furnishing. In this way the shells will all be complete and paid for, and the rest must be done as funds permit.

The room which is being built for the work of the Esoteric section is almost complete; this is being made to open out of H. P. Blavatsky's study, so that the Head of the Section may have the work done there under her immediate supervision. What was the double dining-room of the house is now the study and library of H. P. Blavatsky, while the old drawing-room is being divided into drawing-room and secretaries' writing-room. In this way every inch of space is being utilised. Each member of the staff has a private room—though some are rather small—furnished to serve as bedroom and workroom.

It is hoped that residence at Head Quarters may be possible by the middle of July, and all are looking forward to this concentration of work as of the greatest help to the cause. At present so much time is lost in travelling from one place to another, but in future all the regular staff will be within touch of each other, and of their head.

We are hoping that sufficient funds will quickly be sent in, so that we may bring the work to a conclusion. Some Theosophists have helped most liberally, but a large number have done absolutely nothing, and that is not as it should be. Within the next few weeks the necessary fund ought to be completed, and will be completed if each member feels his or her duty as the few have felt, and discharged, theirs.

After the middle of July all correspondence addressed to Mme. Blavatsky, or to any member of the staff, must be directed to 19 Avenue Road, Regent's Park, London, N.W.

The Theosophical Publication Society is cosmopolitan in its constitution, and international in its field of action. It was originally formed in 1888, (under the name of the T. P. S.) for the purpose of supplying those who were already students of Theosophy and the occult sciences, with literature on these subjects in a cheap and available form, and at the same time awakening the general public to a sense of the absorbing interest and immense importance of Theosophy. With this double purpose in view, the Theosophical Publication Society has issued from time to time, and as frequently as possible, original essays explanatory of Theosophy, as well as reprints of articles of value buried in the back numbers of magazines. In the year 1889, the second volume of the Theosophical Publication Society took the name of the "Theosophical Siftings", and in June of the same year a lending library was formed for the use and benefit of the subscribers to the said journal. Now, in 1890, the number of books in this lending library have augmented to 254 volumes, amongst them being many rare and valuable works on Theosophy and Occultism. Catalogues are sent post free to any address on receipt of 1d. stamp, on application to Countess Constance Wachtmeister, Manager of the Theosophical Publication Society,

*Brighton.*—Mr. Kingsland's work during the past few weeks has resulted in the formation of a new Branch of the Society in this town. The inaugural meeting was held on Sunday the 1st June, when it was decided to call the new Branch "The Brighton Lodge of the Theosophical Society". Mr. Edward Ellis, M.A. was elected President, and Mr. W. Siebenhaar, Secretary and Treasurer. The rules of the new Lodge were then considered and passed, being substantially the same as those adopted by the Blavatsky and other Lodges. Mr. Kingsland, in presenting the Charter of Incorporation on behalf of the Council of the Theosophical Society, referred to the early history of the Society and its small beginnings in

1875, and to its subsequent growth and progress as being far more extensive than that which had been originally contemplated by the founders. This he attributed to the wide and varied interests which are included in the principles of Theosophy, so that whether a man is attracted by one aspect of the subject or another, whether he study it from a scientific point of view, or from a philosophical, or metaphysical standpoint, or from its relation to social problems or to religion, he cannot fail to find an answer to many problems which he has hitherto perhaps regarded as insoluble; presenting as it does a rational view of human life and progress, and collecting under one system all the isolated and apparently contradictory phases of human experience and evolution. Subsequently it was arranged to form a lending library for the use of members of the Lodge, and of others who might be interested in the subject, and to hold meetings of the Lodge on the first Sunday of each month to study and discuss the "Key to Theosophy."

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IRELAND.

*Dublin Lodge.*—It is curious for an observer to note the effect that the present disturbance in religious thought has upon the little country once known as the "Isle of Saints". Curious, inasmuch as no nation in the world is at once so religious, so mystical, so intelligent, or so superstitious; endowed withal with a reckless "trust in God" that finds its expression in every sort of wildness, of idea and act, so long as all are of the same creed, the Devil, the Priest, and the Virgin, are found to be equally subjects for humor; but let an Irishman once believe that you seriously discredit the traditions of his Religion, and on that score at least, you can get no more fun out of him. The sappers and miners of the Theosophical Society—Spiritualism and Materialism—have left their mark here as in all other countries, though in a far less degree; and the effect has been amongst the masses, only to tighten the knot of their own religion; and, while generally it has been the habit to start "making one's sowl" about the age of forty, many seeing their brothers and sisters slipping away from the truth, have become religious devotees long before the time had arrived for them to turn their attention to "spiritual matters". Hence, Freedom's pioneers in this land have perhaps somewhat helped bigotry; but anything which will make persons think of their "sowl" is deserving of praise. It will be readily understood, therefore, that the Theosophical Society here has to work upon somewhat delicate grounds; but bit by bit our Lodge is gaining more and more standing room. With the educated classes, the very novelty of a place in Dublin where persons can meet to discuss matters religious, philosophic, and scientific, with absolute freedom and each from his own standpoint, is attracting like magic. Some attend for the purpose of saving (because worth saving) the "set of liberal but benighted young persons" whilst others assist us because they consider that such tolerance and liberal-mindedness is worthy of support. Amongst a nation of orators, it is needless to say that there is little lack of rhetorical ability. At our public meetings speech after speech follow in brilliant succession, and the flow of discussion is often sustained until a late hour. There is seldom now a smaller attendance than forty-five persons; the last meeting numbered fifty, and we anticipate between sixty and seventy people next night, (June 4th), the last of the session, when a debate will be held on "Theosophy and Socialism", to be opened by a paper on the subject by Mr. E. A. Neale. Our Lodge will then close its public meetings until the 1st of October, when it will re-open with a conversazione, to which all visitors who have favored us with their attendance during the past session will be invited. The midsummer general meeting will be held toward the end of June, and at this, the sections into which the lodge divided itself for study this session, viz, "Secret Doctrine", "Socialism",

"Hypnotism", "Positivism" will present their reports. Among the well-to-do classes, Theosophy is becoming more and more known and talked about. No doubt many fear to even allow themselves to think about such heretical doctrines, but these are persons who, if their intellect once asserted itself would outshine all in their work for the cause. Some time must yet elapse ere Roman Catholicism amongst the masses can be uprooted; but when the time *does* come, the Theosophical Society will have a band of workers now undreamed of.—CLAUDE F. WRIGHT, Sec.

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A M E R I C A .

Our brother, W. Q. Judge, is organising a system by which valuable and interesting papers, read at a Branch meeting, may be circulated among the other Branches, "particularly among those weak in membership or in capacity for originating discussion". "He believes that the result of an organised and regular system of circulation will be three-fold: 1st, to greatly extend the range of the best and newest Theosophical thought; 2nd, to supply weak Branches with interesting matter for instruction and debate; 3rd, to promote the attractiveness in Branch meetings which will make them sought by intelligent outsiders, thus giving the Branches a status in their communities, and tending to increase both their growth and influence. Having secured the consent of the Executive Committee to the plan, he now proposes to print from time to time on the Aryan press a selected paper, and mail a copy to each Branch. The number of papers issued, will depend upon the amount of attention he and his aids can spare from the constantly-increasing work of the office, and also upon the funds placed at his disposal by the Branches and individuals. While no certain periodicity can be pledged, it is thought that a bi-weekly issue will prove practicable."

Mrs. Annie Wolf, President of the Krishna Branch of the Theosophical Society, in Philadelphia, is reported in the *Oakland Daily Evening Tribune* as being "a voluminous writer on Theosophical and Metaphysical topics, and is a very pleasing speaker". She gave a successful lecture on the "Ethics of Theosophy" a short time ago, and pleaded for earnestness and practical work. Mrs. Wolf is at present in England.

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*The Theosophical Convention held in Chicago, April, 1890.*

The Convention was called to order in the Assembly room of Palmer House, Chicago, at 10.30, April 27th, by William Q. Judge as General Secretary. Dr. J. D. Buck was elected, temporary chairman, and Elliott B. Page, Assistant Secretary. On a ballot Dr. Buck was elected permanent chairman of the Convention. The delegates and proxies were received. All Theosophical Branches in the United States were represented except two. Many members were present from distant parts of the country who were not delegates to the Convention. They showed the greatest interest in the matter, and many of them were new members taken into the Society since the last Convention. One of the delegates, Dr. Anderson, came especially for the Convention all the way from California, others arrived from Wisconsin, and still others from so far south as Kansas City. Brother A. B. Griggs, President of the Boston Theosophical Society, brought with him the new Branch pamphlet, which is an excellent model for Branches to use. It contains the *Epitome of Theosophy*. A copy was given to each person present, and was read with interest. Brother Bertram Keightley was received as delegate from England and representative of H. P. Blavatsky. The General Secretary then read his Report, which was accepted; and he then read communications to the Convention from the following foreign Branches and Sections: Great Britain, Russia, Greece, Switzerland, Spain, Belgium, Ireland, Liverpool, and West of England.



In the afternoon, a very large and intelligent audience was present, completely filling the room. Dr. Buck read his address, in which he showed that the world had never done anything for Theosophy, but that the latter, being the manifestation of divinity in man, and thus at the bottom of all the great world religions, had done everything for the world.

A communication was then read from H. P. Blavatsky by Brother B. Keightley, who was received with enthusiastic applause. In this letter, she reviewed the work done, and the progress made by the Theosophical Society in India, England and America. Concluding this congratulatory review, she continued: "What of the coming year? and first a word of warning. As the preparation for the new cycle proceeds, as the forerunners of the new sub-race make their appearance on the American continent, the latent psychic and occult powers in man are beginning to germinate and grow. Hence the rapid spread of such movements as Christian Science, Mind Cure, Metaphysical Healing, Spiritual Healing, and so forth. All these movements represent nothing but different phases of the exercise of those growing powers, as yet misunderstood, and, therefore, but too often ignorantly misused. Understand, once for all, that there is nothing 'spiritual' or 'divine' in any of these manifestations. The cures effected by them are due simply to the unconscious exercise of occult power on the lower planes of nature, usually of Prana—or life-currents". Continuing, the letter asserted that the claim that these cures are effected by a healing process to the mind, means simply conscious or unconscious interference with the free mental action of the person treated, and that this is simply "Black Magic". After dilating upon the dangers in this direction, the letter refers to modern movements. Thus she writes; "The Nationalist movement is applied Theosophy". In conclusion she said; "What I said last year remains true to-day, that is, that ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the ethics sink into and take hold of the real man—the re-incarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Re-incarnation, and teach, practice, and promulgate that system of life and thought which alone can save the coming races. Do not work merely for the Theosophical Society, but through it for humanity. May Theosophy grow more and more a living power in the lives of each one of our members, and may the coming year be yet more full of good work and healthy progress than the one just closing, is the wish of your humble co-worker and fellow-member."

Mrs. M. M. Phelon of the Ramayana Theosophical Society, Chicago, then read a paper entitled "The Narrow Path". Dr. Buck then asked that Mr. Judge speak on Karma and Re-incarnation, and, the audience calling for him, he explained them at length.

In the evening, about 150 of the delegates and members re-assembled, and proceedings began by an excellent paper from Dr. Anderson, of San Francisco, entitled "Materialism, Agnosticism, and Theosophy". Brother A. B. Griggs, moved the following resolutions, which were carried unanimously:—

*Resolved.* That this Convention deploras the absence, as it does the late severe sickness, of Madame H. P. Blavatsky, but needs no assurance that her thought is, and ever will be, with the cause of Theosophy and its workers in America.

*Resolved.* That this Convention desires to express its allegiance and earnest loyalty to her as benefactor and guide, and recognises that through her efforts has come to it, and to the world, one of the mightiest impulses towards truth that have ever transformed despair into aspiration and hope.

*Resolved.* That the substance of these resolutions be at once cabled to Madame Blavatsky by the general secretary.

Brother B. Keightley then read a paper upon "Practical Theosophy in Daily Life", particularly intended for members. He thought it was commonly believed that Theosophy is unpractical and hazy, too addicted to metaphysics and useless speculation: urged that all who desire to become real Theosophists begin by realising it on the inner planes of being, Karma being kept in view, and then in dealings with others; advocated organised co-operation, and illustrated it in cases of Branch members and those at large; warmly endorsed the Tract Mailing Scheme; urged support to Theosophical magazines, now published at a loss; mentioned that sixty per cent of the subscribers to *Lucifer* were non-Theosophists, and argued that seeing a magazine in a branch library is not a substitute for personal support of it, nor gives chance for close study; advised effort and unselfish work by Branches as such; favored open meetings; set forth the duty of Theosophical instruction to children, and made clear their Karmic claim to it.

After the adjournment at nine o'clock, about fifty members met in the private rooms of the Palmer House for interchange of views and facts. There were also meetings of the Esoteric Section at different times, and much earnestness was shown.

On the second day the delegates reassembled at 9.45. Dr. Buck took the chair. The Chairman read a paper on the "Pursuit of Pleasure". The following papers were then read by title, there not being time to read them in full: "Self is the Lord of Self", from California; "Theosophy, a Promoter of Altruism", by Mary B. Horton; "Re-incarnation", by Ch. L. H. Michelsen; "Hints to students of Theosophy", by Dr. T. Docking; and "What think ye of Christ?" by Elizabeth A. Kingsbury. All of the General Secretary's recommendations were then adopted, except that one suspending the initiation ceremony, and that was laid on the table until next Convention. A committee to submit amendments to the Constitution was appointed; being William Q. Judge, R. A. Parker, and A. B. Griggs. A vote of confidence in H. P. Blavatsky, Colonel Olcott, and William Q. Judge was then passed, and also a vote of thanks to Alexander Fullerton for his services. Brother Griggs then presented the new pamphlet of the Boston Theosophical Society which had been circulated in the Convention. Short addresses were given by Drs. Phelon, La Pierre, and Buck. The Convention then went into Executive Session, and elected the following members of Council for a year: General A. Doubleday, Elliott B. Page, Mrs. S. A. Harris, Judge O'Rourke, Allen Griffiths, R. A. Parker, Mrs. Phelon, W. S. Wing, Donald Nicholson, Lillie A. Long, Alexander Fullerton, John M. Wheeler, Dr. R. J. Nunn, George M. Stearns, A. O. Robinson, George E. Wright, Dr. Buck, John H. Scotford, Dr. Ammi Brown, W. Throckmorton, Dr. Q. J. Winsor, Louise A. Off, Mrs. Brainard, Mrs. Wyman, and Mrs. Gestefeld. On motion the Assistant Secretary cast the vote of the Convention for William Q. Judge as General Secretary and Treasurer. The new Executive Committee elected is, A. Fullerton, E. A. Neresheimer, Dr. Buck, A. B. Griggs, Dr. La Pierre, and General A. Doubleday.

An animated talk arose here upon Brother Griggs inviting the Convention of 1891 to Boston, he declaring Tremont Temple could probably be filled; but so many wanted Chicago that it was adopted. The newspapers took advantage of this discussion and said there was strife, but such was not the case, as all was harmonious, and in this matter quite full of humor. The question of a delegate to India arose, and Brother S. Thomas stated that he would perhaps go there, and the Convention directed the Executive Committee to give him credentials as delegate in case he should be able to go. The Convention then adjourned at 1 p.m. *sine die*.

A telegram of greeting was received from H. P. Blavatsky just after adjournment.

The utmost harmony reigned during all the meetings, and great interest was shown.

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*Bertram Keightley's Lectures.*—Bertram Keightley reached Omaha, Nebraska, on March 31st, but was much broken down from overwork and his recent illness in California, and was laid up until April 6th. On the evening of that date he lectured in Unity Church upon a "General view of Theosophy"; on the 8th he again lectured on "Reincarnation"; and on the 9th visited Lincoln, Nebraska, where he held three meetings, and returned to Omaha to give a farewell lecture on "Karma". Arriving at Sioux City, Iowa, during his stay there he gave three public lectures and three "parlor talks", to use an Americanism. The lectures were entitled, "Theosophy and the Theosophical Society"; "Karma and Reincarnation"; and the "Theosophic Conception of Evolution". Branches have subsequently been founded at Lincoln and Sioux City. Since then Mr. Keightley has given numerous lectures, both public and private, at Cincinnati, Chicago, Muskegon, Milwaukee, Minneapolis, etc.; in fact his later activity is quite on a par with his unflagging energy before his illness. There is no doubt that the tour of our brother, Bertram Keightley, has been an unqualified success, and that he has given quite a fresh impetus to Theosophy in the United States.

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OBITUARY NOTICE.

We greatly regret to announce the death, by accidental drowning, of E. D. Walker, F.T.S., author of one of our most invaluable works, "Reincarnation", a member of the Aryan Theosophical Society, New York City. This regret is intensified because, as is reported, Mr. Walker was compiling material for a companion work on "Karma".—*The Path*.

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SWEDEN.

Since our last letter to *Lucifer*, nothing of great importance has occurred in our Lodge.

On the 19th of April the President had a large reception in his home for the members of the Theosophical Society and several other persons; and the Corresponding Secretary's last reception for the season was on May 18th.

A very lively and interesting discussion was held at one of our monthly meetings on an article written by one of our younger members, entitled, "Selfishness the Curse of Mankind." On this occasion a member of the Council expressed his sympathies with the ideas of Edward Bellamy, referring to the views proclaimed in the said article. The grand ideas of this author on Socialism have so many analogies with Theosophy that they are sure to be embraced with the greatest interest.

Many translations have of late been made by members. One, "The voice of the Silence", has just been sent to us. At our meetings different translations have been read, *e.g.*, "The Dweller of the Threshold" and "Esoteric Christianity." In our last two publications, Mrs. Annie Besant's brilliant article, "Theosophy for the profane", has been inserted, among others.

We have had the pleasure of receiving many valuable books for our Lending Library, which is open to members during the whole summer.

A. C.

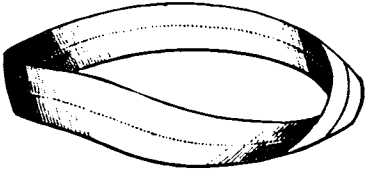
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## “Going To and Fro in the Earth.”

THE Rev. J. B. Bartlett has the following in *The Boys' Own Paper*.

### A GLIMPSE OF THE “FOURTH DIMENSION.”

“Take a strip of paper of any convenient length and breadth, bend it into a ring, giving it a half twist on the way, and uniting the ends with gum. It will then appear as above. Now if you divide this ring lengthwise along the dotted line, what result will follow? At first sight it certainly looks as if you would produce *two* similar rings. Take a pair of scissors, and try! You will find, when you have cut through the length of the ring, that instead of having two you still



possess *one* ring or band, but twice the length of the original one, and with a double twist or “kink” in it difficult to describe. On repeating the cut, you will, however, obtain *two* bands, curiously linked together, and inseparable. The experiment may be varied, with equally unforeseen consequences, either by commencing the first cut at a distance from the edge of the ring equal to one-third of its breadth, and continuing twice round until the band is divided, or by giving the paper an *entire* twist before gumming.

“A little consideration will perhaps enable you to account for these singular results, the strangeness of which, I may add, has been thought to afford some sort of illustration of what is called the fourth dimensions—a condition of existence other than ours, with regard to which men of abstract science have recently indulged in some remarkable speculations bearing on the nature of the spiritual world.

“For the information of those to whom such speculations are new I will briefly explain that what we know as space is contained in *three* dimensions—viz., length, breadth, and height; and by these three dimensions all our movements are circumscribed. But it is conceivable that another race of beings may exist who can move and see in a *fourth* direction (which we may describe as *inwardness*, but which is only known to us in theory). Such a condition of existence, although supernatural to us, yet may be normal and natural to spiritual beings. At any rate, the possibility of this fourth dimension has become a matter of speculation to certain able mathematicians, and the subject has even a religious value, as affording an answer to those who deny the existence of anything which is outside the sphere of sense and experience, by showing that the supernatural is not necessarily opposed to the convictions of the highest scientific minds.”

But why should Mr. Bartlett speak of the *supernatural*? Actions on planes other than our own are as natural as are ours on our plane. A bee might as well regard a man as supernatural.

In a Catechism published some years for the instruction of young children, the following extraordinarily immoral teaching occurs; we print it, capitals and all, exactly as it stands:

Q. If animals were possessed of a small share of reason in addition to instinct, would they be more serviceable to man?

A. No, they would not, on the contrary they would be dangerous.

Q. Why would they be dangerous?

A. For example, the horse is sometimes treated with great cruelty; if he were possessed of reason he would be conscious of his own strength, and might, while smarting under pain, trample under his feet the person who used him ill.

Q. Then what does this teach us?

A. That GOD, the SUPREME GOVERNOR of the world, has done all things well.

That "God, the Supreme Governor", deliberately plans this withholding of reason to make cruelty safe is, truly, admirable doctrine to instil into the mind of a child.

The scientific mind loves to weigh the evidences in the scales of truth, and as we trust that the majority of our readers are possessed of this quality, we print the following evidence for and against the "compassing sea and land" fraternity.

In the *Christian Age* of May 14th, we read:

"MISSIONS.

"*Buddhism*.—Buddhism does not mean to give up the fight for life or surrender to Christianity without a struggle. In Ceylon it is especially active, and there is in that island a positive 'revival' of Buddhism, stimulated in part by the Theosophists. The priests copy the plans of the missionaries, and strive to counteract them by education and by the use of the press. They have been trying to wile away children from mission schools. The latest movement among them is a proposed Hindu-Buddhist college, to counteract missionary colleges. They circulate the publications of the Buddhist Tract Society, the Buddhist Aid Association, and the Buddhist Theosophical Society. What forms of error these publications spread may be inferred from a sentence from a criticism of an English book. It begins by stating that "it is majestically true that Buddhism does not acknowledge the existence of an eternal and unchangeable *personal*\* God". Buddhism is atheistic. In spite of this freshly awakened opposition, the work of the Lord prospers. Not long ago four Buddhist priests embraced Christianity. Native Christians have increased seventy per cent. during the last ten years. As one sign of progress, it may be mentioned that the circulation of Christian literature this year has been the largest ever known."

In the *Theosophist* of May, Dr. J. Bowles Daly, in writing on "The Situation in Ceylon", says: "The proportion of Christians to the whole population in Ceylon is not above 9 per cent. after centuries of missionary enterprise."

From the above figures, we deduce that ten years ago the percentage of Christians on the population was about 5.3. If we subtract the English and European residents and eliminate the paper-converts, we come down to a reduced "one or two gathered together", and are forced to the conclusion that the enormous sums of money expended on the Ceylon Missions have benefited no one but the "cloth". We wonder, with great wonderment, how long the shadows of a "personal god" and a "physical Christ" will be taken for the "LIGHT that lighteth every MAN that cometh into the WORLD."

The evidence of the connexion between sound and colour is accumulating. We now learn that M. Pedrous, a physician at Nantes, France, sees the colour of sounds, and states that human voices are red, blue, black, tan, slate, and all other colors.

The following paragraph is of interest: "There is said to be a Mexican plant which induces a sleep similar to, if not identical with, the hypnotic state. It is called by the natives, 'the herb of prophecy', and under its influence the patient

\* The italics are ours.

is rendered insensible to ordinary things, but answers questions, and obeys commands. It is not stated whether the influence is obtained from an infusion of the herb, or simply by contact with its leaves and branches."

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From all sides items of news about hypnotism are coming in, and there is no doubt that it will play a larger and larger part in modern life as time goes on. We read in the *Weekly Despatch* :

"A new element in the law is that evolved in a case just concluded in Toledo where a man charged with forgery interposed the defence that the act was committed under the hypnotic influence of a woman who was co-defendant. His acquittal is not probably conclusive evidence that the court and jury regarded his position as tenable, but it is nevertheless a fact that this strange influence may be used with most disastrous results to the individual and greatly to the profit of the person who possesses it. It has been suggested more than once that it might be the agency for the detection of crime, and there is little reason to doubt that it may be made the agency for the commission of the most serious offences."

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The "influence of the moon" is scoffed at in Western lands, despite the fact that the tides are governed by it, that lunar periods mark the recurrence of many physiological phenomena, and that meat exposed to the moonlight rapidly becomes putrid. In the West Indies many cases are known in which a person, who has accidentally allowed the rays of the moon to fall on him while asleep, has found one side of his face distorted and discolored in the morning. The same danger is well known on every steamer which enters the tropics, especially in the Red Sea and Indian Ocean. Despite all this it is "superstitious" in England, to avoid sleeping under the moon-rays.

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A "Society of the Friends of Truth" has been founded at Athens, and has made the following regulations for the conduct of its members :

"1. This Society has been formed for the purpose of creating the habit of telling the Truth on every occasion.

"2. Every member of the Society is supposed to aim at the formation of this habit. He therefore undertakes to speak at all times, and everywhere, nothing but the pure Truth.

"3. As this is a difficult task in every day life, this Society shall enforce the following method in order to facilitate it.

"4. Each member keeps a diary of all the occasions in which he either was compelled to tell a lie, or succeeded in telling the truth amidst difficulties.

"5. In the weekly meetings of the Society, each member reads a summary of his diary, and then follows a discussion as to how in future lies may be avoided, and Truth spoken in spite of all difficulties.

"6. The meeting must never be longer than *one hundred minutes*. The duration of speech is limited to *five minutes*. Three members constitute a quorum."

The members will find it difficult to carry out this programme amid the hypocrisies of conventional society, but if they even approach their ideal, progress towards purity will be made. The secretary is B. Doudoumiss, 17 Canning Square, Athens.



## THEOSOPHICAL AND MYSTIC PUBLICATIONS

THE THEOSOPHIST for May opens with a second contribution on "The Barisal Gun", by H. S. O., followed by "Kosmic Mind", by H. P. B., both of which articles are familiar to our readers. "Striking Home" is the first contribution to an interesting story which, if we mistake not, deals with the "black" side of Mesmerism. By far the most interesting paper for lovers of Aryan philosophy, however, is Part IV of the translation of "Vedanthavarthikam", by B. P. Narasimiah, F.T.S.; the paper will well repay the closest possible study, and will fully maintain the reputation of *The Theosophist* which it has so justly earned in this department. The annotation is very full and useful. "Sorcery in Science", from the pen of the late Dr. Anna Kingsford, deals with the horrors of vivisection, and tortures the finer feelings of the sensitive reader by a recital of the fiendish barbarity with which the traitors to true Science have done to death the suffering brute creation. A very useful little paper also is "The Seven Grades of Progress in Vedant." This is followed by the continuation of "Will and its Relation to Conscience", by Ikbal Kishen Shargha. The last paper is by Dr. Bowles Daly on "The Situation in Ceylon".

THE PATH for May opens with a charming little child story by Mrs. J. Campbell Ver Planck, the end of which brings us face to face with a photograph of Colonel H. S. Olcott. The majority of the articles are of that practical nature which marks the contributions to *The Path*, as may be seen by some of the titles; "Closed or Open Lodges", "Hypnotism—Mesmerism", and "Theosophy in Daily Life". In a paper, entitled "Misleading Terms", our brothers "go for" the loose expressions "Soul" and "Principle"; we thought, however, that the "Key to Theosophy" had settled the matter. The most powerful paper is "Man's origin", by "N", a study from the "Secret Doctrine." "Occultism: what is it?" and "One of the

Signs of the Times" are both interesting contributions.

*The Buddhist*, Vol. II, numbers 17—20 contains very interesting matter, both original, translated, and reprinted. The journal is improving with each week, and the larger space given to activities is a conclusive proof of the work going on in Ceylon, under the auspices of the Theosophical Society. It would be interesting to see the statistics of the Buddhist Boys' and Girls' Schools founded since the advent of the Society, for a new one seems to spring up every week.

*The Theosophical Forum*, Number 11, continues its useful work of answering all sorts and conditions of questions on theosophical subjects. We get answers to questions on the word "Om", on the "vital electric currents or agents of unconscious mind", on the "relation of the Theosophical Society to Nationalist Clubs, Woman Suffrage, labor organisations, etc.", on the number of the Tatwas, on unmerited trials, etc., etc. The answers are invariably marked by good common sense, and cannot fail to give a healthy tone to the investigations of our U. S. Lodges.

*The Progressive Thinker*, of Chicago, a weekly paper, gives more than a quarter of its space to a lecture by Professor Alexander Wilder on "Serpent Symbols in Religion". The essay is a scholarly production, and well worth perusal.

Number 4 of *L'Anti Egoïste* contains a very careful study on Capital Punishment.

*The Tocsin* is a monthly journal published at 9 Finsbury Chambers, 88 London Wall, E.C., dealing with medical and allied subjects. That it is of a very heterodox, and therefore progressive character, may be seen by the fact that it opens its pages to articles on Dreams, Mesmerism, Presentiments, Second

Sight, Somnambule Clairvoyance, and Spiritualism.

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*Theosophical Siftings*, Vol. III, number 5. Vivisection, an excellent and convincing pamphlet on a subject that appeals strongly to every Theosophist: it is high time that the claims of our animal friends upon our kindness and consideration should at least save them from the cruel tortures of the dissecting room. The perusal of the horrors performed in the name of science should awaken in all Theosophists an active sympathy on behalf of the helpless brutes.

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*Theosophical Siftings*, Vol. III, number 6. "Theosophy and Modern World Problems", and the "Rosicrucians". The former of these papers is from the pen of Mr. J. W. Brodie-Innes, and is a clear exposition of what, from his point of view, Theosophy "is not". From the point of view, however, of many Theosophists, Mr. Brodie-Innes is lamentably in error; and it is, in any case, much to be regretted that he should identify his own individual views with Theosophy, and write as though he had authority to narrow down Theosophy to fit his idiosyncrasies. No member of the Theosophical Society has a right to commit the Society to any special views on politics or sociology. The remaining paper, "The Rosicrucians", is a concise and carefully written *résumé* of the known history and teachings of that great and powerful secret society of which one hears so much but really knows so little; this paper is of peculiar interest, as the great-grandfather of the writer was no less a personage than "Imperator" of the great Fraternitas.

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In the May magazines we note, for the guidance of our readers, the following articles:

In *The Journal of Mental Science* there is an intelligent and appreciative review of "The Philosophy of Hypnotism", by Carl du Prel, translated from the Ger-

man by C. C. Massey; a review of "An Experimental Study in the Domain of Hypnotism", by Dr. R. von Kraft Ebing, translated from the German by Charles G. Chaddock, M.D.; and lastly a review of "Die Rolle des suggestions bei gewissen Erscheinungen der Hysteria und des Hypnotismus, Kritisches und Experimentelles", Von Dr. Armand Haeckel, Jena, 1888.

*The Dublin Review* gives a thirty paged article on "Recent Works on Primitive Buddhism", by Ph. Collinet; also an article entitled "Cremation and Christianity", where the object of cremation is discovered to be "the desire to remove or undermine one by one the external props which buttress up religious belief in the human mind".

*The Calcutta Review* has an "Introduction to the Study of Hinduism", and the "Future of Indian Agriculture".

*The Atlantic Monthly* has an article on "Augury".

*The Asiatic Quarterly* asks "Would India gain by the extinction of European Government?" and discourses on "Education in India".

*The Antiquary* contains an article on "Holy Wells: their legends and superstitions".

*All the Year Round* relates "Spanish Fables and Ghost Stories".

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We are advised of the approaching publication of *Fate and Fortune*, a monthly magazine devoted to Astrology and kindred sciences, the first number of which is to appear not later than July 1st. The editor, writing under the *nom de plume* of "Sepharial", is well-known in the Astrological world, and we are assured that he intends making the magazine everything that could be desired by an intelligent and truth-seeking, if curious and mystical, public. The whole of its pages will be open to the discussion and illustration of astral and other occult matters. The magazine is to be published by Foulsham and Co., 4 Pilgrim Street, Ludgate Circus, E.C. Price 3d. Subscription: 3s. 6d. post free for twelve months.

