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The Blessings of Publicity.

A WELL-KNOWN public lecturer, a distinguished Egyptologist, said, in one of his lectures against the teachings of Theosophy, a few suggestive words, which are now quoted and must be answered:—

“It is a delusion to suppose there is anything in the experience or wisdom of the past, the ascertained results of which can only be communicated from beneath the cloak and mask of mystery. . . . Explanation is the Soul of Science. They will tell you *we cannot have their knowledge without living their life.* . . . Public experimental research, the printing press, and a free-thought platform, have abolished the need of mystery. It is no longer necessary for science to take the veil, as she was forced to do for security in times past,” etc.

This is a very mistaken view in one aspect. “Secrets of the purer and profounder life” not only *may* but *must* be made universally known. But *there are secrets that kill* in the arcana of Occultism, and unless a man *lives the life* he cannot be entrusted with them.

The late Professor Faraday had very serious doubts whether it was quite wise and reasonable to give out to the public at large certain discoveries of modern science. Chemistry had led to the invention of too terrible means of destruction in our century to allow it to fall into the hands of the profane. What man of sense—in the face of such fiendish applications of dynamite and other explosive substances as are made by those incarnations of the Destroying Power, who glory in calling themselves Anarchists and Socialists—would not agree with us in saying:—Far better for mankind that it should never have blasted a rock by modern perfected means, than that it should have shattered the limbs of one per cent. even of those who have been thus destroyed

by the pitiless hand of Russian Nihilists, Irish Fenians and Anarchists. That such discoveries, and chiefly their murderous application, ought to have been withheld from public knowledge may be shown on the authority of statistics and commissions appointed to investigate and record the result of the evil done. The following information gathered from public papers will give an insight into what may be in store for wretched mankind.

England alone—the centre of civilization—has 21,268 firms fabricating and selling explosive substances.* But the centres of the dynamite trade, of infernal machines, and other such results of modern civilization, are chiefly at Philadelphia and New York. It is in the former city of “Brotherly Love” that the now most famous manufacturer of explosives flourishes. It is one of the well-known respectable citizens—the inventor and manufacturer of the most murderous “dynamite toys”—who, called before the Senate of the United States anxious to adopt means for the repression of a *too free trade* in such implements, found an argument that ought to become immortalised for its cynical sophistry:—“My *machines*”, that expert is reported to have said—“are quite *harmless to look at*; as they may be manufactured in the shape of oranges, hats, boats, and anything one likes. . . . Criminal is he who murders people by means of such machines, not he who manufactures them. The firm refuses to admit that were there no supply there would be no incentive for demand on the market; but insists that every demand should be satisfied by a supply ready at hand.”

That “supply” is the fruit of civilization and of the publicity given to the discovery of every murderous property in matter. What is it? As found in the Report of the Commission appointed to investigate the variety and character of the so-called “infernal machines”, so far the following implements of instantaneous human destruction are already on hand. The most fashionable of all among the many varieties fabricated by Mr. Holgate, are the “Ticker”, the “Eight Day Machine”, the “Little Exterminator”, and the “Bottle Machines”. The “Ticker” is in appearance like a piece of lead, a foot long and four inches thick. It contains an iron or steel tube, full of a kind of gunpowder invented by Holgate himself. That gunpowder, in appearance like any other common stuff of that name, has, however, an explosive power two hundred times stronger than common

* Nitro-glycerine has found its way even into medical compounds. Physicians and druggists are vying with the Anarchists in their endeavours to destroy the surplus of mankind. The famous chocolate tablets against dyspepsia are said to contain nitro-glycerine! They may save, but they can kill still more easily.

gunpowder; the "Ticker" containing thus a powder which equals in force two hundred pounds of the common gunpowder. At one end of the machine is fastened an invisible clock-work meant to regulate the time of the explosion, which time may be fixed from one minute to thirty-six hours. The spark is produced by means of a steel needle which gives a spark at the touch-hole, and communicates thereby the fire to the whole machine.

The "Eight Day Machine" is considered the most powerful, but at the same time the most complicated, of all those invented. One must be familiar with handling it before a full success can be secured. It is owing to this difficulty that the terrible fate intended for London Bridge and its neighbourhood was turned aside by the instantaneous killing instead of the two Fenian criminals. The size and appearance of that machine changes, Proteus-like, according to the necessity of smuggling it in, in one or another way, unperceived by the victims. It may be concealed in bread, in a basket of oranges, in a liquid, and so on. The Commission of Experts is said to have declared that its explosive power is such as to reduce to atoms instantly the largest edifice in the world.

The "Little Exterminator" is an innocent-looking plain utensil having the shape of a modest jug. It contains neither dynamite nor powder, but secretes, nevertheless, a deadly gas, and has a hardly perceptible clock-work attached to its edge, the needle of which points to the time when that gas will effect its escape. In a shut-up room this new "vril" of lethal kind, will smother to death, nearly instantaneously, every living being within a distance of a hundred feet, the radius of the murderous jug. With these three "latest novelties" in the high season of Christian civilization, the catalogue of the dynamiters is closed; all the rest belongs to the old "fashion" of the past years. It consists of hats, *porte cigars*, bottles of ordinary kind, and even *ladies' smelling bottles*, filled with dynamite, nitro-glycerine, etc., etc.,—weapons, some of which, following unconsciously Karmic law, killed many of the dynamiters in the last Chicago *revolution*. Add to this the forthcoming long-promised Keely's vibratory force, capable of reducing in a few seconds a dead bullock to a heap of ashes, and then ask yourself if the *Inferno* of Dante as a locality can ever rival earth in the production of more hellish engines of destruction!

Thus, if purely material implements are capable of blowing up, from a few corners, the greatest cities of the globe, provided the murderous weapons are guided by expert hands—what terrible dangers might not arise from magical *occult* secrets being revealed, and allowed to fall into the possession of ill-meaning persons! A thousand times

more dangerous and lethal are these, because neither the criminal hand, nor the *immaterial*, invisible weapon used, can ever be detected.

The congenital *black* magicians—those who, to an innate propensity towards evil, unite highly-developed mediumistic natures—are but too numerous in our age. It is nigh time then that psychologists and believers, at least, should cease advocating the beauties of publicity and claiming knowledge of the secrets of nature for all. It is not in our age of “suggestion” and “explosives” that Occultism can open wide the doors of its laboratories except to those who *do* live the life.

H. P. B.



“WE are always the martyrs of our own faults.”

“DO not be proud of having borne your misfortune. Could you have done otherwise?”

“SUFFERING is our most faithful friend. It always returns. Often it changes its garb, and even its countenance; but we soon recognize it by its cordial and intimate embrace.”

“DO not complain of your suffering; it teaches you to succour others.”

“SUFFERING is sensitive and clairvoyant. Happiness has firmer nerves, but not so true an eye.”

“A BEAST seeks solitude in pain. Man alone makes a parade of his misery.”

“EVERY one of our actions is rewarded or punished; only we do not admit it.”

“AFTER death the body dissolves into atoms; why should the soul remain one? Perhaps it also forms a thousand essences which spread through space.”

“THERE is a repulsive goodness, as well as an attractive wickedness.”

“YOU cannot teach people to speak your language unless you can speak theirs.”

“WHAT you find agreeable in one person is insupportable in another—which is it that blinds you: sympathy or antipathy?”

“FOR a number of years you are afraid to trust to your own observation because it differs from that of others.”

“PEOPLE refuse to believe what is opposed to the laws of nature; but do they understand the laws of nature?”

“COMPARISONS spoil impressions, as resemblances spoil faces.”

“BY dint of writing much on the works of others, people end by fancying themselves superior to them. But for the conviction that Jesus is God, preachers would find him of mediocre intelligence.”

CARMEN SYLVA, *Thoughts of a Queen*.

“H. P. B.’s” Departure.

THERE are certain bereavements which one would prefer to bear in silence, since words are too poor to do them justice. Under such an one the members of the Theosophical Society, and I, especially, are now suffering. Our loss is too great for adequate expression. Ordinary friends and acquaintances may be replaced, even in time forgotten, but there is no one to replace Helena Petrovna, nor can she ever be forgotten. Others have certain of her gifts, none has them all. This generation has not seen her like, the next probably will not. Take her all in all, with her merits and demerits, her bright and her dark moods, her virtues and her foibles, she towers above her contemporaries as one of the most picturesque and striking personages in modern history. Her life, as I have known it these past seventeen years, as friend, colleague and collaborator, has been a tragedy, the tragedy of a martyr-philanthropist. Burning with zeal for the spiritual welfare and intellectual enfranchisement of humanity, moved by no selfish inspiration, giving herself freely and without price to her altruistic work, she has been hounded to her death-day, by the slanderer, the bigot and the Pharisee. These wretches are even unwilling that she should sleep in peace, and are now defiling her burial urn in the vain hope of besmirching her memory—as the Roman Catholics have those of Cagliostro and St. Germain, her predecessors—by their mendacious biographies. Their scheme will fail, because she has left behind her a multitude of witnesses ready to do justice to her character and show the purity of her motives. None more so than myself, for, since our first meeting in 1874, we have been intimate friends, imbued with a common purpose and, in fraternal sympathy, working on parallel lines towards a common goal. In temperament and abilities as dissimilar as any two persons could well be, and often disagreeing radically in details, we have yet been of one mind and heart as regards the work in hand and in our reverent allegiance to our Teachers and Masters, its planners and overlookers. We both knew them personally, she a hundred times more intimately than I, and this made the rupture of our relationship as unthinkable a question as the dissolution of the tie of uterine brotherhood. She was to me a sister in a peculiar sense, as though there had been no period of beginning to our alliance, but rather a psychical consanguinity which dated from anterior earth-lives. She was pre-eminently a double-selfed personality, one of them very antipathetic to me and some others. Her almost constant ill-health and the want of touch between herself and modern society made her irritable, unquiet and often—I thought—unjust.

But she was never commonplace. I loved her for the other, the higher self, which was also the most mysterious. One seeing us together would have said I had her fullest confidence, yet the fact is that, despite seventeen years of intimacy in daily work, she was an enigma to me to the end. Often I would think I knew her perfectly, and presently discover that there were deeper depths in her self-hood I had not sounded. I never could find out *who she was*, not as Helena Petrovna, daughter of the Hahns and Dolgoroukis, whose lineage was easy to trace, but as "H.P.B.," the mysterious individuality which wrote, and worked wonders. Her family had no idea whence she drew her exhaustless stream of curious erudition. I wrote and asked her respected aunt the question, soon after the writing of "Isis Unveiled" was begun, but she could afford no clue. Madame Fadeyef replied: "When I last saw her"—some five years previously—"she did not know, even in her dreams, the learned things you tell me she is now discussing". I helped H.P.B. on that first of her wonderful works, "Isis," and saw written or edited every page of the MSS. and every galley of the proof-sheets. The production of that book, with its numberless quotations and its strange erudition, was quite miracle enough to satisfy me, once and for all, that she possessed psychical gifts of the highest order. But there was far more proof than even that. Often and often, when we two were working alone at our desks far into the night, she would illustrate her descriptions of occult powers in man and nature by impromptu experimental phenomena. Now that I look back to it, I can see that these phenomena were seemingly chosen with the specific design of educating me in psychical science, as the laboratory experiments of Tyndall, Faraday or Crookes are planned so as to lead the pupil *seriatim* through the curriculum of physics or chemistry. There were no Coulombs then above the mud, no third parties to befool, none waiting for jewelry presents, or Yoga powers, or special tips about the short cut to Nirvana: she merely wanted my literary help on her book; and, to make me comprehend the occult laws involved in the moment's discussion, she experimentally proved the scientific ground she stood upon. More things were thus shown me that have never been written about, than all the wondrous works the public has read about her having done in the presence of other witnesses. Is it strange, then, that all the humbugging tales and reports by interested critics, about her trickery and charlatany, failed to shake my knowledge of her real psychical powers? And what wonder that I, who have been favoured beyond all others in the Theosophical Society with these valid proofs; who was shown by her the realities of transcendental chemistry and physics, and the marvellous dynamic potencies of the human mind, will, and soul; who was led by her into the delightful path of truth which I have ever since joyfully trodden; and who was made personally to see, know, and talk with the Eastern Teachers—what wonder that I have loved her as a friend, prized her as a teacher, and evermore keep her memory sacred? Living, I might quarrel

with her, but dead, I must only bewail her irreparable loss, and redouble my exertions to push on our joint work.

This seems the proper moment to answer many questions as to what I think about the Patterson-Coulomb-Hodgson cabal against my dear friend. The hostile papers are rechauffing *ad nauseam* those funeral baked meats. Wherever I lectured in Australia there were muck-rakes to stir up the fæculent compost. I say, then, that I do not consider the charges proven. More than that nobody can go, unless he should have the gift of reading the innermost consciousness of the accusers and accused. On the very day when the charges against her were first published in the *Times*, she—then in London—wrote that paper an indignant denial. I have seen no proof since then to support the contrary. The alleged letters to Mme. Coulomb were never shown her or me; the Coulombs stand self-impeached as to honesty of character; Mr. Hodgson's report evinces his dense ignorance at the time of psychical and mediumistic laws and the indispensable rules of spiritualistic research, even of the commonest rules of legal evidence; the elaborate Nethercliff analysis of the Koot Hoomi and H.P.B. letters is a farce to the experienced psychologist, and moreover was completely nullified by the contradictory analysis made by the equally noted sworn expert of the Imperial High Court of Berlin; and H.P.B.'s life and labours distinctly give the lie to the injurious suppositions put forth against her. Finally, we have the convincing fact of her having exhibited weird psychical powers since her childhood, and especially while in New York, after the autumn of 1874, in the presence of many unimpeachable witnesses. I do not hesitate a moment, under the above circumstances, in accepting her simple denial in place of the most elaborate guessing and sophistical special pleading of her detractors. I may have been hypnotised, as alleged, but, if so, I do not know it.

Much has been made out of the fact that she did not go into Court to vindicate her character against the palpable libels of the Missionary and allied parties. For this *she is not to blame*: quite the contrary. But for my vehement protests she would have dragged the adversaries into the Madras Courts as soon as she got back from London, *via* Cairo, in 1884. A friend had offered her Rs. 10,000 to cover the expenses. It was then barely a fortnight before the time for the Annual Convention of our Society—December 27th, 1884—and I insisted upon her waiting until a Special Judicial Committee of the Convention should advise her as to her proper course. We were—I told her—the property of the Society, and bound to sink our private preferences and selves for the public good. She was stubborn to that degree, that I *had to threaten to quit my official position* before she would listen to reason. The Convention met, and the case was referred to a Committee composed of Hindu Judges and other legal gentlemen of high official and private standing. They unanimously reported against H.P.B.'s going to law; for one reason, because there was but the shadow

of a chance of getting justice from a prejudiced Anglo-Indian jury, in any case involving questions of Eastern religious science (*Yoga*), or the existence of (to process-servers) inaccessible Mahatmas; and, for another, because neither a favorable nor unfavorable verdict would be likely to change the opinions of those respectively who knew, and did not know the truth about psychical powers (*Siddhis*), and her possession of them; while, finally, the most sacred feelings of Hindus and Buddhists were sure to be outraged by the ribald banter of counsel when cross-examining the witnesses as to matters of personal knowledge or belief. The Convention adopted unanimously the views of the Committee, and H.P.B. was forced to yield to the majority and nerve herself up to bear the consequences. The outrageous Salem Riot case, which was then fresh in the public memory, gave great weight to the Committee's decision in the present instance. Though restrained, H.P.B. was not convinced, and but for the constant opposition of her best friends, would have gone into Court at several later stages of the controversy, when the grossest personal insults were used as bait to entice her into the trap set by her enemies, whose bitterest spite has ever been against her personally. She chafed like a caged lioness, and thus aggravated her physical ailments, *viz.*, a form of Bright's disease, an affection of the heart, and a tendency towards apoplexy. The climate enfeebled her, and the worry was killing her so fast that her medical adviser at last gave me the following certificate:

"I hereby certify that Madame Blavatsky is quite unfit for the constant excitement and worry to which she is exposed in Madras. The condition of her heart renders perfect quiet and a suitable climate essential. I, therefore, recommend that she should at once proceed to Europe and remain in a temperate climate, in some quiet spot.

(Signed) MARY SCHARLIEB,
M.B. and B.Sc., London."

31-3-85.

Dr. Scharlieb privately warned me that H.P.B. was liable to drop down dead at any moment in one of her paroxysms of excitement. I lost no time after that—you may believe—in sending her away to Italy in the most unobtrusive way possible. Dr. Scharlieb's husband superintended her embarkation, providing the stretcher upon which she was carried, and arranging with the captain of the French steamer for hoisting her aboard from the small boat, in an invalid chair hung in slings. This was the pretended flight from Madras to escape being cited as a witness in a case then pending—for which calumny the Rev. Mr. Patterson, of the Scottish Mission, made himself responsible in print. Since that day our dear friend never saw India again in the body. From then until the day of her death she was under constant medical care, most of the time extremely ill and suffering. Twice or thrice I urged her to come out for at least one cold-weather season; she was willing, but her physician, Dr. Mennell, positively refused consent, alleging that she would most probably die at sea. In January and February, 1885, she had been at death's door, and twice within

a month I had been summoned back from Rangoon to receive her last wishes.

On the 21st March, 1885, she addressed the General Council, insisting upon their granting her permission to retire from office, saying: “My present illness is pronounced mortal by my medical attendants, and I am not promised even one certain year of life.....I leave with you, one and all, and to every one of my friends and sympathizers, my loving farewell. *Should this be my last word, I would implore you all, as you have regard for the welfare of mankind and your own karma, to be true to the Society and not to permit it to be overthrown by the enemy.*

“Fraternally and ever yours, in life and death,

(Signed) H. P. BLAVATSKY.”

And yet, despite her horrible physical state, she worked on at her desk twelve hours a day, year in and year out. The monuments of her literary industry between 1885 and 1891 are “The Secret Doctrine”, “The Key to Theosophy”, “The Voice of the Silence”, “Gems from the East”, the several volumes of her new magazine *Lucifer*, her contributions in Russian and French to continental magazines, a great bulk of unpublished MSS. for Vol. III. of the “Secret Doctrine”, and her Esoteric Section, or private school of instruction in occult philosophy and science, which, at her death, numbered between one and two thousand pledged and enthusiastic pupils. Is this charlatanism, this tireless labour of brain and soul to collate and spread knowledge for the profit of others? If so, let us pray for the evolution of many charlatans. Does any unprejudiced person believe that one who could show such self-sacrifice and display such encyclopædic learning, would stoop to the petty and profitless trickery outlined in the insinuations and charges of her accusers? For pity’s sake, let the dead lioness lie in peace, and seek a more ignoble carcase upon which to vomit.

It is amazing, the shallow falsehoods that have been—nay, are at this very hour of writing being—circulated against her. Among them, perhaps the wickedest are charges of immorality,* because the fact is—as a surgical certificate of an eminent German specialist proves—that she was physically incapable of indulging in such conduct, and of being a mother. This disposes of a number of vile stories to her prejudice. But nobody who had passed one day in her company could entertain the least suspicion of her feeling like other women in these matters—if there were ever a sexless being, it was she. Nor did she ever, in the years of our acquaintance, drink a glass of any kind of liquor. She smoked incessantly, no doubt, after her national Russian fashion, and she used strong language, and was eccentric to a degree, in most things of a conventional nature; but she was neither thief, harlot, drunkard, gambling-house keeper, nor any one of the other dozen criminal things she has been recklessly charged with being, by a set of scurvy writers not worthy of cleaning her shoes. Her day of

* Damnable calumnies which have been most widely circulated by conservative (!) papers.

vindication is not yet come, nor am I, long her most close friend, the fittest one to do her impartial justice. Yet it will come, and then the hand which pens the verdict of posterity will undoubtedly write her honoured name, not down among the poor charlatans who stake all upon the chance of profitless renown, but high up, beside that of Abou Ben Adhem, who loved his fellow men.

Upon receiving at Sydney by cable—and otherwise—the news of her sudden death, I cancelled my New Zealand and Tasmanian tours and took passage by the next steamer for Europe—on board which I am writing this with a heavy heart and stumbling pen. I have arranged by cable for a special meeting of the General Council at London, at which the future plans of the Society will be determined. While it will be impossible for us to replace H. P. B. by anyone this side the Himalayas, yet the work will go on as to its general lines without a moment's break. I have anticipated her death too many years to be discomfited and disheartened by it, now that the bolt has fallen. We had each our department of work—hers the mystical, mine the practical. In her line, she infinitely excelled me and every other of her colleagues. I have no claim at all to the title of metaphysician, nor to anything save a block of very humble knowledge. Even though not another page of mystical teaching should be given, there is quite enough to afford this generation key after key to unlock the closed portals of the hoary temple of truth. The thirsters after novelty may be downcast, but the real mystic will lack nothing which is essential.

Postscriptum.—Colombo, June 10th. Upon arrival, I get the full particulars of our direful catastrophe. H. P. B. breathed her last at 2.25 p.m. on Friday, the 8th May; sitting in her big arm-chair, her head supported by her dear friend Miss Laura Cooper, her hands held by Messrs. Wright and Old, members of her staff. Her devoted and unselfish physician, Dr. Z. Mennell, had left her but about an hour before, convinced that she would recover. There had been a sudden reaction, and, after an ineffectual struggle for breath, she passed out into the shadow-world—the vestibule of the world of light and perfect knowledge. Her remains were, at her request, cremated at Woking, near London, in presence of a considerable number of her and the Society's friends. The ashes were recovered after a brief delay of two hours, and are to be preserved in a silver urn. The London press teemed with articles, mostly of an unkind and personal character, yet all agreeing in the acknowledgment of her personal greatness. The *Birmingham Gazette* of May 12th puts the case thus sententiously: "Mme. Blavatsky was either a woman of most transcendent power with a mission almost divine, or she was the most shameless charlatan of the age". We, her intimates, do not hesitate to place her in the first category.

"If she were an impostor," says the *B.G.*, "and deliberately an impostor, no words

can express the abhorrence with which her impiety and mendacity must be regarded. If she were not an impostor, but ‘a messenger from the Masters’, the world, as it awakens to the truth, will ever regret that it refused to receive her, and that to the last it ridiculed her doctrines, and suspected her motives. In Mme. Blavatsky’s life there is no black spot to be detected by the microscope of the critic. She did good deeds. She preached purity and self-denial. She taught that virtue was excellent for virtue’s sake. Her philanthropy was well-known, and her beneficent labours for the East End slaves have been acknowledged and appreciated. So far as personal example could testify, she was a woman worthy of admiration. But the moment her religion was considered, and more specially the means taken to prove its righteousness and its divine inspiration, confidence was shaken.”

This is the crux : let posterity judge between her and her detractors.

“No doubt”—continues the same paper—“these people are in sincere belief. We are loth to call Mme. Blavatsky a schemer, a fraud, and an impious romancer. We prefer to think that she laboured under hallucinations, and that in a desire to do great good she was led to trickery, subterfuge, and deceit. It is not wonderful that she obtained a following ; it is only deplorable.

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 “There is only one redeeming feature in the Theosophic movement. It aimed at making man regard his life as precious, and as worthy of purification ; and it endeavoured to lead the human race to regard themselves as one community, united in the great effort to learn their relationship to each other and to their Maker.”

We need not quarrel about theological terms, since our critic concedes that we follow aims so noble as those above defined. Only a truculent bigot would deny us this justice.

Our private advices from London relate that letters and telegrams of condolence came pouring in. My experience in Australia and here at Colombo, has been the same. I gratefully thank all friends for their kindness. Our Buddhist schools in Ceylon were closed for two days as a mark of respect, and after my lecture on “Australia”, at Colombo, on the evening of the 12th June, I took promises of subscriptions to the amount of Rs. 500 towards a “Blavatsky Scholarship Fund”, the interest upon which is to be devoted to the support of two Buddhist girls attending our schools. Some thought of putting up memorial tablets, but I considered this the better plan. It is what I myself should prefer, and I am sure she would also. What are grand tablets or statues to this tired pilgrim who has gone out from our sight into the presence of the KNOWERS ? Let her memorial be the golden precepts she has translated from the Mystic Volume. Let the mourning disciple weep—not for her death, but for what she had to suffer in life, in body and soul, unjustly or justly, as her *Prarabdha Karma* may have worked it out. She knew the bitterness and gloom of physical life well enough, often saying to me that her true existence only began when nightly she had put her body to sleep and went out of it to the Masters. I can believe that, from often sitting and watching her from across the table, when she was away from the body, and then when she returned from her soul-flight and resumed occupancy, as one might call it. When she was away the body was like a darkened house, when she was there it was as though the windows were brilliant with lights within. One who has not

seen this change, cannot understand why the mystic calls his physical body, a "shadow".

H.P.B.'s enthusiasm was a quenchless flame at which all our Theosophists lit their torches, an example which stirred the sluggish blood like the sound of a war trumpet.

Finished is thy present work, Lanoo. We shall meet again. Pass on to thy reward.

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



What H. P. B. did for me.

MY first introduction to H. P. B. took place at an important meeting of the London Lodge T. S. in Mr. Hood's rooms in Lincoln's Inn, where she suddenly and most unexpectedly made her appearance, having come over at a moment's notice from Paris in obedience to that voice whose commands were ever her absolute law. From the time when I first looked into her eyes, there sprang up within me a feeling of perfect trust and confidence, as in an old and long-tried friend, which never changed or weakened, but rather grew stronger, more vivid, and more imperious as close association taught me to know the outer H. P. Blavatsky better. Not that I could always understand her motives and actions; on the contrary many a night has been spent in pondering, in anxiously seeking a clue—that could not be found. But, however puzzled, I could never look into her eyes without feeling sure that "it was all right somehow", and again and again the feeling was justified—often months or even years afterwards—when the turning of some corner in the pathway of my own inner growth gave a new and more extended view of the past, and made its meaning so clear and obvious that instinctively the thought rose in the heart, "What a blessed fool I must be not to have seen that ages ago".

H. P. B., however, was very slow indeed to interfere with anyone's life, to advise or even to throw light upon its tangled skein—in words at least. When we first met, I stood at the parting of two very different life-roads; repeatedly did I ask her guidance and direction; well did she know that any words she spoke would be gladly, eagerly followed. But not one hint even could I extract, though she was acquainted in detail with all the facts. Seeing, at last, that I had no right to force upon another the responsibility for my own life—the first lesson she ever taught me—I decided on adopting the course which duty to others seemed to point out. All was settled, every preparation made, trunks and boxes packed for departure to enter on a new line of life. I was in the act of bidding her

farewell at midnight; she stopped me with the words, "If you do so and so (*i.e.* follow the course I had decided upon) the consequences will be thus" (*i.e.* disastrous to myself and others). We parted; by morning I had decided to act upon her warning, did so, changed the whole tenour of my life, and stand to-day in my present position. Looking back over the years that have fled since she uttered those few words, I see clearly that her warning would have been fulfilled with the certainty of fate, had I not heeded her voice; and though, since then, my debt of gratitude to her guiding and saving hand has grown like a mountain avalanche, yet I look back to those few minutes as perhaps the most decisive in my life.

But the debt owed to H. P. B. on this and similar scores is small compared with other items in the long account, which even the faithful and devoted service of many lives will fail to balance.

Born with the sceptical and scientific spirit of the closing 19th century, though brought up in the truest sense religiously, thought and study early dissolved away every trace of faith in aught that could not be proved, especially faith in any future such as is taught by creeds and churches. Entering on life with no surer guide than the "constitutional morality" innate and educated into almost every child born of parents such as mine; with a sentimental admiration for altruism and unselfishness drawn from the example and loving care of home surroundings, which the relentless logic of a hopeless materialism was slowly gnawing away; what would have been the probable outcome? Surely a slow descent into utter selfishness and self-absorption. From this fate H. P. B., by her teaching, her experimental demonstration, above all by the force of her daily life, saved me as she saved many another. Before I knew her, life had no ideal worth striving for—to me at least—since the ultimate blank destruction to which materialism *must* point as the final outcome of the world-process, chilled each generous emotion or effort with the thought of its perfect uselessness; left no motive to strive after the difficult, the remote, since death, the all-devourer, would cut short the thread of life long ere the goal be reached, and even the faint hope of benefitting generations yet to come sank into ashes before the contemplation of the insane, idiotic purposelessness and meaninglessness of the whole struggle.

From this enervating paralysis, crushing all real inner life and tainting each hour of the day, H. P. B. delivered me and others. Do we not owe her more than life?

Yet further. Every thinking or feeling man finds himself surrounded on all sides by terrible problems, sphinxes threatening to devour the very race unless their riddles are solved. We see the best intentioned efforts do harm instead of good; blank darkness closes us in; where shall we look for light? H. P. B. pointed out to us the yet dim star shining down the pathway of time, she taught those who would listen to seek within themselves its ray, pointed out the road to be travelled, indicated its sign posts and dangers,

made us realise that he who perseveres and endures in self-forgetting effort to help humanity holds in his hands the clue to life's tangled mazes, for his heart and mind alike grow filled with the wisdom that is born of love and knowledge, purified from all taint of self.

This H. P. B. caused many to *realise*; does she not deserve all our devotion?

How can I write of my own personal relations with, or feelings towards H. P. B.? With her in Paris; constantly seeing her at the Arundales' in London; at the Gebhards' in Elberfeld; again in London before her departure for India in the autumn of 1884; I took up the thread in Ostend in 1887. Thenceforward working daily and hourly at her side, striving to help, however feebly, in her noble work, I left her only at her express command to go on "foreign service"; for she never suffered personal affection or feelings to weigh one straw in the balance when the good of the Cause was concerned.

Writing thus after so many have spoken of her, there remains little upon the surface for me to record, and I cannot express aught of the feeling and consciousness that lie below. None but her own equal could ever give a true picture of our leader, whether as loving friend, as wise teacher, as more than mother to us all; stern and unbending when need arose; never hesitating to inflict pain or use the surgeon's knife when good could be wrought thereby; keen-sighted, unerring to detect hidden weakness and lay it bare to the sight of her pupils—not by words, but almost tangibly; forcing by daily, hourly example whom she loved to rise to the level of her own lofty standard of duty and devotion to Truth; H. P. B. will ever occupy a unique place in our hearts and minds, a place ever filled with that ideal of human life and duty which found expression in her own actions.

One marked characteristic of her life, both as a whole and in detail, was a marvellous singleness of heart and purpose. She was above all else the Servant of Man; none came to her with a sincere, honest appeal for help and failed to get it; no enemy, no one even who had most cruelly and wantonly injured her, ever came to her in need and was thrown back. She would take the clothes off her back, the bread from her mouth, to help her worst, her most malicious foe in distress or suffering. Had the Coulombs ever turned up in London between 1887 and 1891 in distress and misery, she would have taken them in, clothed and fed them. To forgive them she had no need, for anything approaching hatred or the remembrance of personal injury was as far from her nature as Sirius from the earth.

Thus she bore her heavy burden, the Karma of the T.S. and all its members good and bad, in ill-health, physical pain, utter exhaustion of brain and body, working day and night for the Cause to which she had vowed her life. A spectacle this not often to be seen, and more seldom still finding an imitator. Few, but those who enjoyed it, realise how great

was the privilege of close association with her in her work; to me it stands as the greatest of boons, and to deserve its resumption at some future time shall be the purpose of my future. Most keenly I feel how little I profited by the grand opportunity in comparison with what might have been gained in power and knowledge to serve humanity; but each of us can assimilate only according to his preparedness, and what lessons we can learn depends on our own fitness, not on the favour of our teacher. Therefore let us strive unceasingly to be better prepared when next that teacher comes amongst us.

Many are the tributes of gratitude, love, and devotion that H. P. B.'s departure has called forth. From circumstances mine comes to stand among the last and briefest; but it is in deeds not words that her life must blossom and bear fruit in her pupils. She left us the charge "to keep the link unbroken", to hand on to others the help she gave so freely to ourselves. Let us up and be doing, Brothers, for the time is short, the task mighty, and our Teacher's noblest monument will be the growth and spread of the light she brought to the world.

BERTRAM KEIGHTLEY, F.T.S.

H. P. B.

(Read at the Convention of the European Section of the T.S., by the Spanish delegate.)

THE Foundress of the Theosophical Society; the Initiate in Divine Wisdom; the noble woman, who with incomparable self-sacrifice and courage, gave up her position, her fortune, her comfort, and even her country, in her love for humanity, for the sake of spreading the Eternal Truth—is dead. The Theosophical Society, which sorrows over this irreparable loss, has just received a terrible blow, and it is not within my power to measure, at present, the consequences entailed by the death of its Teacher on the Society.

My desire is more modest. I wish only to speak of the links which united me to H.P.B., and of the mighty influence which her high-souled individuality exercised upon me, on my method of thought, of feeling, and also on my views of moral, intellectual and material things—in fact on my whole life. I regret indeed being obliged to write from such a personal standpoint, but I think that, perhaps, an analysis of my present moral condition may be useful and analogous to that of many of my brothers here present, who like myself were honoured by the personal acquaintance of H.P.B. It will have, at any rate, one great advantage: that is, my words and experiences are based on personal knowledge, and not on hearsay, and when we are considering moral and even spiritual questions, there is, I think, only one sure criterion—personal experience. In the remarkable article published

on the 15th June, in the *Review of Reviews*, Mr. A. P. Sinnett well says: "She dominated every situation in which she was placed, and she had to be either greatly loved or greatly hated by those she came in contact with. She could never be an object of indifference."

Now in my opinion this statement is very correct, and I have no doubt that my brothers here present will agree with me. When first I came to London with the sole aim of meeting and knowing H.P.B., whose gifts had made a profound impression on me, I realised that I was going to make the acquaintance of the most remarkable person of this age: remarkable alike for the depth of her knowledge and for her vast wisdom. It was no mere curiosity, but a feeling of all-powerful attraction which drew me to her, a feeling *sui generis*, which can only be explained on an occult basis. The reality was beyond my utmost expectation; I felt that the glance of H.P.B. had penetrated and destroyed the personality that I had been up to that moment: a process, new, strange, inexplicable, but most real, effectual and undeniable, was accomplished in the innermost recess of my moral and spiritual nature. The transformation took place, and from that moment the old personality, with its ideas, tendencies, and prejudices more or less ingrained, disappeared. I shall not try to explain this seemingly startling fact, which like all others is based on the great law of Karma; but never will it be erased from my memory. Every time I saw H.P.B., my affection, loyalty and admiration for her increased. To her I owe all that I know, for both mental tranquillity and moral equilibrium were attained on making her acquaintance. She gave me hope for the future; she inspired me with her own noble and devoted principles, and transformed my everyday existence by holding up a high ideal of life for attainment; the ideal being the chief object of the Theosophical Society, *i.e.*, to work for the good and well being of humanity.

Her death was a bitter grief to me, as to all those who are working for the common cause, Theosophy, and who having known her personally, have contracted a debt of undying gratitude towards her.

I have lost my Friend and Teacher, who purified my life, who gave me back my faith in Humanity, and in her admirable example of courage, self-sacrifice, and disinterestedness, and virtue, I shall find the strength and courage necessary for working for that cause which we are all bound to defend.

May her memory be blessed!

These, dear brethren and friends, are the few words which I wished to say to you, greatly desiring to declare before you all that I shall never forget what I owe to H. P. Blavatsky.

Let enemies and materialists explain, if they can, the power and attraction of H.P.B., and if they cannot, let them be silent.

The tree will be known by its fruits, as actions will be judged and valued by their results.

JOSÉ XIFRÈ.

(Translated from the Spanish.)

A Tribute from the West.

TRULY the character of H. P. B. was a many-sided one, and many of those sides have been ably depicted by the various friends and followers who have given us their impressions of her; but none of them have represented her as she invariably appeared to me, namely, the very essence of loving affection. I am well aware that this is not the view that is commonly taken, but every one must speak of her as they found her, and my experience since my first sight of her at a meeting of the Society for Psychical Research, in Mr. Oscar Browning's rooms at Cambridge in (I think) 1884, till my last interview with her about two years since, has been one of the most unvarying affection. She always received me with an embrace and words of endearment—never parted from me without kindly expressed wishes for my welfare. If she had been my own mother, she could not have been kinder. She may have had a rough side to her nature, but I always had the benefit of the very smoothest side, a side that I shall always remember her by, with the deepest gratitude and affection.

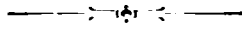
A little incident happened while she was at Maycot, which may be interesting. One night she was taken seriously ill; I was then staying in London with Mrs. Duncan, who has strong powers of magnetic healing. She went to see H. P. B. and afforded her some relief, but when she came back in the evening she said she thought her very ill, and as she had no female with her but her maid, I started off early the next morning, and arrived to find H. P. B. (who had been almost in a state of collapse the previous evening), sitting at her desk writing, as well as possible. I had come prepared to stay and nurse her, but finding I was not wanted for that purpose, I would not stay long to disturb her work. However she seemed unwilling I should go, so I stayed talking till twelve. Just behind her chair there hung on the wall a cuckoo clock which began to rattle before striking, as is the custom. I looked up. H. P. B. said, "Oh, it is only that crazy cuckoo". Then it struck up to five, when H. P. B. said impatiently, looking half round at it, "Oh, shut up", and it never uttered another sound. H. P. B. gave a short "H'm", as much as to say, "*Your* noise is stopped", and quietly went on talking. All seemed so natural and unimportant that I thought nothing of it till I arrived at Mrs. Duncan's house, when at lunch some one said *à propos* of my having spent the morning with Madame Blavatsky: "And did you see no phenomena?" I said, "No, of course I did not", when all of a sudden the thought flashed across

me "Why, yes, I *did*", and then I told them what had happened. Of course a sceptic, full of the theory of trickery on H. P. B.'s part, would say: "Oh, of course cuckoo clocks are always getting out of order; she knew it only struck five when it ought to strike twelve, and cunningly waited the proper time to say, 'shut up'—but I know better, and I do not even believe it was done with the object of showing me a specimen of her powers; she simply felt annoyed that the noise should interrupt the conversation, and so stopped it, just as we should command a noisy child to be quiet or leave the room.

Some years after I related this incident before H. P. B. at Lansdowne Road, and she nodded her head when I asked her if it was not true that she stopped the clock by occult means, and said, "Of course". I never placed the least importance in phenomena for their own sake, and I never asked H. P. B. for even the smallest evidence of her power. My personal remembrance of her will always be that of the kindest and most affectionate, as well as revered, friend.

C. A. PASSINGHAM,

President West of England Branch.



"IF we are created in the image of God, we must also be creators."

"WHEN a man loves his children with an excess of passion, be sure that he is not happy."

"PERHAPS the great sensibility of women proceeds from the magnetism in their system. They are living compass needles, always tending towards their pole: but the deviations are frequent."

"YOUR wife has brought dishonour into your family. Perhaps when you married her you were the first to dishonour her."

"A WOMAN is stoned for an action which a perfect gentleman may commit with impunity."

"WE find women unjust because they are impressionable; but impressions are often juster than judgments. It is the story of the judge and jury."

"A WOMAN not understood is a woman who does not understand."

"WITH real humility one could not be jealous. Any diminution in affection would be attributed to one's own fault."

"THERE is but one happiness :
 Duty.
 There is but one consolation :
 Worth.
 There is but one delight :
 The beautiful."

The Beatrice of Dante

FROM A THEOSOPHIC POINT OF VIEW.

ONE of the most interesting things in the history of intellectual development, is to note the manner in which certain ideas crop up here and there in different ages and different countries, seemingly without connection, and yet bearing the marks of unmistakable family likeness. And as the summits of the highest mountains resemble each other closely, and in all countries the towering pinnacles of snow and ice catch the first gleams of sunrise upon their dazzling brows, and glow with the rose of sunset long after the lower world is dark, so it is with the greatest minds. They rise above the general level of the race, to receive the first glimpses of the eternal light, and in all countries and all ages, Wisdom is their common portion. Especially is this to be noted of the seers of the world, of those who use their spiritual *insight* rather than their intellectual *outsight*, and of these was Dante—as he himself said of Aristotle—“master of those who know”. Dante is said to have belonged to the Order of the Templars, to that body of men acknowledged by all to have been reared in the utmost refinement and culture of the day, men imbued, through their travels and residence in the East, with much of its mystic learning and hidden secrets. The religion of the Templars has long been known to have been no tissue of childish absurdities and superstitious practices, but to represent that advanced thought which in an age of persecution it was most necessary to conceal. Rightly considered, says Wilcke (the great German authority on the subject) their secret doctrine was nothing more than Protestantism in general and rationalism in particular. But we are told that *the Temple* signified the Wisdom-religion, handed down in secret from remote antiquity, and even Ozanam, the principal Roman Catholic writer upon Dante, declares that the plan of the *Divine Comedy* closely follows the outlines of an initiation into the Egyptian mysteries.

However this may be, it is at least true, as Ozanam says further, that “mystics, by a certain divine intuition which they had no leisure to verify, often had a presentiment of certain natural laws whose complete revelation was reserved for subsequent ages. . . . In mysticism a great power was given to the heart over the mind, and the imagination held the keys of the heart; thence a real need, a constant habit, of allegorical expressions and legendary allusions. Contemplative, ascetic, symbolical, such has mysticism ever been, and it has left its triple seal upon the philosophy of Dante.”

Science has found in that philosophy, the germ of many of the most modern ideas in physiology, more than a hint of the laws of gravity and attraction, a foreknowledge of a western continent, and a theory of morals far in advance of Dante's age. He was accused of heresy many times, as a Ghibelline and a Templar, both before and after his death, and Cardinal del Poggetto was with difficulty restrained from exhuming his lately buried remains and having them publicly burned as those of a heretic.

Many authors, English, French, Italian, have held similar views as to Dante's secret connection with the Templars, and about 1835, Vecchioni, President of the Supreme Court of Naples, tried in vain to be allowed to publish a book on the *Divine Comedy* in which he proposed to show that a treasure of primitive wisdom had been handed down by the Egyptian priests who transmitted its secrets to the initiated alone, by means of a secret language; that this language passed with the mysteries into Greece, was employed by the early poets, and then adopted by the philosophers, especially by Plato; from Greece it was transmitted to Italy, and handed down to the time of Dante, Petrarch and Boccaccio, who used it in their works; and finally, that the *Divine Comedy* was arranged after the plan of a *Taletes*, or initiation to the mysteries, ending in the *Eposis* or vision of the Divine. This secret language, or rather conventional use of language, was taught by *grammarians*, *Grammar* being the first of the seven mystic sciences known as the *Trivium* and *Quadrivium*, and defined as *the art of expressing a thing with two meanings*.

I have no time to go into the history of heresy in the Middle Ages, but it is a significant fact, that *Catharism*, generally identified with the religion of the Templars, is said to be derived, not from a Greek, but from an Indian word, the name of a river and of a people. The Brahminical white thread was used as a girdle by both Catharists and Templars.

Loiseleur, the great French authority on the Templars, says that they believed in a Divine Spirit, as opposed to the organiser of matter and the creator and preserver of the world, and that they were closely connected with the sect of the *Enchetes* or worshippers of Lucifer. Here we recognise the old opposition of Spirit and Matter, and the dawning recognition of the formula *Demon est Deus inversus*. Heckethorn, in his *Secret Societies of all Ages*, speaking of the Catharists, says that in their chivalric orders, the degrees, at first three, afterwards became seven, and at the time of *their presumed fusion with the Albigenses, the Templars, and the Ghibellines*, thirty-three. We know, at least, that Dante was a Ghibelline, and thirty-three, the number of the degrees in Masonry, is the number upon which he bases the structure of the *Divine Comedy*. "The statutes of the Catharists closely resembled those of the Templars", continues Heckethorn, "and their clothes were of the same three colours with those of Beatrice, and the three circles in Paradise," *i.e.*, red, white and green, the colours of the Trinity.

The idol Baphomet, that the Templars were accused of worshipping,

represented the head of an old man with a flowing white beard, undoubtedly identical with the *Ancient of Days* or the *White Head* of the Kabbala, a symbol of the Deity. The name signifies the *baptism of wisdom*, and corresponds to the *Abraxas* of the Gnostics, often represented under the same figure, surrounded by four stars, and beheld as the sun. Dante uses *Cato* in the *Banquet* as a symbol of the Deity (*Banq.* iv. 28), and describes him in the *Purgatory*, c. I., as an old man with a long white beard, surrounded by the four consecrated stars, which shone so brightly upon his face that the poet beheld him as the sun.

One of Dante's French critics speaks of the Pagan characteristics of the *Inferno*, of the many occult elements of the *Purgatorio*, where we have all the tests of initiation, both ancient and modern, of the many heretics and heathen in the *Paradiso*, of the fact that Virgil and Statius, Dante's guides, are both pagans, and that St. Bernard, to whom is given the part of third hierophant, or high priest, was the compiler of the rules of the Templars.

Many authors, as I have said before, have pointed out the resemblance between the course of the *Divine Comedy* and the old initiations, but we must not forget that, while to the profane these mysteries represented the story of a hero's descent into hell and subsequent ascension into heaven, and to the scientist the progress of the sun through the signs of the Zodiac, to the more enlightened they typified the regeneration of the soul. The Masonic initiation for instance, exoterically represents the murder and resurrection of Hiram, the architect of Solomon's Temple, and the assassins slay him at the *west* door, because the sun sets in the west. They are twelve in number, to correspond with the signs of the Zodiac, and they bury the body and mark the spot with a sprig of acacia (emblem of immortality) to typify the new vegetation to follow the sun's resurrection. The body of Hiram is discovered on the seventh day, to symbolise the renewed life of the sun in the seventh month, and can only be brought to life by "the lion's grip", because the sun's full strength is attained when he enters *Leo* (July).

This is the astronomical key, but we are told that to all significant myths, the keys are *seven*. We are also told that the building of Solomon's Temple typified the acquirement of the Secret Wisdom, and that this is why it is said to have been reared without sound of hammer or axe. All initiations follow the same general lines. Beginning with the death of *the old man*, they symbolise re-birth, accompanied by the baptism of Lethe, or the forgetfulness of evil, and Eunoë, or the reception of good, followed by resurrection, or ascension to the higher life. The neophyte's entrance to the new life is almost always made through a narrow crevice, from which the initiate emerges, as from the gates of birth. Such passages still exist in the old crypts of many cathedrals, as well as in the Great Pyramid, and when Dante leaves Hell, he emerges through a *narrow crevice* in the rock, from which he first beholds the stars.

The Freemasons of to-day proudly claim descent from the Templars,

and there are many singular coincidences in Dante's poem with portions of the Masonic symbolism. It would take too long to go through the whole story of the regeneration of the soul, which Dante himself tells us to be his subject, its *mystical* sense; "the passage of the holy from the slavery of present corruption to the liberty of the eternal glory". Some of the most striking resemblances, however, are found in the description of the gate of Purgatory, led up to by three steps, at whose top stands an angelic warder with a naked sword, to demand of the poet who he is, and where is his escort. In fact, the whole description of his passage through the seven circles of Purgatory, with its two baptisms, and the vision of the glorified Beatrice, or Divine Wisdom, at the end, corresponds most closely, as has been said, to the old *Taletes*. So in the Paradise, with its voyage from star to star, there are many symbols recalling the Masonic temple with its starry roof. Reghellini (who wrote a book on *Masonry as the result of the Egyptian religions*) was so impressed by these resemblances, that he declared Dante an initiate of the Kabbalistic and Rosicrucian orders. King, in his book on *The Gnostics and their Remains*, says that the 18th canto of the *Purgatory* is "replete with the profoundest symbolism, which the Freemasons claim for their own". It is enough to speak of Dante's use of such symbols as the imperial eagle, the mystic ladder, the rose and cross, the pelican, the supper of the Lamb, the three pillars of Faith, Hope, and Charity; of symbolic colours, letters, and geometric figures—the point, the circle, the triangle, the square; the trampling of crown and mitre under foot by the neophyte; the invoking of Divine vengeance on the destroyers of the Temple; the choice of St. Bernard, organiser of that Order, as High Priest; to confirm these statements.

To all these coincidences in the *Divine Comedy*, the other works of Dante's great trilogy, the *Vita Nuova* (or *New Life*), and the *Convito* (or *Banquet*) supply even more ample confirmation, and it seems to me strange that any one familiar with the character of the man, his age, and his studies, could fail to see the mystical element to be the uppermost in all. Lest this should be missed in the *New Life*, in spite of his efforts to make it plain, Dante wrote *The Banquet*, a philosophical work in prose, especially intended to explain and corroborate his other works, and he also wrote to Can Grande a much-neglected letter about the *Divine Comedy*, in which he tells him that this book, like all other books, can be understood, and ought to be interpreted, in four ways, the *literal*, the *allegorical*, the *moral*, and the *mystical*; and moreover he is careful to inform us that the *literal* is not necessarily the historical, but may be only "a beautiful fiction".

The *Vita Nuova*, or story of Dante's *New Life*, has been too much studied from the *historical* point of view, and the Beatrice of that "beautiful fiction" considered as a real person. Of course, there is no time to go fully into this much-vexed question; suffice it to say that we know that a Beatrice Portinari existed, but we have only the authority of Boccaccio for

her identification with the Beatrice of Dante, who nowhere names any family or any place in his book; that Boccaccio is an exceedingly untrustworthy chronicler, and all his dates (which are very few) are at variance, either with Dante's, or with history, while all Dante's dates in the *Vita Nuova* are mystical combinations of the number 9. The usual number of degrees in the secret societies is 33, the number Dante uses in the *Divine Comedy*. In the mediæval associations at least, these degrees were denoted by a series of odd numbers, and when the man was *born again* and rose to the *new life*, these numbers were called years. The third degree, for instance, was called the 9th year. Dante's story of his *New Life* describes his meeting Beatrice (the "giver of blessings") for the first time when he was *nine* years old, and though he *sees* her often after that, it is nine years before their second meeting, when for the first time he *hears her speak*. Now in the third degree, the neophyte (then said to be *nine years old*) "beholds the light", symbolised by a fair woman, with whom he is said to fall in love. "Beholding the light" consisted in *seeing* the sacred symbols and *hearing* them explained. The two mystic baptisms of Lethe and Eunœ signified *purification*, or death to sin, and *manifestation*, or rebirth in purity. Manifestation was performed in two ways, by showing the symbols to the neophyte, and by explaining their meaning to him, and was therefore the same process as "beholding the light", or "falling in love with Madonna". This ocular inspection and oral instruction were called "the eyes and mouth" (or smile) of Madonna, and constituted her *first* and *second* beauty.

In his *New Life*, as I have just said, Dante at the age of nine, *sees* Beatrice, and nine years later, *hears* her speak. And when he meets her in Purgatory, after her death, she wears a veil, through which he can only see her glorious *eyes*, and then she throws it off, and he discovers her *second beauty*, her smile, "the splendour of the living Light Eternal". "Not in mine eyes alone is Paradise", says Beatrice to him, further on.

In the *Banquet* Dante explains that by the *eyes* of his lady he means the demonstrations of Wisdom, and by her *second beauty*, her smile, that intuitive conviction whereby we perceive Wisdom as without any veil.

Such mystical dates as Dante uses all through the *New Life* occur in almost all the writings of the mediæval poets, and these coincidences, if they are nothing more, are very striking. The Holy Week is almost always made the turning-point of their lives and of their loves. As Dante chooses it for the time of the *Commedia*, so Boccaccio takes it for the *Decameron*, and dates his mystical work *Filocolo* on Holy Saturday. He first meets his Fiammetta "in a temple", on Holy Saturday, while Petrarch meets Laura "in a temple" on Good Friday, at "the first hour of the day"; she is born on Good Friday, and she dies on Good Friday, "at the first hour of the day". Camoëns and several of the Troubadour poets describe themselves as falling in love on Good Friday, and their ladies, like Laura, all die on Good Friday, many of them, like Laura and

Beatrice, "at the first hour of the day". The degree already described as "beholding the light" or "falling in love with Madonna", was given at "the first hour of the day", and when the light was withdrawn again, in the last degree, it was said to disappear, or "Madonna died", at "the first hour of the day".

KATHERINE HILLARD, F.T.S.

(To be concluded.)

THE Secrets of Initiation are, by their very nature, inviolable; for the frater who knows them can only have discovered them of himself. He has found them while frequenting well-instructed lodges, by observing, comparing and judging the doctrines and the symbols. Rest assured then, that once he has arrived at this result, he will preserve it with the utmost care, and will not communicate it even to those of his fraters in whom he has confidence; for, since any frater has been unable to discover the secrets for himself, he would be equally unable to grasp their real meaning if he received them only by word of mouth.

The Secrets of Initiation, by J. J. CASANOVA, 1725. Fra.R.C.

IN an important article in the *Times* on "Literary Affairs in India", there appears the following testimony to the value of the work of the Theosophical Society in that country. After speaking of various works successfully undertaken, it proceeds:

All this gives but a very imperfect idea of the literary activity displayed by native students. In the Madras Presidency a number of Sanskrit texts have been published, but, as most of them are printed with Telugu letters, they are of less use to European scholars. A branch of the Theosophical Society, under Colonel Olcott, is doing some really useful work in publishing Sanskrit texts, more particularly the Vedas, with their native commentaries; and it does credit to the editor that, when he reprints English editions, he does not suppress the names of the scholars who were the first to constitute, with the help of MSS., a correct text of these ancient writings. What a difference there is between a real *editio princeps* and any later edition of the same text has been seen during the last months in the constant flow of criticism poured on the newly-discovered text of Aristotle's Constitution of Athens. The editor had spared no pains, and he had received most valuable assistance. The whole performance was most creditable; and yet in how many places had the real writing and the real meaning been misapprehended. Reprints of public texts *cum varietate lectionis et cum notis variorum* may be very meritorious and useful, but they cannot be compared for one moment with first editions. The labour that has to be bestowed on these is infinitely greater, and the dangers that have to be met require a scholarship, or a kind of generalship, which is almost extinct among Greek and Latin scholars. It was disgraceful, therefore, that some publishers in India should have been allowed to reprint texts which had been edited with great labour from imperfect MSS. by European scholars, without a word of acknowledgment. No doubt, in cases where every mistake and every misprint had been reproduced by the Indian pirate, this was actionable; but, what is still worse, it was ungrateful and disloyal to the best friends that India has had in England. We trust, therefore, that the good example set by the native scholars attached to the Theosophical Society will in future be followed by all scholars, whether in India or elsewhere.

The Kabbalah.

(A Paper read before the Blavatsky Lodge, T.S.)

THE members of the Blavatsky Lodge of the Theosophical Society are all to some extent students of philosophy and religion, and although they are associated into a Lodge chiefly to master the *Secret Doctrine*, which has been expounded to them in so learned and yet so interesting a manner by Madame Blavatsky, yet some portion of their time and attention may with advantage be spent in a comparison between the *Secret Doctrine* and other ancient theologies, faiths and philosophies.

Being fully persuaded of the good to be thus derived, I have been desirous of taking advantage of any opportunity that has fallen in my way, of calling attention to the dogmas of the old Hebrew Kabbalah. I had the good fortune to be attracted to this somewhat out-of-the-way and recondite study, at an early period of my life, and I have been able to spare a little time in subsequent years to collect some knowledge of this Hebrew religious philosophy : my information upon the subject has been kept up by my membership of more than one of the present day Rosicrucian Societies, in one of which I have been Præmonstrator of the Kabbalah ; and in these studies I have had the advantage of the kindly help of my friend, Brother MacGregor Mathers, who is well known in London as the Translator and Editor of three books of the *Zohar*, which is the chief storehouse of Kabbalistic doctrine. Yet the Kabbalistic books are so numerous and so lengthy, and so many of them only to be studied in Rabbinic Hebrew and Chaldee, that I feel to-day less confident of my knowledge of the Kabbalah than I did ten years ago.

I had the honour last year of delivering a lecture to this Lodge on the far-reaching scheme of the development of Man, with especial relation to the first three Root Races of mankind in the Fourth Round, as taught in the *Secret Doctrine*. It was then suggested that with the descent of Mind into the well-developed material Man of the mid-point between the third and fourth Races, there ensued an incarnation of some truly great Minds who brought down to the nascent humanity the Wisdom of the more spiritual beings who possessed a mental grasp of the knowledge of the Worlds, and of the true history of the Origin and Destiny of man. Theosophists suppose that this teaching has formed the basis of the "Wisdom Religion" which has been preserved in every age until now. We believe that Adepts have existed in many lands through all the centuries of change, juvenescence and decay of races and nations : we doubt not that much of the primeval knowledge has failed to be assimilated by the successors of these sublime

teachers ; but on the other hand there may have been a coincident rearrangement of facts and notions, by means of which a clear stream of the truth concerning the origins of human religions and human knowledge has reached even down to our own time, and that some glimpses of the Secret Doctrine still existing in the fastnesses of Central Asia have been offered for our acceptance. To such as hold this belief, the existence of other systems of religious philosophy which are found to present points of similarity to the Secret Doctrine is explained by the suggestion that they come from the same ancient stock, at some period of the history of man which may be unknown to us ; and that lapse of time, and remoteness of dwelling of the custodians of the similar, but more or less divergent, systems will explain at once the similarity and the differences, especially if we suppose that the descent of the divergent system has been marred by the failure, at some period, of the possessors to attain such a stage of moral, mental and spiritual purity, as to enable them to continue to draw inspiration from the fountain-head. The connection with the true source once broken, the gradual decadence of a philosophy is easy of conception.

Whether there ever existed such a nexus between the Primary Kabalah and the Wisdom Religion may never be known, but a study of Kabalistic books does show that a gradual degradation has been going on in the philosophy since mediæval times. Some of the writings of the latest Rabbis sadly differ from the purer and more ancient treatises. Whatever may be the origin of this philosophy, it is undeniable that the most ancient Rabbis did claim a prehistoric date for its conception : and being Hebrews, who no doubt were prominent in the study and the practice of the Exoteric Law of Moses, they claimed for it as distant an origin as they allowed to man himself. They asserted its origin to be from Adam himself, the first human being of their cosmogony, and they asserted that he was instructed by angels sent by the Deity, whom they exoterically described as Jehovah Elohim, he who they said put the Soul into Man, and made him a living and thinking being. Here then we have a parallel. The Secret Doctrine suggests that the earliest thinking men were taught by Solar Spirits of sublime order, the Rabbis said that their Kabalah, their esoteric doctrine—in contrast to their Pentateuch, their exoteric religion—was given to their earliest man by angelic beings coming from their Creator.

It must be confessed that the origin of the Kabalah is lost in the mists of antiquity ; no one even professes to demonstrate who was its author, or who were its earliest teachers. Considerable evidence might be adduced to show that its roots pass back to the Hebrew Rabbis who flourished at the time of the Second Temple. Of its existence before this time I know of no evidence. One of the chief books, the *Sepher Yetzirah*, is ascribed to Abraham : but modern criticism, which is hardly disposed to grant the existence of Abraham, does not of course assent to this ascription.

It has been suggested that the captivity of the Jews in Babylon led to

the formation of this philosophy by the effect of Chaldean lore and dogma acting on Jewish tradition. No doubt in the earliest stages of its existence the teaching was entirely oral, and became varied by the minds through whom it filtered in its course: there is no proof that any part of it was written for centuries after; and it was kept curiously distinct both from the Exoteric Pentateuchal Mosaic doctrine, and from the ever-growing Talmudic commentaries. The *Mishnah* and *Gemara*, which form the *Talmud*, seem to have grown up in Hebrew theology without combining with these recondite doctrines of the Kabbalah. In a similar manner we see in India that the *Upanishads*, an esoteric series of treatises, grew up alongside the *Brahmanas* and the *Puranas*—exoteric instructions designed for the use of the masses of the people.

With regard to the oldest Kabbalistic books still extant, a fierce controversy has raged among critics for the last century. The critics of course all unite in denying the asserted era of each work, and all unite in proving that the assumed author is the only possible person who could not have written each one in question. But these critics show the utmost divergence of opinion the moment it becomes necessary to fix on a date or an author: so much more easy is destructive criticism, than the acquirement of real knowledge.

Let us take a rapid glance at the extant literature on our subject. By common consent the oldest treatise is the *Sepher Yetzirah*, or "Book of Formation", attributed to Abraham the Patriarch. This is a most curious philosophical scheme of creation, drawing a parallel between the origin of the world, the sun, the planets, the elements, seasons and man, and the twenty-two letters of the Hebrew alphabet, dividing them into a Triad, a Heptad and a Dodecad; three mother letters A, M, and Sh, referred to primeval Air, Water and Fire; seven double letters referred to the Planets and the seven-fold division of time, &c., and the twelve simple letters referred to the months, zodiacal signs, and human organs.

Modern criticism tends to the statement that the existing ancient versions were compiled about A.D. 200. The *Sepher Yetzirah* is mentioned in the *Talmuds*, both of Jerusalem and of Babylon, and is written in the Neo-Hebraic language, like the *Mishnah*.

We must next consider the *Zohar*, or "Book of Splendour", a collection of many separate treatises on the Deity, Angels, Souls, and Cosmogony. This is ascribed to Rabbi Simeon ben Jochai, who lived A.D. 160, who was persecuted and driven to live in a cave by Lucius Aurelius Verus, co-regent with the Emperor Marcus Aurelius Antoninus. Some considerable portion of the work may have been arranged by him, and condensed by him from the oral traditions of his time: but other parts have certainly been added by other hands at intervals up to the time when it was first published as a whole by Rabbi Moses de Leon, of Guadalajara in Spain, *circa* 1290. From that time its history is known. Printed editions have been issued in

Mantua, 1558; Cremona, 1560; and Lublin, 1623; these are the three famous Codices of the *Zohar* in the Hebrew language. For those who do not read Hebrew, the only practical means of studying the *Zohar* has been the partial translation into Latin of Baron Knorr von Rosenroth—published in 1684 under the title of *Kabbala Denudata*—until the English edition of the treatises—*Siphra Dtzenioutha* or “Book of Concealed Mystery”; *Ha Idra Rabba*, “Greater Assembly”; and *Ha Idra Suta*, “Lesser Assembly”; translated and edited by MacGregor Mathers, and published by Redway.

These three books give a fair idea of the tone and style and material of the Kabalistic Book of the *Zohar*, but they of course do not include a view of the whole subject.

Other famous treatises are :

“The Commentary on the Ten Sephiroth”, by Rabbi Azariel ben Menachem, 1200 A.D.; “The Alphabet” of Rabbi Akiba; the “Book of Enoch”; “The Palaces, Pardes Rimmonim, or Garden of Pomegranates”; “Otz ha Chiim, or Tree of Life”; “Rashith Ha Galgulum, or Revolutions of Souls”; and especially the writings of the famous Spanish Jew, Ibn Gebirol, who died A.D. 1070, and was also called Avicbron.

The teaching of the Kabbalah has been considered to be grouped into several schools, each of which was for a time famous. I may mention:—The School of Gerona, 1190 to 1210, of Rabbi Isaac the Blind, Rabbi Azariel, and Rabbi Ezra. The School of Segovia, of Rabbis Jacob, Abulafia, Shem Tob, and Isaac of Akko. The School of Rabbi Isaac ben Abraham Ibn Latif. The School of Abulafia and Joseph Gikatilla. The School of Zoharists of Rabbis Moses de Leon, Menahem di Recanti, Loria and Vital.

But in the main I may say that there were two opposing tendencies among the Kabalists: the one set devoted themselves entirely to the doctrinal and dogmatic branch: the other to the practical and wonder-working aspect. The greatest of the wonder-working Rabbis were Isaac Loria, who died in 1572; and Sabbatai Zevi, who curiously enough became a Mahommedan. Both of these departments of Occult Rabbinic lore have still their living representatives, chiefly scattered individuals; very rarely *groups* of initiates are found. In Central Europe, parts of Russia, Austria, and Poland, there are even now Jews, known as wonder-working Rabbis, who can do strange things they attribute to the Kabbalah, and things very difficult to explain have been seen in England, at the hands of students of Kabalistic rites and talismans.

The commentaries, many series deep, overlaying each other, which even now exist in connection with the old treatises, form such a mass of Kabalistic lore as to make it an impossible task to grasp them: probably no man in this country can say what doctrines are not still laid up in some of these works; but in the main it may be stated that the Kabbalah indicates philosophical conceptions respecting Deity, Angels, and beings more spiritual than man, the human Soul and its several aspects or parts; con-

cerning pre-existence and re-incarnation, and the several worlds or planes of existence.

Then the practical Kabbalah teaches the relations between letters and numbers and the modes of their inter-relation; the principles of Gematria, Notaricon, and Temura; the formation and uses of the divine and angelic names as amulets; the formation of Magic Squares; and a vast fund of allied curious lore, which, with the Tarot, formed the basis of Mediæval Magic.

For those who do not wish to read any Kabbalistic work as a whole, but rather to glean a general view of the Philosophy, there are two standard works, one in English by Dr. Ginsburg, a very complete and concise *résumé* of the doctrines; and one in French by Adolph Franck, which is more discursive and less thorough. These works should be read by every beginner.

Many points of the teaching of the "Secret Doctrine" are not at all touched on by the Hebrew system, or are excluded by differences of a fundamental nature: such are the cosmogony of other worlds, or of our own in earlier Rounds, than the present (unless the destroyed Worlds of Unbalanced Force refer to these); the inviolability of law, as Karma, is not a prominent feature; and the number of rebirths is limited generally to three. Some small part of the Kabbalistic doctrine is found in the *Talmud*, but in this collection of treatises there is a grossness that is absent from the true Kabbalah and the Esoteric Eastern system: such are the theories of the debasement of men into animal forms; and of men reborn as women, as a *punishment** for earthly sins in a previous life: see Rabbi Manasseh in the Nishmath Chiim, or "Breath of Lives".

But it must be remembered that many of the doctrines to which we may justly take exception are limited to the teachings of but a few Rabbis: and that the differences between the doctrines on a given point are sometimes very great; as is shewn by a comparison of the books of the Rabbis of different eras and schools. Some of the Kabbalistic teaching has also never been printed nor published, and has been handed down even to this day from master to pupil only: there are some points, not found in any Hebrew Book, which I myself have received in our Rosicrucian and G. D. Hermetic Lodges; and I may not therefore be able to supply chapter and verse for *all* I may say about the Kabbalah, or for all that I may answer in response to your questions. An attentive study of some of these old mystical Hebrew Books discloses the existence of intentional "blinds", to use H. P. B.'s expression, when it is intended to confine certain dogmas to certain students fitted to receive them, and to preserve them from promiscuous distribution.

W. WYNN WESTCOTT, M.B., F.T.S.

(To be continued.)

* If not as punishment, yet the majority of female lives are harder to bear than male lives; possibly male and female lives are alternate, and complementary to each other, each supplying needful experiences.

The Esoteric Christ.

IV.

THE ESOTERIC CHRIST.

(2) *His Substance.*

(Continued.)

LET us, for illustration, institute an analogy by substituting for the terms Consciousness, Spirit, and God, their noblest and most appropriate analogue in the physical universe, namely, Light, and supposing this to be the sole, original, self-subsistent, positive being, the substance of all that is. Let us think of it as subsisting primarily in absolute plenitude, but unmanifest, as invisible light, and homogeneous, but becoming manifest, and for that purpose evolving from itself a substantial medium whereby to radiate and differentiate of itself into the manifold spheres, modes, conditions, and specialisations requisite to form a world exteriorly cognisable; a result which is readily conceivable of as attainable though differentiations of polarisation occurring in this medium. And let us further suppose the world thus made of light, to be peopled with beings similarly constituted, who, by virtue of their representing an evolution from the inorganic to the organic, are possessed of faculties wherewith to cognise themselves and the substance of which they are constituted.

Let us suppose, moreover—what also is easily conceivable—that although light is in itself one and uniform and perfect in lustre and hue, being absolutely colourless and pure, yet when thus submitted to conditions, it appears under manifold hues and degrees of brightness, and is capable of shading away and even of disappearing altogether, and giving place to utter darkness—a darkness which, as the negation of light, would in the case supposed be the negation of being, and consequently the extinction of the entity concerned. Nor would the possibility of an event so terrible necessarily imply defect, either in the substance or in the constitution of the existence in view. For it is conceivable of as occurring through the incorrigible wilfulness of the subject-individual, in cherishing a preference for darkness to light and therein for non-being to being. Rather would the absence of such a possibility of self-extinction involve a limitation fatal to the perfection of a world designed to manifest the infinite.

To continue our analogy. In a world thus constituted the grade of any individual would necessarily depend upon his readiness and ability to

appropriate and to assimilate himself to the substance of his being in its purest and highest modes, this being the best evidence he can give of his respect and affection for his source and sustenance. And it is no far-fetched conception to suppose that according as he strove to develop himself and others in the same direction, by aspiring ever towards more and higher light, he might find himself gradually but surely reconstituted, and a new selfhood built up in him, of modes becoming ever finer and more tenuous of the substance of his existence, compared with which his former and original self, which had been constituted of its lower and coarser modes, seemed to him altogether gross and unworthy, so that he should be eager to shed it as having become a clog upon him. And this process of sublimation may fairly be conceived of as continuing until he has become altogether sublimed, and is one in condition, as well as in substance, with the whole of which he is now an individuate part, his capacity for power and intelligence enhanced in proportion to the exceeding tenuity of their vehicle, and having in himself the power of light eternal.

Nor need we—to complete our analogy—think of the seeker in so arduous a quest—the seeker, that is, after the perfect light—as left to his unaided knowledge and exertions. For, call the substance of existence what we may—Light, Consciousness, Spirit, or God—taking care only that it be some name which implies its sufficiency to account for all the phenomena of existence—that substance, being original and self-subsistent, is necessarily divine: and divinity is necessarily indefeasible. From which it follows that there must inhere, even in the lowest modes to which, for creative purposes, it has been projected, a capacity of reversion to its original divine condition, which capacity, from being latent while in the inorganic state, becomes a positive tendency, when, through the agency of life, it attains the organic state. It is conceivable that from this tendency, let us say at once, of Matter to revert to Spirit—or, to speak with exactitude, of Substance to revert from its artificial, material and molecular, to its original, spiritual and non-molecular condition—there arises, first, the evolution whereby is Creation, or the elaboration of the world physical and physiological; and next, the Involution whereby is Redemption, or the elaboration of the world spiritual and substantial.*

Let this but be so, and so far from man being left to pursue unaided an uphill course, in seeking to become reconstituted of the higher elements of his system, he has the aid and support of those elements themselves, because by virtue of the quality of their inherency they tend in the same direction. Wherefore all that he has to do, after once his will is set in the upward way, is to heed the impulses which flow to him from them in the voice of his own intuitions, and detaching more and more his affections from

* The assumption of the materialists that the quantity of matter in the universe is invariable, is here set aside as wholly gratuitous, being founded on the assumption no less gratuitous that there is no Divine Will, of which matter is the product and to which it is subject. For the mystic all force is, ultimately, Will-Force.

the outer and lower which may yet seek to detain him, throw their weight also on the ascending side. The law which governs ascent and descent in the natural world is what it is only because it is the law of the spiritual world—the law, this is, of gravitation. Man's spiritual level is according to his spiritual density, and it lies within the power of his own will to determine the degree of this.

Now, this reversion of Substance from the material to the spiritual condition, and the generation thereby of the man spiritual and substantial within the man physical and phenomenal, represents the arrest of the centrifugal and outgoing force of the human system—which, if continued unchecked, would be dissipated and lost in space—and its return as the centripetal and ingathering force towards its centre in completion of the entity concerned, as a system, and therein its redemption and perpetuation. But these forces, or rather modes of force—for as there is but one substance, so also is there but one force, since "He that worketh is One"—are as masculine and feminine to each other, being respectively as will and love. From this it follows that there is a twofold reason why the man spiritual and substantial is said—as he is said—to be "the son of the woman". He is constituted of the feminine element of existence, namely, substance, and his elaboration occurs through the operation of the feminine mode of force, the centripetal or love mode. Now, as already said, the man spiritual and substantial who is thus engendered is the Esoteric Christ.

V.

(3) *His Nativity.*

The analogy which has just been elaborated at so great length is, for the mystic, no mere analogy, but literal truth. We *are* beings made of light, inhabiting a world of the same material, and only through our own defect of perception is there any darkness in ourselves or in the world. This defect of perception, moreover, is not of material or of structure, but of condition; for it comes of our being depolarised from our proper centre. And that by which we are, and alone can be, redeemed from this condition is the operation within us of the principle of which the product is the new interior selfhood just described, a selfhood all luminous and all percipient, that which mystically is called the Christ within. Only by this interior operation, and not by aught occurring without, nor by proxy and vicariously, can such result be attained.

In this new and interior selfhood, from Chaos we become Kosmos; and whereas before we were blind, now we see. Or, to apply another formula for the same process, told as of the universe, the Spirit of God—the Divine Energy within us—has moved upon the face of the waters of God—the Divine Substance within us, the substance of our own souls; God speaks—that is, finds expression—and thenceforth there is light; and we are no more darkness and a void. And under the co-operation of the

“Seven Spirits of God” the elaboration of the new selfhood proceeds to its consummation in the man made wholly in the image of God; each “day” in the week of his creation representing the work of one of these divine potencies.

Or, to take another Scripture rendering of the same supreme process of regeneration—this time told as of the race. The whole earth of the human nature in us is corrupt and it is high time that the rule of the flesh be destroyed to make way for the rule of the Spirit, of darkness for that of light. Wherefore the Divine Energy moves upon the face of the waters of man’s soul, and the result is light. For forthwith the earth in us is covered with a flood of intuition, the soul’s own restored perceptions and recollections of the essential divinity of humanity. And upon this flood, as in an ark—his own Kosmic system—man, with all the principles, at once fourfold and seven-fold, of human nature, with the animals—types of his qualities and affections, high and low—are upborne to the summit of Ararat, the summit, that is, of spiritual attainment—a new man, being “regenerate of Water and of the Spirit”; while everything merely fleshly in him is overwhelmed and drowned.

Or, as in get another Scripture rendering of the same process—this time told as of a special individual but no less applicable to the general, and valuable only so far as it is applicable to the general, seeing that the particular is of account only as illustrative of the universal—the Divine Energy under its name of Holy Ghost—by which is denoted Deity active as distinguished from Deity passive—overshadows, or moves upon the face of the waters of, the Soul of the Man destined to serve as the finished type of Man regenerate. Which Soul, as an individuated portion of the Divine Substance or “Sea” of Space, is called first, *Maria*; and next, *Virgin*, because purified from all taint of materiality, and restored therefore to its original condition. And of these two, as Father and Mother, is engendered the new interior selfhood, the Christ Jesus within, at once Son of God and Son of Man. While the man without, in whom such process occurs, is, in virtue of his being the vehicle of the Christ and of its manifestation to the world, called a Christ.

And, as if expressly in order to preclude all possibility of doubt or misapprehension—though unavailingly, for materialising “priests bore rule” in the Church “and the people loved to have it so”—the doctrine of the esoteric nature and universal applicability of the process of the Christ, was enunciated by the typical subject himself of it, in terms which, while not dramatic like the story of his own nativity, are yet symbolical, but nevertheless unmistakable in their meaning. For the declaration of Jesus to Nicodemus, “Ye must be born again of Water and the Spirit”, is no other than a declaration of the necessity to every man, as the condition of salvation, to be reborn as he himself is said to have been born; *Virgin Mary* and *Holy Ghost* being identical terms with pure Substance and

divine Spirit, and implying the man's own soul and spirit restored to their original divine condition. And regeneration is, no less than generation, a vital process. The difference is of plane only.

The precise point in the man's evolution at which this new birth takes place, and the manner of it, are describable in this wise. That "Man is alive only so far as he feels", is true of each kingdom of his nature, body, mind and soul. Hence only when the perceptive point of his consciousness, or "one life", has moved into any of these kingdoms, is he "born" and alive in respect of such kingdom. The impulse which moves this point is the Will, his Spirit or "Father". Passing on from the body to the mind, from being man physical and physiological merely, it makes him also man mental and intellectual. Passing inward and upward into the soul, it makes him from being these only, man spiritual also and substantial, and therein consubstantial with divinity, and as this man in him is Christ, it is of this operation of the Spirit in the soul, that Christ is begotten in the Man, in due time to be born, or manifest in and to him, which interior birth is the Nativity of Christ. All of which processes, though expressed in terms physiological, are purely spiritual and refer to the inner. It is for the man in whom the Christ is thus born and manifested, in due time to manifest him to the world, which he does by means of his life in the world.

VI.

(4) *His Divinity.*

We come to a doctrine which serves, perhaps, more than any other to afford a crucial proof at once of the corruption of religious truth by orthodoxy, and of the limitation of thought by the free-thinkers, so-called, who have taken upon themselves not only to denounce orthodoxy, but to renounce all that orthodoxy claims to represent. Granted that according to the orthodox definition the doctrine is an absurdity, and worse even than an absurdity, a blasphemy, and that the original fault lay with the sacerdotalists, it was none the less incumbent on those who claimed to represent free thought and the revolt against orthodoxy to have made every endeavour to ascertain what precisely is the truth which sacerdotalism has suppressed by perverting it to its own ends; and this if only for the reason that an error is never confuted until it is explained.* Whereas, so far from doing this, the Agnostics have slavishly accepted the orthodox definitions, and, on the strength of the obvious falsehood of this, have pronounced against the

* "We shall abolish the priests by explaining them," was the proud boast of a redoubtable leader of the school, John Morley. Many years have elapsed since its utterance, and in not one jot or tittle has it been fulfilled. The Agnostics have heaped unmeasured ridicule and abuse upon dogma, but have not explained it. Nor can they, consistently with their profession of ignorance and inability to know, ever expect to explain it. Since in order to explain, it is necessary first to know; and in order to know, it is necessary first to have an organon of knowledge; and Agnosticism disclaims both knowledge and organon. To be consistent they should refrain from denial no less than from affirmation; since denial is but affirmation of the contrary. And of affirmation in this sense they are profuse.

doctrine itself. And they have done this in face of the no less obvious probability that just as sacerdotalism had compassed the crucifixion of the person of Christ, so would it compass the crucifixion of the doctrine of Christ. Instead, therefore, of turning their backs with contempt upon the sacerdotal phalanx, they should have faced it, and, piercing its lines, have penetrated to the heart of its position, and only when they had mastered its secret have presumed to judge it. Doing this with a thought really free, and strong and courageous as thought can alone be when impelled by the perfect love that casts out not only fear but prejudice, they would have found that so far from the doctrine of the divinity of Jesus Christ being either what orthodoxy has made it, or Agnosticism has supposed it—a “barrier to the expansion and progress of the human mind”^{*}—it is founded indefeasibly in the nature of existence, is recognisable as self-evident and necessary, and represents the annihilation of all barriers whatsoever to man’s expansion and progress. For thus rectified and transformed, it exhibits itself as the doctrine, not of the exclusive divinity of any one man, but of the potential divinity of humanity at large.

This is because in all cases, and not merely in some one special, unique and exceptional instance—for there are no such instances, the divine order being above all things orderly—the man substantial who is begotten within the man phenomenal, of the operation of the spirit in the soul, is, in virtue of their divinity, himself divine, and, being divine, is God. For spirit and soul, or energy and substance, in their original because pure, and pure because restored to their original, condition, are God, and having these two for his Father-Mother, he—their resultant or “Son”—is also God. And inasmuch as he represents and *is* the man himself reconstituted of the divine constituents of his system, restored to their divine condition, and thereby regenerated, he represents and *is* at once the realization of the man’s own divine potentialities, and is an individuation of God, and is God. For, as God is pure spirit, so is pure spirit God. And it is not the less God because individuated as in the human soul; or because, when thus individuated, that soul is invested with a human body.

This, then, is the whole doctrine, simple, intelligent and self-evident, of divine Incarnation. Wherever, whenever, and in such degree as there is a pure soul and spirit in a human body, there is God incarnate. And that the spiritual individuality thus constituted is said to be, and is, in a special sense, the Son of God, is because his relationship with God is not mediate, through matter, and therein indirect and remote, but is immediate and direct, owing to his being the product of the divine essence itself, in its divine, because original, pure condition.

Now that which orthodoxy has done is to mistake the physical vehicle of the Christ, the exterior and fleshly selfhood of the man Jesus, for the spiritual content of that vehicle, its interior and substantial selfhood, or

* *The Noble Path*, by F. J. Gould, being No. V. of “Stepping Stones to Agnosticism”.

Christ-Jesus within ; and to apply to the former the description intended for and true only of the latter.

The attainment of this condition by the man in respect of his essential constituents, is at once the cause and the consequence of the unity and divinity of the Will which pervades his system. In him, one will, and that the divine Will, attracts and rules the whole man. And whereas there can be but one divine Will in the universe, and wherever that Will is, there is God, the aspirant to Christhood receives at the hands of his initiator—himself a passed master of the Higher Alchemy—this admonition:—“The Will of God is the alchemic crucible . . . Cast thyself into the Will of God, and thou shalt become as God. For thou art God, if thy will be the divine Will.” Only when the lower self with its will has been crucified to the death is this unification accomplished. The veil of the temple of the exterior selfhood is then rent from top to bottom, and the man passes within the holy of holies of his own regenerate selfhood, to be evermore “one with the Father”.

To deny the divinity of this, the Esoteric Christ Jesus, and the possibility of divine incarnation as thus defined, is, then, to deny at once to original Being the power of self-individuation, and to derived being the possibility of purity in soul and spirit. It is, moreover, to set at nought the indefeasible definition of evolution as the manifestation of inherency, by placing an arbitrary limit to the process, and thereby withholding it from its due fulfilment in the realization of Divinity. Doing this, Agnosticism combines with Orthodoxy to interpose an impassable barrier between God and man, between—that is—man and his own highest. For such a barrier is interposed equally by the doctrine, which instead of making Christ the highest human, relegates him to a category other than the human ; and by the doctrine which denies his divinity altogether.

It remains to be seen whether, now that the true definition has been given, Agnosticism will continue to hold out against the doctrine.

EDWARD MAITLAND.

(To be continued.)

“It is not sufficient to observe men ; it is necessary to feel them in their heart.”

“SEEK consolation only in immortal things ; in nature, and in thought.”

“THE power of doing a good action is happiness enough.”

“EACH deception detaches you from earth, from men, and above all from yourself ; these are so many stages in a mortal malady.”

CARMEN SYLVA.

The Task of Theosophical Scholars in the West.

[A paper read before the Convention of the European Section of the T. S.]

MY intention is to lay before this Convention, in the short space allotted to me, and therefore very briefly, the sketch of a Western field for theosophical industry which is practically inexhaustible for many generations. I refer to the fragments of religion, philosophy and mythology which have come down to us from the initiated ancients, and which, when not entirely suppressed, have been most infamously misinterpreted. I conceive that this is one of the most important tasks before our Society in the West, and one of far more value than the study of the mysticism of individuals, such as that of Boehme or Swedenborg.

The following are some of the main sources of our information with regard to the arcana of initiation, the old secret of antiquity and the great mystery of to-day.

1. The Orphic and Homeric Hymns, the Sibylline Prophecies, and other ancient fragments of a similar nature—all chants of initiation and psalms of the mysteries.

2. The grand Homeric and Hesiodic Epics; which our Gnostic ancestors, a past incarnation of the Theosophical Society of to-day, have already interpreted to some extent as portraying the mysteries of the soul and its earthly pilgrimage.

3. The Ionian School of Greek Philosophy, headed by the sage Thales, who wrote nothing himself, like so many other great teachers, but whose ideas left an indelible impress on his immediate posterity.

4. The vast treasures of the Pythagorean and Platonic Philosophy, with their incentive to the reconstruction of a true science of mathematics. For we read that the philosopher Euclides collected his XIII books of geometry simply to enable his disciples to comprehend the two remaining books, which dealt with the properties of the "Platonic Solids", the cube, pyramid, &c., those mystic symbols of man and the universe. The first and outer degree of the Pythagorean School of initiation were called the "Mathematicians".

5. Then we have the Greek Plays, the exoteric representations of the Mystery Dramas, and a world of wisdom is to be learned from a proper interpretation of, say, "The Prometheus Bound", or the "Ion", or even from the Aristophanic burlesque of the mysteries, as contained in the comedy of the "Frogs".

6. Then again, the direct references to the mysteries have to be carefully collected and re-edited by more reverent and competent hands than have as yet essayed the task.

7. The Neo-platonic School also is an important item in our category, and the study of the Eclectic Philosophy of such master-minds as Ammonius Saccas, Plotinus, Porphyry and Jamblichus, can add much to our theosophical knowledge, and so rehabilitate them once more in the public credit, from which they are so unjustly ostracised by the orthodox tyranny of modern scholarship.

8. Under the general head of Gnosticism, again, we have an enormous body of mystic literature, some of quite priceless value. No one can thoroughly understand the *New Testament* who has not acquainted himself with the terminology of these early schools of initiates, the real Christians of the first centuries of our era. Many of the expressions in the *New Testament*, now translated as ordinary commonplace words, are purely technical terms of the stupendous system of the Gnosis, which has so far completely baffled the scholars, but which is sufficiently understandable to the Theosophist who will take the patience to master the terminology; for the true Gnosis is Theosophy.

9. The next important body of teachings is that known as the Hermetic Philosophy, said to have been inspired by Hermes, the Thrice Great. This, the parent source, together with its multifarious progeny among the alchemical writings reaching down to nearly our own day, is in itself an only too vast field of research.

10. Next we have the mysterious Kabbala, its methods and interpretations, without which the *Old Testament* must ever remain a sealed book to the West.

11. Then there is an enormous body of apocryphal and heretical gospels, testaments, and writings of all kinds, of the very existence of which the public is in most cases sublimely ignorant. This is also an immense field for investigation, there being upwards of 1,000 of such writings.

12. Then we have the *Eddas* of the Norsemen, and the *Kalevala* of the Finns, the communings of our Scandinavian ancestors with the Frost and Storm Gods, and the story of their rest from labour in the house of All-Father. There is much also of interest to be gleaned concerning the Druids.

13. And last, but not least, the folk lore and fairy legends of all our European nations, veiling a world of wisdom, and only waiting the lifting of the veil to teach us, "face to face and without a parable", about the nature of the soul and the state after death.

So much for first-hand sources of information, the rough material, so to speak, which has been shaped and reshaped, arranged and rearranged, by a host of scholars of more or less reliability. These have, with infinite pains and labour, prepared the materials, and, in the majority of cases, used

them either to bolster up the dead-letter narrative of the *Old Testament*, or to construct a pseudo-scientific fane sacred to the Solar Myth theory, which is the highest deity of their scientific pantheon.

Our second-hand sources of information are also very extensive, and include the works of such men as Bryant, Faber, Dupuis, Godfrey Higgins, Bunsen, Kenealy, Dunlap, Wylder, and the phallicizing enthusiasts, Payne Knight, Inman, Hargrave Jennings, Forlong, and their copiers, who have endeavoured to debase the grandest conceptions of the human mind to the level of their own unclean imagination, the Augean stables of which the strong stream of theosophical interpretation alone can purify.

Such is the field of investigation before the theosophical scholar in the West; a vast one indeed, as all will admit, and a hopeless task if the analytical and specializing methods, so far adopted, are to be continued. Fortunately, however, there is another and more hopeful method. Of late years, unconsciously enough perhaps, the tendency has been to synthesize such studies, so that we have works on comparative religion, comparative mythology, comparative folk-lore, &c.

To employ a simile, the workmen have begun to sort out the materials for the architect; they have cut and shaped the blocks and stones, although in ignorance of the design of the building. For the wisest of them have long known that such splendid blocks of hewn stone were to secure some higher purpose than either to buttress up the bulging walls and gaping sides of the fast collapsing ruin of the Jewish myth, or even to construct the modern Solar Myth conventicle, for which only a seventh portion of the materials is required, and those not of the best.

The builders, then, are waiting for the architect; and the architect is Theosophy, the Master-Mason of the Temple of Wisdom of the nineteenth and twentieth centuries, as it has been for all time.

H. P. B. has given us once more the plan from the Grand Lodge itself, and those of us who are apprentices have our work cut out before us for many a long year to come. Those two great works of hers, *Isis Unveiled* and the *Secret Doctrine*, provide the intelligent student with detailed instructions.

She herself has opened some of the doors of the sanctuary of the Great Architect, so that we may enter some of its chambers, and has left the keys of others within our reach. In other words, the work of the theosophical scholar of the present and the future is one of interpretation, and therewith the rendering of tardy justice to the pagans and heretics, the reviled and rejected pioneers of progress in every country and era of our Western world.

Perhaps some one may say: "Why go to the musty old tomes and conceptions of the ancients, instead of developing our own spiritual intuitions directly within ourselves?"

The answer is not far to seek. Because our environment to-day unaided is incapable of awakening these recollections within us, and therefore

we must have recourse to a mental and artificial environment, by recalling to our minds the actual surroundings and thoughts of our wise old ancestors, which their degenerate descendants have so busily endeavoured to remove from the face of the earth. And we have an example before us. For has not the life work of our great teacher, H. P. Blavatsky, dealt largely with these same musty volumes of antiquity?

“The task” therefore, “of Theosophical Scholars in the West”, is one of interpretation. So shall the Theosophical Society become the Hermes of the nineteenth and twentieth centuries, the true messenger of the gods.

G. R. S. MEAD, F.T.S.



Is Professor Max Müller a believer in Reincarnation? Little notice has been taken of his significant words:

In our longings for the departed we often think of them as young or old, we think of them as man or woman, as father or mother, as husband or wife. Even nationality and language are supposed to remain, and we often hear expressions, “Oh, if the souls are without all this, without age, without sex, without national character, without even their native language, what will they be to us?” The answer is, they will really be the same to us as they were in this life. Unless we can bring ourselves to believe that a soul has a beginning, and that our souls sprang into being at the time of our birth, the soul within us must have existed before.

“Our birth is but a sleep and a forgetting ;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar.”

But however convinced we may be of the soul's eternal existence, we shall always remain ignorant as to how it existed. And yet we do not murmur or complain. Our soul on awakening here is not quite a stranger to itself and the souls who as our parents, our wives and husbands, our children and our friends, have greeted us at first as strangers in this life, but have become to us as if we had known them for ever, and as if we could never lose them again. If it were to be so again in the next life, if there also we should meet at first as strangers, still drawn together by the same mysterious love that has drawn us together here, why should we murmur or complain? Thousands of years ago we read of a husband telling his wife, “Verily a wife is not dear that you may love the wife; but that you may love the soul, therefore a wife is dear.” What does that mean? It means that true love consists, not in loving what is perishable, but in discovering and loving what is eternal in man or woman.

As Theosophy tightens its grip on the leading minds in Western lands, literature will become more and more tinctured with its spirit, and men's thoughts will become leavened with it without their own knowledge. After awhile we shall not see even in a comic paper such a skit as the following sent us from the *Book for All*:

FIRST LITTLE BOY: “My pa's a Methodist; what's yours?”
SECOND LITTLE BOY: “Mine's a Theosophist.”
“Theosophist? What's that?”
“I don't know.”
“Why don't you ask your pa?”
“I did; but from the way he looked I guess he doesn't know either.”

The Seven Principles of Man.

ENQUIRERS attracted to Theosophy by its central doctrine of the Brotherhood of Man, and by the hopes it holds out of wider knowledge and of spiritual growth, are apt to be repelled when they make their first attempt to come into closer acquaintance with it, by the to them strange and puzzling names which flow glibly from the lips of Theosophists in conference assembled. They hear a tangle of Atma-Buddhi, Kama-Manas, Triad, Devachan, Linga Sarira, and what not, and feel at once that for them Theosophy is far too abstruse a study. Yet they might have become very good Theosophists, had their initial enthusiasm not been quenched with the *douche* of Sanskrit terms. In the present series of papers the smoking flax shall be more tenderly treated, and one Sanskrit name at a time shall be the most that shall be flung in the face of the enquirer. As a matter of fact, the use of these terms has become general among Theosophists because the English language has no equivalents for them, and a long and clumsy sentence has to be used in their stead, if the idea is to be conveyed at all. The initial trouble of learning the names has been preferred to the continued trouble of using roundabout descriptive phrases—"Kama", for instance, being shorter and more precise than the loose "the passional and emotional part of our nature".

Man, according to the Theosophical teaching, is a sevenfold being, or, in the usual phrase, has a septenary constitution. Putting it in yet another way, man's nature has seven aspects, may be studied from seven different points of view, is composed of seven principles. Whatever words may be used, the fact remains the same—that he is essentially sevenfold, an evolving being, part of whose nature has already been manifested, part remaining latent at present, so far as the vast majority of humankind are concerned. Man's consciousness is able to function through as many of these aspects, on as many of these planes, as have been already evolved in him into activity. A "plane" is merely a condition, a stage, a state; so that we might describe man as fitted by his nature, when that nature is fully developed, to exist consciously in seven different conditions, in seven different stages, in seven different states; or, technically, on seven different planes of being. To take an easily verified illustration: a man may be conscious on the physical plane, that is in his physical body, feeling hunger and thirst, the pain of a blow or a cut. But let the man be a soldier in the heat of battle, and his consciousness will be centred in his passions, his emotions, and he may suffer a wound without knowing it, his consciousness being away from the physical plane and acting on the plane of passions and

emotions: when the excitement is over, consciousness will pass back to the physical, and he will "feel" the pain of his wound. Let the man be a philosopher, and as he ponders over some knotty problem he will lose all consciousness of bodily wants, of emotions, of love and hatred; his consciousness will have passed to the plane of intellect, he will be "abstracted", *i.e.*, drawn away from considerations pertaining to his bodily life, and fixed on the plane of thought. Thus may a man live on these several planes, in these several conditions, one part or another of his nature being thrown into activity at any given time; and an understanding of what man is, of his nature, his powers, his possibilities, will be reached more easily and assimilated more usefully if he is studied along these clearly defined lines, than if he be left without analysis, a mere confused bundle of qualities and states.

It has also been found convenient, having regard to man's mortal and immortal life, to put these seven principles into two groups—one containing the three higher principles and therefore called the Triad, the other containing the four lower and therefore called the Quaternary. The Triad is the deathless part of man's nature, the "spirit" of Christian terminology; the Quaternary is the mortal part, the "soul" and the "body" of Christianity. This division into "body, soul, and spirit" is used by Paul, and is recognised in all careful Christian philosophy, although generally ignored by the mass of Christian people. In ordinary parlance "soul" and "body", or "spirit" and "body", make up the man, and the words "soul" and "spirit" are used interchangeably, with much confusion of thought as the result. This looseness is fatal to any clear view of the constitution of man, and the Theosophist may well appeal to the Christian philosopher as against the casual Christian non-thinker, if it be urged that he is making distinctions difficult to be grasped. No philosophy worthy of the name can be stated even in the most elementary fashion without making some demand on the intelligence and the attention of the would-be learner, and carefulness in the use of terms is a condition of all knowledge.

PRINCIPLE I, STHULA SARIRA, THE PHYSICAL BODY.

The physical body of man is called the first of his seven principles, as it is certainly the most obvious. Built of material molecules, in the generally accepted sense of the term, with its five organs of sensation—the five senses—its organs of locomotion, its brain and nervous system, its apparatus for carrying on the various functions necessary for its continued existence, there is little to be said about the physical body in so slight a sketch as this of the Constitution of Man. Western Science is almost ready to accept the Theosophical view that the human organism consists of innumerable "Lives", which build up the cells. H. P. Blavatsky says on this: "Science never yet went so far as to assert with the occult doctrine that our bodies, as well as those of animals, plants, and

stones, are themselves altogether built up of such beings [bacteria, etc.] : which, except larger species, no microscope can detect. . . . The physical and chemical constituents of all being found to be identical, chemical science may well say that there is no difference between the matter which composes the ox and that which forms man. But the Occult doctrine is far more explicit. It says: Not only the chemical compounds are the same, but the same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant and of the tree which shelters him from the sun. Each particle—whether you call it organic or inorganic—is a *life*. Every atom and molecule in the Universe is both *life-giving* and *death-giving* to that form" (*Secret Doctrine*, vol 1. p. 261). The microbes thus "build up the material body and its cells", under the constructive energy of vitality—a phrase that will be explained when we come to deal with "life", as the Third Principle. When the "life" is no longer supplied the microbes "are left to run riot as destructive agents", and they break up, disintegrate, and so the body goes to pieces.

The purely physical consciousness is the consciousness of the cells and the molecules. That which is called by physiologists "unconscious memory" is the memory of this physical consciousness, unconscious to us indeed, until we have learned to transfer our brain-consciousness thither. What "we" feel is not what the cells feel; the pain of a wound is felt by the brain-consciousness, acting, as before said, on the physical plane. The consciousness of the molecule, as of the aggregation of molecules we call cells, leads it, for instance, to hurry to the repair of damaged tissues, action of which the brain is *unconscious*, and its memory makes it repeat the same act again and again, even when it has become unnecessary. Hence, cicatrices on wounds, scars, callosities, &c.

The death of the physical body occurs when the withdrawal of the controlling life-energy leaves the microbes to go their own way, and the many lives, no longer co-ordinated, scatter from each other, and what we call "decay" sets in. The body becomes a whirlpool of unrestrained, unregulated lives, and its form, which resulted from their correlation, is destroyed by their exuberant individual energy. "Death" is but an aspect of Life, and the destruction of one material form is but a prelude to the building up of another.

PRINCIPLE II,* LINGA SARIRA, THE ASTRAL BODY.

The Astral Body, the Ethereal Body, the Fluidic Body, the Double, the Wraith, the Döppelgänger, the Astral Man, such are a few of the many names which have been given to the second principle in man's constitution.

* Some writers speak of Linga Sarira as the Second Principle, and "Life" as the third; others of "Life" as the second and Linga as the Third. The numbers are of no importance, since there is no "order" in intermingling principles; the important division is between the Triad and Quaternary, the Mortal and the Immortal Man.

The best of all the names is that of *Linga Sarira*, because this term designates the second principle only, whereas the other names have been used somewhat generally to describe bodies formed of more subtle matter than the matter which affects our physical senses, without regard to the question whether other principles were or were not involved in their construction. I shall therefore use this name throughout.

The *Linga Sarira* is formed of matter rarer or more subtle than the matter which is perceptible to our five senses. This matter is called astral matter, as resembling that which fills space, and it is the state of matter which is just beyond our "solid, liquid, and gas", and is characteristic of the "astral plane" immediately succeeding the "material plane", or the generally accepted objective universe. To this astral plane belong what are ordinarily called clairvoyance, clairaudience, many hypnotic phenomena—material enough, though manifesting in matter which is in a finer state of division than that which we can feel and see.

This *Linga Sarira* is the exact double or counterpart of the physical body to which it belongs, and is separable from it although unable to go very far away therefrom. When separated from the physical body it is visible to the clairvoyant as an exact replica thereof, united to it by a slender thread. So close is the physical union between the two that an injury inflicted on the *Linga Sarira* appears as a lesion on the physical body, a fact known under the name of "repercussion". A. D'Assier, in his well-known work—translated by H. S. Olcott, the President-Founder of the Theosophical Society, under the title of "Posthumous Humanity"—gives a number of cases (see pp. 51-57) in which this repercussion took place.

Separation of the *Linga Sarira* from the physical body is generally accompanied with a considerable decrease of vitality in the latter, the *Linga Sarira* becoming more vitalised as the energy in the body diminishes. Col. Olcott says in a note in the book just mentioned (p. 63):—

"When the Double is projected by a trained expert, even, the body seems torpid, and the mind in a 'brown study' or dazed state; the eyes are lifeless in expression, the heart and lung actions feeble, and often the temperature much lowered. It is very dangerous to make any sudden noise, or burst into the room, under such circumstances; for the Double being by instantaneous reaction drawn back into the body, the heart convulsively palpitates, and death even may be caused."

In the case of Emilie Sagée (quoted on p. 62-65), the girl was noticed to look pale and exhausted when the Double was visible: "the more distinct the Double and more material in appearance, the really material person was proportionately wearied, suffering and languid; when, on the contrary, the appearance of the Double weakened, the patient was seen to recover strength." This phenomenon is perfectly intelligible to the Theosophical student, who knows that the *Linga Sarira* is the vehicle of the Life-Principle, or Vitality, in the body, and that its partial withdrawal must

therefore diminish the energy with which this principle plays on the physical molecules.

Clairvoyants, such as the Seeress of Prevorst, state that they can see the ethereal arm or leg attached to a body from which the physical limb has been amputated, and D'Assier remarks on this :—

“ Whilst I was absorbed in physiological studies, I was often arrested by a singular fact. It sometimes happens that a person who has lost an arm or leg experiences certain sensations at the extremities of the fingers or toes. Physiologists explain this anomaly by postulating in the patient an inversion of sensitiveness or of recollection, which makes him locate in the hand or the foot the sensation with which the nerve of the stump is alone affected. . . . I confess that these explanations seemed to me laboured, and have never satisfied me. When I studied the problem of the duplication of man, the question of amputations recurred to my mind, and I asked myself if it was not more simple and logical to attribute the anomaly of which I have spoken to the doubling of the human body, which by its fluidic nature can escape amputation” (*loc. cit.* pp. 103, 104).

The Linga Sarira plays a great part in “ spiritualistic ” phenomena. Here again the clairvoyant, seeing on the astral plane, can help us. A clairvoyant can often see the Linga Sarira oozing out of the left side of the medium, and it is this ethereal double which often appears as the “ materialized spirit ”, easily moulded into various shapes by the thought-currents of the sitters, and gaining strength and vitality as the medium sinks into a deep trance. The Countess Wachtmeister, who is clairvoyant, says that she has seen the same “ spirit ” recognized as that of a near relative or friend by different sitters, each of whom saw it according to his expectations, while to her own eyes it was the mere double of the medium. So again H. P. Blavatsky told me that when she was at the Eddy home-stead, watching the remarkable series of phenomena there produced, she deliberately moulded the “ spirit ” that appeared into the likenesses of persons known to herself and to no one else present, and the other sitters saw the types she produced by her own will-power, moulding the plastic astral matter of the medium's Linga Sarira.

Many of the movements of objects that occur at such *séances*, and at other times, without visible contact, are due to the action of the Linga Sarira, and the student can learn how to produce such phenomena at will. They are trivial enough: the mere putting out of the astral hand is no more important than the putting out of the physical counterpart, and neither more nor less “ miraculous ”. Some persons produce such phenomena unconsciously, mere aimless overturnings of objects, making of noises, and so on; they have no control over their astral Double, and it just blunders about in their near neighbourhood, like a baby trying to walk. For the Linga Sarira is without consciousness, and is senseless on the physical plane when temporarily divorced from the physical organs of sensation.

This leads us to an interesting point. The material centres of sensation are located in the Linga Sarira, which may be said to form the bridge between

the physical organs and the mental perceptions ; impressions from the physical universe impinge on the material molecules of the physical body, setting in vibration the constituent cells of the organs of sensations, or our "senses". These vibrations, in their turn, set in motion the finer material molecules of the corresponding organs in the Linga Sarira, or the centres of sensation, the inner senses. From these vibrations are again propagated into the yet rarer matter of the lower mental plane, whence they are reflected back until, reaching the material molecules of the cerebral hemispheres, they become our "brain consciousness". This correlated and unconscious succession is necessary for the normal action of "consciousness" as we know it. In sleep and in trance, natural or induced, the first and last stages are generally omitted, and the impressions start from and return to the astral plane, and thus make no trace on the brain-memory ; but the natural psychic, the clairvoyant who does not need trance for the exercise of his powers, is able to transfer his consciousness from the physical to the astral plane without losing grip thereof, and can impress the brain-memory with knowledge gained on the astral plane, so retaining it for use.

"Seeing in the astral light" is a phrase often met with, and one which may have puzzled the casual enquirer. It means just this exercise of the inner senses, or senses located in the Linga Sarira, an exercise which—in the present stage of human evolution—is a natural gift with a few, and a latent possibility in everybody.

"Death" means for the Linga Sarira just what it means for the physical body, the breaking up of its constituent parts, the dissipation of its molecules. The vehicle of the vitality that animates the bodily organism as a whole, it oozes forth from the body when the death-hour comes, and is seen by the clairvoyant as a violet light, or violet form, hovering over the dying person, still attached to the physical body by the slender thread before spoken of. When the thread snaps, the last breath has quivered outwards, and the bystanders whisper, "He is dead".

The Linga Sarira remains in the neighbourhood of the corpse, and is the "wraith", or "apparition", or "phantom", sometimes seen at the moment of death and afterwards by persons near the place where the death has occurred. It disintegrates slowly *pari passu* with its physical counterpart, and its remnants are seen by sensitives in cemeteries and churchyards as violet lights hovering over graves. Here is one of the reasons which render cremation preferable to burial as a mode of disposing of the physical envelopes of man ; the fire dissipates in a few hours the molecules which would otherwise be set free only in the slow course of gradual putrefaction, and thus quickly restores to their own planes the physical and astral materials, ready for use once more in the building up of new forms.

ANNIE BESANT, F.T.S.

(To be continued.)

Problems of Life.

FROM "THE DIARY OF AN OLD PHYSICIAN".

BY DR. N. I. PIROGOFF.*

(Continued from the July Number.)

VIII.

ON THE INDUCTIVE AND DEDUCTIVE METHODS.

17th and 18th February, 1880.

I AM well aware that my world-concept is not based on that inductive method which is demanded in our day from every seriously thought-out speculation. But that's just where the trouble is, as on these lines we have either to renounce any conception of the universe at all, or use for its foundations generalizations so common that they become pure abstractions. I was never destined to be a positivist; it is beyond my power to command my thought to abstain from going there where it immediately loses its way. Thus, I feel bound in my world-concept to base myself on that which, to me, seems to be beyond any doubt or cavil, even if it be more of an abstraction than a fact. These kinds of abstractions seem to me as undeniable as my own existence; to them I attribute universal unity and design; a general plan of creation; universal thought; force independent of substance; substance which, when mentally analysed, gets transformed into something eluding our senses—in other words, into force also; a principle (or force) of life, penetrating substance, yet independent of it as well as of physical forces, which it guides designedly toward the self-conservation of substance, raised by that principle to the degree of organisms and species. Accepting all these as undeniable axioms, how could I have worked out a different world-conception? Whether it is ever proved by science or not that the higher animal types, forms, and we ourselves, have developed, under the influence of external conditions and forces, out of lower forms, and these, in their turn, out of primordial organic protoplasm, makes no difference and can alter in nowise my concepts; whether life on this earth has developed in this or another way, the principle of a unity of design in its creation loses nothing by it, and it is inadequate to make the presence of universal Thought and of a Life-Principle in the universe appear thereby doubtful.

* Translated from the Russian by H.P.B.

I cannot acquire the conviction—though I am unable to demonstrate this by facts—that our brain can be the only organ of thought; that everything in the universe, save *that* organ, is thoughtless and senseless, and that human thought alone should impart to the universe a meaning and an integral harmony. With such a one-sided view the importance of the brain would seem to me very strange; for it comes to this: in the whole cosmos it is our brain alone which senses external impressions without sensing itself, and serves as a test of manifestation for some *I*, which recognises no solidarity with the source of its origin and acts as if the latter had nought to do with it. This is why I regard as far more probable this other theory, that this very hazy and very strange *I* of ours is carried into the brain, and develops in it, together with the sensations produced from external impressions brought to it; in other words the question may be asked: may not our *I* come from the outside, and may it not be universal Thought itself* which finds and uses the brain as an apparatus, cleverly constructed *ad hoc* by life-force, and designed by the latter as an embodiment and individualization of the Universal Mind? In such case the brain would be but a cleverly constructed net for the containment and the manifestation in personal form of that cosmic mind.

In every case this apparently fantastic conjecture seems to me more probable than that other hypothesis, put forward by the school of materialists *pur sang*, which teaches that our thought depends on brain phosphorus. However much fish and peas I may eat (by Moleschott's advice) never shall I consent to give away my *I* into the durance vile of a product accidentally extracted by alchemy from urine. If in our conceptions of the universe it be our fate to be ever falling into illusions, then my illusion has, at least, the advantage of being very comforting. For it shows to me a rational universe and the activity of the forces working in it, harmonious and intelligent; as also my *I*, not the product of chemical and histological elements but an embodiment of a general Universal Intelligence, which I represent to myself, as I did many times before, acting with free will, in accordance with the same laws which are traced by it for my own mind, but exempt from that restraint which trammels our humanly conscious individuality.

February 20th and 21st, 1880.

But what about my autobiography? Well, writing for myself, it is of more importance to me that I should make clear to my mind *what I am*, and only then follow it by tracing out how much and in what way practical life has helped to make of me what I am now; that is to say, by what means I have arrived at accepting my actual world-concepts, my religious

* This is precisely what occult philosophy claims; our *Ego* is a ray of the Universal Mind, individualized for the space of a cosmic life-cycle, during which space of time it gets experience in almost numberless reincarnations or rebirths, after which it returns to its Parent-Source.—[TRANSL.]

and moral convictions. Therefore I had to ascertain and explain to myself, first of all, how I view the surrounding universe, in what light I look upon myself, and what kind of man I take myself to be, what I believe in, that which I have my doubts about, what I like and dislike. All my past, all that I have lived through is interesting to me, but only in so far as it can explain to me my development in the process of mental evolution, and of moral being. To arrive at such results in my life-history, I have not only to recall long bye-gone days, but to endeavour to be constantly sincere with myself; and both are far from being easy.

There was a time when as a boy of eighteen I kept my diary, portions of which are still preserved by my wife; but there is little in it I could use now. I find in it for instance, that I had no idea of living over thirty which shows that I was often in a gloomy disposition in those days Nor is it easy for me to determine how far I can be sincere with myself; and this is more difficult than it really appears. There are events in one's life, the chief and secret motives of which it is impossible to explain unless one is absolutely frank with oneself; and meanwhile it is just in such cases that one is at a loss to determine if one is frank or not. There are motives so deeply enshrined in the secret places of our *I*, that it becomes almost hopeless to drag them out to the surface of the Soul, however much we may desire to do so. Instead of these there appear others more comely; but when they come to be examined one feels that there lurks, in the very depths of one's being, stubborn and unyielding, another motive, misty and hazy, and what is worse, resembling in nothing any of those that swim instead of it upon the surface. And this happens in cases quite different from those in which reason and caution prohibit sincerity with other persons? Not at all; and I maintain that it is far more difficult to be frank with oneself than with others—perchance, because such sincerity is necessary only in critical and serious cases. It happens also that, in very truth, one is unable to decide what had been really the cause of such or another action committed, and finds it still more difficult to see why in doing it one's appreciation of it was quite different at that time. The very analysis of, and enquiry into the actions of our *I*, demand a great deal of experience and training. It is doubtful whether any one who has busied himself a good deal with the analysis of the thoughts and feeling of other people, acquires thereby the faculty of correctly analyzing himself.

The query—is it a normal function at all to analyze oneself—still remains for me an open question. A single-hearted man appears, lives, thinks, acts, without having any need of analyzing his *I*. He is so constituted, and has so constituted himself, that his thoughts and deeds have to be what and as they are, not otherwise. The psychic process in such a man may be compared to a clock wound up once for all for the term of his life. The pendulum moves equally, accurately and regularly. There is no

need to open it to examine its mechanism. But "Cannibalism" is quite another thing. "Cannibalism" is, I am inclined to think, a pathological product, although it is on this faculty that the profound injunction of the sages—"Know thyself"—is based.

Guided by this rule one has to bid goodbye to single-heartedness, as the rending in twain and the duality of soul become unavoidable. When our *I* becomes at the same time subject and object, the strife between the observed and the observing principles is close at hand. It is that duality that I disapprove and regret in myself, though it has played, perchance, a considerable part in my self-training and self-control. Without the duality, *i.e.*, without self-observation and self-analysis, I would have been perhaps far worse than I now consider myself to be. Yet it has been a great hindrance to me in my professional practice, having been the means toward the development of combativeness and opposition. This spirit of opposition has always manifested in me as strongly in the analysis of the actions and opinions of other persons as of my own.

I could never take a one-sided view of anything. Whenever I come into contact with anything new for me I proceed forthwith to get a glimpse of its opposite side. It was perhaps a suggestive fact that I was born with a squint in my left eye. But this twofold view of things, while being occasionally useful, is pernicious in its action, inasmuch as it deprives me of the means of hitting the mark, of quickness and concentration. I have experienced it, to my regret, more than once during my life. On the other hand that faculty has preserved me from being injudiciously led away, by showing to me at once the bad side of things that fascinated me. Moreover, it has proved very useful to me in chronic cases, when there is sufficient time before acting to weigh and judge a thing or an action from its different standpoints.

Strange and incomprehensible† is this faculty of our *I* to rend itself in twain. I could not certify, meanwhile, whether it is our individual *I* or something else in us which has that strange faculty. What I know by experience, however, is, that neither of the two opposite frames of mind (the joyful and the gloomy) has ever taken completely hold of me; it has always seemed to me as if one of my *I*'s was rejoicing while the other felt miserable, and kept analyzing the cause of the other's joyfulness. Thus with regard to actions in which passion or fascination was concerned, everything depended on the degree of their intensity: the *I* which was

* This term was adopted in Russian literature at one time to denote selfish and uncharitable persons, ever ready to tear their neighbours to shreds. A "Cannibal" is one who eats up and devours, metaphorically speaking, his own kind.—[TRANSL.]

† Perchance it would appear less "strange and incomprehensible", were the scientific psychologists to look into that doctrine of occultism which shows in man two *Egos* (two aspects of the same divine principle), the higher, or *Individuality*, and the lower, or *Personality*, in other words, the *divine* and the *animal* man. It is these two that during our lifetime are in incessant struggle, the one trying to gravitate heavenward, the other dragged down by its animal nature to the earth earthy.—[TRANSL.]

carried away brought hastily forward its motives ; the other, the restraining *I*, gave as rapidly its reasons to the contrary ; and the first generally prevailed, but acted only when its motives and reasons were laid before some *third "I"*, and by him found more potent and conclusive than those of the restraining Ego. To a psychologist, all this, of course, will appear arrant nonsense.* The *I* of every person is an indivisible unit ; and the feeling as though two or several quite different *Egos* were acting in me, is again one of my illusions. From the very day we begin to be self-conscious and to our last hour we are clearly cognizant of our *I* ; and this, however much we may alter during the course of our lives, in character, habits, modes of life, and so on. We feel the changes in us and acknowledge them ; in the meantime we are quite conscious that these changes have not changed us into other persons.

February 23rd and 27th, 1880.

Just so ; our *I* is an integral entity, indivisible and ever identical during the whole of our life. It is only lunatics, and even not all of these, who do not probably realize the identity of their present with their past *I*. Whence then, the illusion which makes us believe that we can think and feel in two or more different ways simultaneously, and not only differently but in complete contrast, one feeling counteracting the other and one thought chased by another thought ?

Firstly, we may be erring as to time ; between one sensation and another sensation, one thought and another, there must always be a certain interlude of time, however short it may be in reality and however imperceptible to our senses.

Secondly, the illusion is produced by and depends on the fact that our *I* is able to come into contact, so to say, simultaneously with several organs, each having its own set of functions, differing from each other : that same *I*, moreover, being, as it were, woven out of contrasting sensations.

What is it then, finally, this protean *I* ? Is it only a personal pronoun ? Or is it again, but an illusion ? I believe we shall have to distinguish between the two aspects of our *I*. One of its aspects is no more than the feeling or the sensation of its individual being, a property which all the animal species have in common. In its other aspect and along with this sensation there exists in it, moreover, a more or less clear conception of itself, *i.e.*, of its personality. It is this conscious cognizance of the inherent feeling in us, of our individual being, *i.e.*, of our personality, which is precisely the human *I*, expressed by the personal pronoun, by adults in the first, by children in the third person. Even the animals express

* We do not see why. To the materialistic psychologist, (*i.e.*, physiologist) the whole of Dr. Pirogoff's world-concepts will appear "nonsense" of course ; but the metaphysician and the theosophist will applaud almost every word he says ; regretting only that men of such profoundly intuitional nature should be so rare among the men of science. What scholar with a reputation to lose would have such honesty and frankness ?—[TRANSL.]

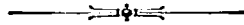
the sensation of their being in sounds; only with them it is always expressed in connection with a feeling of either pleasure or pain.

I would compare our *I* in its connection with sundry psychic faculties with a musician playing simultaneously on several instruments; sweeping over them by means of various movements of the body he is enabled to give harmonious concerts. The *I*, woven out of the most varied sensations, has the faculty of touching lightly and simultaneously the elements of the different portions of the brain and of stimulating psychic functions, bringing at times the activity of these organs into unison, and at others producing an intolerable *cacophony* for itself as for others. In whatever way we may localize the different psychic faculties in various portions of the brain, sensation and the conscience of being, *i.e.*, our *I*, *cannot be localized*. In order to perform without breaking the law of harmony some mental piece, the *I* (or consciousness) has to touch simultaneously the organic elements which preserve in themselves the impresses of external impressions (*i.e.*, of memory) and the convolutions of the brain which serve as organs of speech, as also the organs of imagination and reason, never yet discovered by the modern localisators—the psycho-physiologists. This the *I* must do, because we cannot cerebrate and reason without calling forth into action our memory, our reasoning faculty and imagination, or fancy. It is by this faculty of our *I* to bring into action, simultaneously or in succession, with the shortest intervals and without interfering with its own integral nature (without dividing itself)—different organs of sensation and various psychic faculties, that I explain to myself its apparent duality, so finely expressed by the Apostle Paul in one of his epistles. Not only between our wish or will and our action, but even between the early germs of our own thoughts, sensations and desires, it is but too easy to perceive in us contradictions and a two-fold nature.

Quite recently *I* was in a bad humour (after great pain produced by stomach catarrh), and though feeling very angry, yet never ceased to observe how, while displeasure against certain persons was filling my heart, the germ of a thought contained already excuses in their favour; I was ready to abuse and at the same time to excuse them, even to reproaching myself with injustice. Does it not mean that my *I*, while penetrating into the midst of the dirty sensations carried by my diseased organ (the intestinal canal) into my imagination, had not plunged deep enough into my angry feelings to get drowned therein, leaving memory (with its certain agreeable associations concerning those persons) and reason in full activity.

What is our *I*, woven as I have said out of our sensations, without or bereft of these sensations—*ignoro et ignorabo*. We physicians and naturalists who have devoted ourselves from early years to sense-experiments on dead and living organisms and organs, get so accustomed to life bound up with organic elements, that we end by viewing it as an effect instead of as a

cause. Through one trifling puncture in the *medulla oblongata*, we put an end instantaneously to a life full of health and vital powers. How can we physicians be accused then, even if we do conclude that life stops like unto a clock-work mechanism at an injury done to one of its springs? Is it not a natural deduction that our life is nothing else than a motion regulated by organic mechanism? The key to the mechanism lies in that point of the *medulla oblongata*, which has, therefore, to be referred to as the life knot—*nœud vital*. At the moment when we are born into the world the machine is wound up, and the first manifestation of our mechanism is the motion of breath. If we do not regard as the outside world of the human fœtus, the uterus which contains it for nine months, then its first communication with the external universe consists in the movements of its chest. After this what can be to us our *I*, minus sensations and disconnected with the organs which receive and convey them to it? To those who devote themselves to the study of organic nature these careful investigations prove abundantly that the same laws and forces that act in the inorganic world act in the organic. Are we not fully authorized thereby to conclude that all that which we observe in the animal organism, relates, as in inorganic bodies, to the properties and functions of the material elements which are the compound of that organism's parts and organs?



Testimony comes from the *Indian Mirror* to the usefulness of the Theosophical Society in India :

Some months ago, we said that the Theosophical Society had fulfilled its mission. That was true in the sense that it had awakened the Hindus to a knowledge of their ancient religious, philosophical, and literary treasures, and spread the revelation to Europe and America. It is true that for some time past, notably after the Coulomb scandal, and Madame Blavatsky's retirement to Europe, Theosophical efforts in India became less and less active each day, and the more so, as people began to be more and more engrossed in the Congress politics. But the reaction has come sooner than could have been anticipated, and the thirst for religion has become all-powerful with the advent of the new cycle. The period of renewed activity of the Theosophical Society has also come. The Hindus cannot do better than watch carefully the proceedings of the Theosophical Society, and read its numerous publications with diligence. Above all, the monumental works of Madame Blavatsky should receive the most serious attention of all Hindus. This lady has received but little gratitude from the people of India, and, we regret to say, even from many Hindu members of her own Society. After the wretched forgeries of the miserable Coulombs, Madame Blavatsky was deserted by half-hearted and ignorant Theosophists, who were such only in name. Her immense sacrifices in the cause of India were forgotten. She did well to wash her feet of this ungrateful country. And yet she is working for us in England, and she has quite recently sent another Englishman, Mr. Bertram Keightley, to work as unselfishly as herself and Colonel Olcott, in the cause of Hindus and their ancient religion. But let us have Madame Blavatsky herself back among us. She is very needful to us at the present time, to instruct and guide the bewildered Hindus with her incomparable knowledge of their religion, as understood and taught by the ancient Rishis. Even the most orthodox Pundits, including those of Benares, have admitted her claim to such knowledge. The wisdom of Madame Blavatsky would guide us out of many difficulties.

The wish comes too late!

The True Church of Christ, Exoteric and Esoteric.

VI.—THE SILENCING OF THE VOICE OF THE CHURCH.

WE have seen that, as with a living body, so with an Association the spirit or life-monad manifests itself in and through material particles, or cells, or human units, gathered from and partaking the character of its environment, and that the greater or less adaptability of the visible body to the needs and impulses of the monad depends on the law of Karma. The two aspects of this law must also be kept in view, the Karma to which the monad is subject on entering its material body (in the case of a human being that which was earned in a prior incarnation) and that which it generates and reaps in the continuance of its present material existence. It would be rash to attempt to trace the prior history of the animating spirits of Associations—it is enough to assume that somehow or other they come under the same Karmic law as human beings, and have not *necessarily* earned in their *present* incarnation (if I may use the word) all the results they reap.

If the law of Karma be true at all it must be true, exactly in so far as applicable, to every independent or semi-independent existence, to the cell therefore, as much as to the body which is built up of cells, and to the Association composed of human beings as much as to the several human beings composing it. This, which seems elementary, leads irresistibly to the next proposition.

XII.—SUBSECTIONS AND DEPARTMENTS OR BRANCHES OF THE CHURCH HAVE, SO FAR AS ORGANIZED, A SEMI-INDEPENDENT EXISTENCE, AS ASSOCIATIONS WITHIN THE PARENT ASSOCIATION, LIKE THE ORGANS OF THE HUMAN BODY; THEIR ORGANIZATION OR GOVERNMENT CORRESPONDING TO THE NERVE-GANGLIA GOVERNING THE HUMAN ORGANS, AND LIKE THESE SEMI-INDEPENDENT, CAPABLE OF SUSTAINING LIFE, BUT NOT OF INITIATING ACTION IN REGARD TO THE PARENT ASSOCIATION.

Demonstration.—This proposition with regard to Associations is the necessary corollary of what has gone before. Every Association, however small, has a separate existence *quæ* Association, and a certain modified autonomy to the extent of regulating its own affairs as such Association. Each Association is however a part of some greater Association, a race or nation it may be, and finally a part of humanity itself, to whose general laws its own autonomy is necessarily subject, and hence it is only semi-independent. In the living human body the nerve-ganglia governing different organs are to a considerable extent automatic, that is to say, they act without the conscious interference of the central will, though not in

opposition thereto, and they sometimes re-act, by a reflex action, to external stimuli, without conveying the impression of that stimulus to the central consciousness, yet the central consciousness and the central will can generally, to some extent at least, know and control their action. Thus these ganglia are semi-independent and the correspondence is practically complete.*

Notes and Illustrations.

1. A good example of the semi-independent organ ruled by its own ganglia is to be found in the respiration. For the most part it goes on perfectly unconsciously; we know that we breathe but we pay no heed. The instant however that the attention is directed to it, we become consciously aware of it, and we can then to a certain extent regulate and even for a time inhibit respiration.

2. In the human body these semi-independent ganglia in the normal and healthy state are only executive, carrying out the dictates of the central will to nourish the body, to throw out waste products, to repair waste, to avoid danger, to prevent or destroy separateness in its molecules, &c. This duty the ganglia in the healthy state perform without troubling the central authority, so to speak. When separateness of molecules causes a failure to cast out waste product (to take one example) the semi-independent but loyal leucocytes rush to the rescue, but the result is inflammation and pain, and the central consciousness is at once informed of the mutiny.† Similarly a semi-independent ganglion may fail to do its duty, may become partially or wholly separate, and thus disease may occur.

3. The analogy holds for every association. Thus the business of a State is carried on by Departments, each of which is semi-independent, to the extent that in the healthy normal state it does its own work without troubling the central authority, but the object of that work is the good of the whole State. Suppose what is called corruption to be present in any department, this means that the heads of that department and possibly all connected with it, are using for selfish ends and for their own benefit the powers entrusted to them for the general good of the State. This is separateness, and in time produces a feeling of discomfort so wide-spread that the central will is compelled to strive to cast it out. The period longer or shorter before the central will comes into operation depends on the strength, vitality, and health of the Association or State.‡

4. In the Church, looked upon as an Association, there are Departments, Subsections and Branches, each organized and therefore semi-inde-

* Readers of LUCIFER will find an interesting note on p. 358, as to the semi-independent brain in the throat.

† Sutton's *General Pathology*, p. 127.

‡ What is termed mortification (or really corruption) of a part of the human body is precisely analogous to this. Corruption of the body politic is a most apposite term.

pendent. By the original constitution, as we have seen, the see of every Bishop was such a Subsection, and looking for the moment upon these sees as units, we get a conception of the Church as a homogeneous multicellular organization as to which the notes and illustration to Proposition IV (ante, p. 211), are exactly applicable if we now take germ-cells to represent sees instead of human beings. In the process of development, as we have also seen, the central authority was lodged in an Œcumenical Council (see Prop. V, p. 212) whereat all the Bishops represented their own sees.

Within the sees the organization, as already demonstrated, constituted in itself an association. And thus the whole Church in its normal and healthy state forms an association consisting of semi-independent organic associations with one central will, consciousness, and power of expression (or living voice) each of the constituent associations (sees) being in its turn composed of human beings (like semi-independent cells) organized by the division of labour into various departments fulfilling various functions. (See first four propositions.)

5. As the constituent elements of the Church are drawn from its environment (see Prop. IX, p. 405), so are the constituent elements of the sees which form the Church, and as these are local and racial in their constitution, their elements necessarily vary, and thus differentiation in the character of the sees themselves will necessarily result, and this differentiation may be the source of disunion and schism, which has been shewn to depend on Karmic laws. (See Prop. X, p. 405.)

XIII. EVERY BRANCH OF THE CHRISTIAN CHURCH PARTAKES OF THE CHARACTERISTICS OF THE ENVIRONMENT FROM WHENCE ITS MEMBERS ARE DRAWN.

Demonstration.—This is really an extension of Prop. IX, and the same demonstration applies. If the body of a man born and kept continuously in the heart of a great city differs from that of a man born and kept continuously in a mountainous region, an association of slum-dwellers will be different from an association of mountaineers.

Notes and Illustrations.

1. This difference early made itself felt in the Church. The quick spread of the doctrines of Christianity was in the first instance largely due to the unification of thought and the partial physical or organic unification of the civilized world under the Roman Empire.* When that Empire fell in two, the influence of the environment on the sees comprising the two parts began to be prominently visible. There were two leading spirits regulating the thought of the world at that time, in the West Roman Law and in the East Greek Philosophy. The Advocates of Rome, who were the profoundest thinkers of the West, were the precursors of the Latin theolo-

* See Origen Lib. 11. Adv. Celsum p. 79. ed. Cantab. Mosheim, Eccl. Hist. Book 1, Part 1, Ch. 1, § 3.

gians. Similarly in the East the Sophists were the precursors of the Greek fathers.* The political jealousies and animosities following the split of the Empire were also reflected in the Church. These divisions as above shewn were Karmic, and were of the nature that in a human body we should call hereditary. Thus if we regard the visible body of the Church, the association of human beings (observe carefully I do not here say anything of the animating spirit which is the real individuality and substance of the Church) as being sprung from two stocks, the Greek and the Roman, it will naturally in that outward, visible body partake somewhat of the characteristics of both its parents. In the physical man the material brain is hereditary, but the monad which uses and thinks by means of that brain has nothing to do with the earthly parents. Yet the hereditary quality of the brain may largely influence the way in which the human consciousness regards the spirit or monad animating it. Thus working out the analogy, we find in Eastern and in Western early theology two widely differing ways of regarding the animating spirit of the Church—the Holy Spirit as it is called.† Into the nature or merits of these different views it is needless to enter here, suffice it that they differed, and that the difference was due to the hereditary and Karmic influences of the visible and material body in which the spirit of the Church was incarnated.

2. Another Karmic influence, also hereditary, arose from the domineering habit of Rome, fostered through centuries of physical mastery of the known world. Just as a man born from a long descended aristocratic house finds it difficult to conceive that all men are brothers; so to the Roman or Western branch the theory that Rome must be the seat of the supreme authority appeared so natural that any other doctrine looked absurd and forced. Yet the constitution of the Church, as we have seen, vested the supreme authority in Œcumenical Councils, and no Council generally regarded as Œcumenical has ever admitted the Roman theory.

3. These elements, along with political and other jealousies, intensified the discussion, and in 1054 Leo IX. formally excommunicated Michael Celularius and the entire Eastern Church. This being the act of a pontiff and not of an Œcumenical Council was of course not the act of the Church; therefore was invalid as an excommunication, but was in fact a severance of the Eastern and Western branches.

4. After this date there were intercommunications and frequent attempts at reconciliation, e.g., between Gregory IX. and Germanus, and under Innocent IV. and Clement IV., the negotiations at the Council of Lyons, 1274, and at the Council of Florence when John Palæologus and Joseph the Patriarch of Constantinople came to Italy. All, however, were fruitless.

* See Stanley's *East. Ch.*, chapter 1. Also Ffoulkes' *Christendom's Divisions*.

† The controversies as to the "Filioque Clause."

‡ See Ffoulkes, Vol. ii., chap. 1-3.

XIV. AS IN THE HUMAN BODY, IF THE CONNECTION OF A NERVE CENTRE WITH THE BRAIN BE INTERRUPTED THE ORGANS GOVERNED BY THAT CENTRE MAY CONTINUE TO LIVE, BUT ARE NOT SUBJECT TO THE CONTROL OF THE BRAIN; SO IN THE CASE OF THE CHURCH THE INTERRUPTION OF THE CONNECTION BETWEEN EAST AND WEST LEFT BOTH BRANCHES ALIVE, BUT PARALYZED TEMPORARILY THE CENTRAL AUTHORITY AND THE POWER OF ORGANIC EXPRESSION OF THE WHOLE CHURCH.

Demonstration.—Each branch had the three orders wherein, as we have seen, the life principle resides, each therefore has Apostolic succession, and is alive; but since owing to their differences neither will attend a council summoned by the other, an Œcumenical Council is for the present impossible, and as this is both the central authority and the voice of the Church, both are for the time suspended and the two branches have to grow in their own way, passing merely local ordinances, until a common platform can be agreed on. So long as there is the life principle in both this remains possible, therefore we can only say the authority and the voice are *temporarily* paralyzed.

XV. WHEN THE ANGLICAN CHURCH DIVIDED FROM THE ROMAN THERE WAS NO POWER OF EXCOMMUNICATION (SAVE FROM THE ROMAN COMMUNION, *i.e.* NOT FROM THE CHURCH), THEREFORE THE ANGLICAN BRANCH IS A LIVING BRANCH OF THE CHURCH IF IT HAS THE APOSTOLIC SUCCESSION WHICH IS ITS LIFE. THIS IS PURELY A HISTORIC QUESTION.

Demonstration.—This is self-evident as a corollary of the previous propositions. The historic evidence is well summarized in Haddan on *Apostolic Succession*.

Notes and Illustrations.

1. We have thus arrived at three branches of the Catholic Church, whose division is Karmic, for the branching off of the Anglican follows the same principles as that of the Greek; each one with the principle of life and growth in it, each semi-independent, yet each an integral part of the whole, the lack of communication between them rendering general authority and outward expression dormant for the time, till the principle of growth reunites them.

2. The analogy to a human body will be obvious to any physiologist. For example, if a man's spine be injured he may entirely lose all sensation in and all power over his legs, yet the legs are alive, they are nourished by the same blood and vital force as the rest of his body; they have moreover a semi-independent life and conscious action of their own, for if the soles of the feet be tickled the legs will be jerked away, though the man himself be utterly unconscious of the action or its cause. The phenomena of hypnotism afford many other good examples.

3. The propositions contained in this part of the subject of course depend entirely on the view that the government and power of expression of the Church is vested in the Bishops assembled in Œcumenical council.

It is right to mention here that three other theories have been put forward: 1st, the ultra-protestant, that no form of government was instituted by the Founder or by the Apostles. This was strongly supported by the historian Neander, and the reasons against it are well set forth in the translations of his works by Rose and Morrison. The broadest argument against this theory is that the authority for the life history of the founder is to be found in the books collated by the Church in the fourth century, at which time unquestionably episcopal government, as we now have it, was fully accepted. The collection of books could not then militate against the constitution which was derived from the same authority. 2nd, the Presbyterian theory, that the government resided in, and was by the original constitution handed down by Presbyters and through the presbyterate. This theory was first started by the Alexandrian Church and supported in England by Richard Cartwright. The authorities cited under prop. VII. seem sufficient refutation. 3rd, the Roman theory, which has been already considered. And here be it noted that even in Roman communion itself the Papal claims have been resisted by the Jansenists, the Port Royalists, and by Bossuet, St. Cyran, De Sacy, Arnauld, Pascal, and many others. The theory I have endeavoured to substantiate is the one supported by the entire Eastern Church and by a continuous school of the most learned Anglican divines,* the chief difficulty being that acknowledged by Mr. Gladstone, that it made the Church silent for thirteen centuries. Theosophists and Occultists however will find little difficulty in accepting the proposition that a mystical and occult body which is in possession of occult teaching may give out a certain amount of teaching and then for a long time remain in absolute silence till the proper period recurs.

4. This of course assumes for the moment that the Church is such an occult body. The evidence on this head will come later. It was necessary in the first place to dispose of the objections drawn from the material presentment and the visible form of the Church, I have accordingly somewhat elaborated the propositions and arguments dealing with the visible form of the Church's material body, finding that by far the largest amount of fallacies and misrepresentations arise here. In the next paper I propose to trace somewhat further the analogy in the Church to the Seven Principles of man, with a view of working out the more esoteric side of the question.

J. W. BRODIE INNES, F.T.S.

(To be continued.)

* See the works of Bishop Bilson, also the Scottish Bishop Sage, in the work against Gilbert Rule, also Bishop Cotterill's *Genesis of the Church*.

Fragments from an Indian Note Book.

HOW TO ESCAPE DEATH.

DEATH, it seems to me, has a close connexion with our sexual instinct. I will try to show how Kâma Deva, the god of Kâma, has many names, such as Mâra, Makâra Katu, Pancha Vâna, Madana, &c.

Now Mâra may also mean the Killer (from Mri, to die). Makâra Ketu means one having the sign of Makâra, the five-handed or the Pentagon. It is a curious fact that the Prânayâma Yogis use the Pentagon enclosed in a circle as their symbol. Pancha Vâna means one with the five arrows, the chief arrow being named Marana (causing death). Madana is from Mada. Mada is composed of two letters Ma and Da, and means that which intoxicates; it is the opposite of Dama (composed of Da and Ma); Dama is a Yoganga (limb of Yoga) and means restraining the senses, celibacy being its essential part.

In astrology the same house is assigned to the Planet of Love and the Planet that kills.

It is said in our Shastras that the Kumâras never die.*

All Tapas (self-sacrificing effort for spiritual progress, the principal object aimed at being liberation from birth, disease, decay and death), our Shastras say, is based on Brahmacharya or celibacy, as Dharma on Daya (doing good, or goodwill to all living creatures).

On the subject of "How to Escape Death", our Shastras are clear and almost the same in all (at least those that I have read). Jiva means our Ego; Jivanam (Life) is derived from Jiva. Chit means Consciousness; Chitanâ means life. The meaning is clear; in order to escape from death we must transfer our consciousness from our life to our Ego, or in other words, we must learn and practise, while still in this life, to live as pure Egos, so that the Seer may exist in his own real Self as Patanjali says. If we can but withdraw at will our Ahankâram (feeling of "I") from our body to our Inner Self, we will never feel the pangs of death.

The occult practices of Prânayâma Yogis are said to prolong Prâna, or life, much beyond its ordinary term, they taking advantage of this long time to proceed on the Path of spiritual progress.

The secret of conquering death was known to our Aryan Adepts long ago, who were initiated into such mysteries by Higher Beings, such as the Incarnations of Vishnu or Shiva.

* The Kumâras are entities who preserve absolute chastity. (Ed.)

The first Incarnated Teacher, it is said, was Yagna (meaning Sacrifice), an Incarnation of Vishnu.

It was forbidden to reveal the teachings to any unless they were asked for directly, exceptions being only made in the case of sons and disciples. In other cases the teacher must appear as if he is completely ignorant of what he actually knows.

Of those that enquire, no hope of any change for the better is to be expected from (1) the proud, (2) the sorrowful, (3) the unreflecting, and (4) the ungrateful.

SOME HINDI PROVERBS.

These proverbs are composed of sweet sounding words arranged in metre, the ends rhyming. Most of them have accents on every alternate syllable. They are sometimes sung to the tune of a one-stringed harp, called Ektârâ.

1. "Hari, like light in flint, is in every one; it is the steel of the Guru of Wisdom (Gnânam) which draws Him out."

2. "How can Bhakti* be found in this world when three words make every one roll over, viz., Dumri (a small piece of copper coin, meaning money), Chamri (skin, meaning beauty), and Pat (belly, meaning food and drink.)"

3. "There are five jewels—the best in this world—viz., the company of a pious man, Hari Kathâ†, kindness, humility, and doing good to others."

4. "When the Elephant goes out, a thousand dogs begin to bark; the devotees need not be anxious because the world speaks ill of them."‡

5. "If truth is told, one is struck, while lies charm the world. Milk is carried from door to door, while spirit is sold sitting in one place. The thief is liberated while the innocent is bound (kept in bondage) and poor travellers are hanged. These are thy glory, O Kali Yuga! I feel sorrow, but smile too at the same time."

6. "The milk of the cow goes to feed the dog, while her own calf remains hungry. The wife's brother is fed sumptuously, while the father remains hungry. His own wife does not get a man's love, while the maid-servant steals his heart. These are thy glory, O Kali Yuga! I feel sorrow, but smile too at the same time."¶

7. "Why art thou lying down? Rise and be devoted to Hari; the day is coming when thou shalt have to lie down at full length for a long time."

* Bhakti has no equivalent word in English, the nearest approximate is Love in its higher and comprehensive signification.

† Hari is he who removes or takes away every kind of misery; the Logos or Paramâtma in one of its three aspects. Kathâ is word.

‡ The Elephant never minds the barking, and goes on unmoved in the same measured pace.

¶ The injustice and cruelty of feeding a dog at the expense of the calf would not be apparent, I think, to the Western reader. It is the first duty of a Hindu to feed his aged parents and respect them.

8. "My Father is nirguna, my Mother is saguna. Whom to praise, whom not to praise? The balance is heavy on both sides."*

9. "Every one remembers while in affliction; none remember while in comfort; should a man remember while in comfort, affliction would never come."†

There are several other similar to the above; the authors of many of these are Dadu, Tulsi Das and other devotees. The couplets are easily remembered, and have in many instances a deep significance. I have selected them at random, not knowing whether they would be appreciated by the West. Among us Hindus they are held in great esteem by the high as well as the low.

SUTTEE.

Every individual, as well as every nation, has a Mantra or root word peculiar to his or its life and growth; that word stamps the whole individual life and Karma with its distinguishing mark, and all manners and customs, all usages, all prevailing ideas, unless very transient or forced from outside, cannot be rightly understood and appreciated unless we come to know and understand the import of this Mantric word, this basic colour of the mosaic work, this key-note to the tune. The Mantra of Madame Blavatsky's life may be said to be *Yagna* or *Sacrifice*, that of the writer *Struggle*, that of the English *Mon Droit*, that of the U.S. Americans *Advance*, and lastly, that of the ancient Hindu nation—*Svadharna*, meaning the Law or Religion peculiarly its own. If any one wishes to examine and judge of our ancient customs without taking into his consideration our Svadharna, he would surely fail, like many of his most fair-minded predecessors, to understand rightly and justly our present national life and that of bye-gone days.

Sutteeism is regarded, and rightly regarded, by every enlightened European as a barbarous and inhuman practice which every Hindu ought to be ashamed of. But the fact is that no Hindu, unless he is only so in name, while in fact he is a renegade, regards Sutteeism in the same light as do the foreigners. I do not speak of the abuse of the practice (what has not its abuse peculiar to it?), but of real Sutteeism prevalent in India, as still to be found in the *Māhabhāratam* and the *Puranās*.

Only about half a century ago, Lieut.-Col. W. H. Sleeman, of the Bengal Army, was an eye-witness to a suttee; he thus describes the event. I quote his own words:—

"On Tuesday, 24th November, 1829, I had an application from the heads of the most respectable and most extensive family of Brahmans in the District, to suffer this old widow to burn herself with the remains of

* The Father is Iswara, the Logos or Paramātma. The Mother is Mahāmāyā, the Light of the Logos, or Adyā Sakti the Original Force, the transcendental origin of matter. The Gunas are three, viz., Sattva, Rajas and Tamas. Nirguna—devoid of attributes; saguna—with attributes.

† Remember what? The name of Hari, the teachings of Guru, &c. For the word "remember" substitute "pray", and the meaning would be of the orthodox Christian type.

her husband, Omed Sing Oppuddea, who had that morning died upon the banks of the Nerbudda. I threatened to enforce my order, and punish severely any man who assisted; and placed a police-guard for the purpose of seeing that no one did so. She remained sitting by the edge of the water without eating or drinking. The next day the body of her husband was burnt to ashes in a small pit of about 8ft. square, and 3 or 4ft. deep, before several thousand spectators who had assembled to see the suttee. All strangers dispersed before evening, as there seemed to be no prospect of my yielding to the urgent solicitations of her family, who dared not touch food until she had burned herself, or declared herself willing to return to them. Her sons, grandsons, and some other relations, remained with her, while the rest surrounded my house, the one urging me to allow her to burn, and the other urging her to desist. She remained sitting upon a bare rock in the bed of the Nerbudda, refusing every kind of sustenance, and exposed to the intense heat of the sun by day, and the severe cold of the night, with only a thin sheet thrown over her shoulders. On Thursday, to cut off all hope of her being moved from her purpose, she put on the *Dhujja*, or coarse red turban, and broke her bracelets in pieces, by which she became dead in law, and for ever excluded from caste. Should she choose to live after this she could never return to her family. Her children and grandchildren were still with her, but all their entreaties were unavailing; and I became satisfied that she would starve herself to death if not allowed to burn, by which the family would be disgraced, her miseries prolonged, and I myself rendered liable to be charged with a wanton abuse of authority.

“On Saturday the 28th, in the morning, I rode out ten miles to the spot, and found the poor old widow sitting with the *dhujja* round her head, a brass plate before her with undressed rice and flowers, and a cocoa-nut in each hand. She talked very collectedly, telling me that ‘she had determined to mix her ashes with those of her departed husband, and should patiently wait my permission to do so, assured that God would enable her to sustain life till that was given, though she dared not eat or drink.’ Looking at the sun then rising before her over a long and beautiful reach of the Nerbudda river, she said calmly, ‘My soul has been for five days with my husband’s near that sun—nothing but my earthly frame is left; and this I know you will in time suffer to be mixed with the ashes of his in yonder pit, because it is not in your nature or your usage to wantonly prolong the misery of a poor old woman.’ ‘Indeed it is not, my object and my duty is to save and preserve them; and I am come to dissuade you from this idle purpose, to urge you to live, and to keep your family from the disgrace of being thought your murderers.’ ‘I am not afraid of their ever being so thought; they have all, like good children, done everything in their power to induce me to live among them; and if I had done so, I know they would have loved and honoured me; but my duties to them have now ended; I commit them all to your care and I go to attend my husband, Omed Sing Oppuddea, with whose ashes on the funeral pile mine have been already three times mixed.’

“This was the first time in her long life that she had ever pronounced the name of her husband, for in India no woman, high or low, ever pronounces the name of her husband.

“When the old lady named her husband, as she did with strong emphasis, and in a very deliberate manner, every one present was satisfied that she had resolved to die. ‘I have’, she continued, ‘tasted largely of the bounty of Government, having been maintained by it with all my large family in ease and comfort upon our rent-free lands; and I feel assured that my children will not be suffered to want; but with them I have nothing more to do, our intercourse and communion here end. My soul is with Omed Sing Oppuddea and my ashes must here mix with his.’ Again

looking to the sun, 'I see them together', said she, with a tone and countenance that affected me a good deal, 'under the bridal canopy!'

"I tried to work upon her pride and her fears. I told her that it was probable that the rent-free lands by which her family had been so long supported might be resumed by the Government, as a mark of its displeasure against the children for not dissuading her from the sacrifice; that the temples over her ancestors upon the bank might be levelled with the ground, in order to prevent their operating to induce others to make similar sacrifices; and lastly, that not one single brick or stone would ever mark the place where she died, if she persisted in her resolution. But if she consented to live, a splendid habitation should be built for her among these temples, a handsome provision assigned for her support out of these rent-free lands, her children should come daily to visit her, and I should frequently do the same. She smiled, but held out her arm, and said, 'My pulse has long ceased to beat—my spirit has departed—and I have nothing left but a little *earth* that I wish to mix with the ashes of my husband—I shall suffer nothing in burning; and if you wish proof, order some fire and you shall see this arm consumed without giving me any pain'. I did not attempt to feel her pulse, but some of my people did, and declared that it had ceased to be perceptible.

"Satisfied myself that it would be unavailing to save her life, I sent for all the principal members of the family, and consented that she should be suffered to burn herself, if they would enter into engagements that no other member of their family should ever do the same. This they all agreed to, and the papers having been drawn out in due form, about mid-day, I sent down notice to the old lady, who seemed extremely pleased and thankful. The ceremonies of bathing were gone through before three, while the wood and other combustible materials for a strong fire were collected, and put into a pit. After bathing she called for a pawn (betel leaf) and ate it, then rose up, and with one arm on the shoulder of her eldest son and the other on that of her nephew, approached the fire. I had sentries placed all round, and no other person was allowed to approach within five paces. As she rose up, fire was set to the pile, and it was instantly in a blaze. The distance was about 150 yards; she came on with calm and cheerful countenance, stopped once and casting her eyes upward said: 'Why have they kept me five days from thee, my husband.' On coming to the sentries her supporters stopped—she walked once round the pit, paused a moment, and while muttering a prayer threw some flowers into the fire. She then walked up deliberately and steadily to the brink, stepped into the centre of the flame, sat down, and leaning back in the midst as if reposing upon a couch, was consumed without uttering a shriek or betraying one sign of agony."

Thus ended the life of one of the jewels of Hindu females about whom our poets love to sing. India, the cradle of spiritual love and devotion, has witnessed many such scenes of her heroic daughters, nor can anything that may be said and done by the civilized West weigh much with a true Hindu in lessening his high regard for the Hindu ladies and the custom of Suttee.

Say the Vedas—the spirit after being freed at death from its body, is taken first to the Adityas (the spirit of the sun) and then to the other planets in succession. The Pretadeha (Kama Rupa) is formed gradually and is complete on about the tenth day (perhaps this is the case with the ordinary death of a Brahmin).

The lady, says the author, lived without food or drink for the five days intervening; such facts, however, are still not uncommon in India.

Our Shastras sanction the practice and absolve the Suttee from the sin of suicide, which is very great in other cases. No one, except a wife, is allowed to die an unnatural death for the sake of another dead, and the next best thing which a Hindu widow should do is to live the life of Brahmacharya *i.e.*, celibacy (with some ascetic observances for subduing the flesh). Now a nation, everything about which hangs on *mon droit*, may think it monstrous and cruel not to re-marry our widows; not so, however, with a nation with Svadharma for its Mantra. It is very easy for a Hindu to forget his own national Mantra and adopt another far easier to him; but it is very difficult for one not a born Hindu to adopt the Svadharma in one birth; just as horses, as said the Hindu prime minister of Akbar to his illustrious master, may easily become like asses, but asses never horses.

I do not, however, speak this in disparagement of other nations; it would be presumptuous and ridiculous, in these degenerate days of ours, to boast of our fancied superiority over other nations; I am only comparing the different Mantric words to which each nation tries to live up.

THE HINDU TRINITY.

The Hindu Trinity are named Brahmâ (male), Vishnu and Shiva; they all emanated from One, named differently in different books (the Shastras). Brahmâ represents Kriya Sakti; Vishnu, Ichha Sakti; and Shiva, Jnâna Sakti in Nature (Kriya = Motion; Ichha = Will; Jnâna = Divine Wisdom). They also correspond respectively to the three Margams or Paths, *viz.*, Karma, Upâsana or Bhakti, and Jnânam, represented by the Limbs, the Heart, and the Head of man. These Margas are, however, like the legs of a stool and one cannot succeed by exclusively following one of the three.

Karma Yoga, Bhakti Yoga and Jnâna Yoga are more or less dependent on one another and cannot be entirely separated. Karma has two aspects, Pravritti and Nivritti, represented by the two sets of Saptarshis—both sons of Brahma. Vishnu incarnated as Nara Narâyana, being born of Dharma (Divine Law) and Murti (Figure or Image). Subsequently Nara separated from Narâyana and became our present Humanity. One of the names of Arjuna is Nara, as may be seen in Subba Row's discourses on the *Gîtâ*, and Narâyana is but another name of Sri Krishna. The final union of Nara with Narâyana, after the wanderings and sufferings of the former, is mentioned in *Srimat Bhagvatam* in the allegory called the story of Puranjana (the producer of bodies).

The name of Durga, the consort of Shiva, means the Path of Suffering; she is the female aspect of Jnâna Sakti, the Power of Wisdom. She is Haimavati, golden coloured, while Kali, who issued from her body, is dark blue. As for the colours of the other deities, Brahmâ is blood red; Vishnu, indigo and golden; Shiva, pure white and very bright.

Brahmâ's wife is named Savittri, and represents Mantra Sakti, or the Power residing in Mantras. Vishnu's wives are two: Sri (beauty and

dignity and happiness), and Sarasvati (Vāch, the power of words and language).

The two principal killers of giants are Vishnu and Durga; that means that in order to overcome passions and temptations a man must follow either Bhakti Marga in its male aspect (without desire for beauty, dignity, or happiness), or Jnāna Marga in its female aspect. Durga lies in every man in deep sleep as a serpent with three-and-a-half coils, and is named Kundalini. In her progress upward when roused, she becomes Kama Kala, and last of all Chit Kala; the mysteries connected with this peculiar Sadhana are never revealed in full to any but the accepted chelas; outsiders only being supplied with symbolical substitutes often differing from one another.

Vishnu also holds this world in space as Ananta the Endless, and is represented in our Purānas as the Hydra with a thousand heads. The whole Kosmos floats like an egg in the waters of Kāraṇa or Cause.

Both Shiva and Vishnu are eternal, merely merging themselves in the One during cosmic Pralaya, while a Brahmā is born and dies during every cosmic manifestation. It is also said that a progressed entity of a previous creation can, if found worthy of it, become a Brahmā, the creator of the following creation.

Rudra, the destroyer, must not be confounded with Shiva. Rudra was born from Brahmā the creator, and is Nilalohita or violet in colour. The Rudras are Eleven and are named differently. Shiva or Shankara, however, presides over them, as Vishnu over the Adityas or suns, and Brahmā over the ten Prajāpatis or the Lords of Creation.

KALI PRASANNA MUKERJI, F.T.S.

Berhampur.



The *Church Reformer* for August, referring to the interview with Annie Besant in the *Pall Mall Gazette*, says:—

“Our comment is simply this—for the moment, granting everything, assuming that there is no deception or self-deception, how is any single human being the better for all this? It is well that we should all have cups and saucers—it may be well that some people should be deprived of their cigarettes. But how will the world be the better if their cups and saucers are made in a moment by the will of a Mahatma instead of being made by the girls and men in Hanley? And what is the good of being able to get messages from Mahatmas thousands of miles away when there are excellent men and women here in London of ordinary flesh and blood with plenty to tell us well worth our hearing, and whom we can help with our words and deeds.”

The integration of an object is interesting merely as an experiment illustrating a law. Thus a science teacher, instructing a class on electricity, will light the gas with his finger: ought he to be jeered at for doing this, on the ground that gas can be perfectly well lighted with a match? As to the Mahatmas, would anyone be so foolish as to refuse to talk, say, with Huxley, Martineau, or Westcott, to say nothing of Jesus, Plato, or Gautama-Buddha, on the ground that they could at any time converse with the excellent Mr. and Mrs. Smith next door?

Correspondence.

H. P. B. AND THE S. P. R.

From a Parsi's point of view.

[The following letter, received some little time ago, will interest our readers. It was written before the departure of H. P. B.—Ed.]

DEAR MADAM AND SISTER,

I have read in "Time" for March last, your very able and interesting article anent the Psychical Research Society and H. P. B., from which I learn what is already known to Fellows in India, that the enemies of H. P. B. and of the Theosophical Society, both within and outside its ranks, are renewing their futile efforts to wreak their personal vengeance on, and to hamper them in their humane and philanthropic work.

If H. P. B. has many loyal and devoted friends and admirers in some of the most gifted and intellectual men and women in the world—the Psychical R. Society, and all its malevolence, inherent and inspired, notwithstanding—the cause is plain to even the most superficial observer. Few that know her will deny that, regarding her in the light of her varied, extensive, and deep learning, and rare intellectual endowments, her prodigious and marvellous industry, notwithstanding her physical ailments and infirmities, her heroic courage and integrity of purpose in standing undaunted by the Society and its work, a duty assigned to her by her Masters—those benefactors of the human race—in spite of all the obloquy and hatred to which she has been condemned by the evil nature of men; whether we regard the purity of her aims and motives, her self-sacrificing devotion, the loftiness and sublimity of her teachings, from whatever point of view she may be regarded, she cannot but strike the observer as a marvellous phenomenon of the century.

If the P. R. Society was guided in its labours by any sincerity of purpose, and not misled in its researches by the malevolence—inspired and inherent—of its members, it might have existed to some purpose, and might have been able to achieve some notable results in the domain of psychical research; and in the Theosophical Society it would have found its most helpful and efficient co-labourers. But from the way it has been going about its work, it would seem to be either ignorant of the real method, or that, assuming its name only as a mask, its object is to stifle enquiry in the field of its research, and to scare away and instil scepticism in the minds of the votaries of the science. I am like thousands of Fellows of the Society in India, an ardent admirer and devoted student of the philosophy of which H. P. B. is such an able expounder, and for the edification of the P. R. Society, and her many unscrupulous enemies, I shall give reasons why I have believed in her and not her detractors and calumniators.

I have been ever since I was a young man, unconsciously to myself, a student of Theosophy, and among other problems which engaged the thoughts of my early years, were such questions as the immortality of the human soul, God, the divine retributive justice, and the ultimate triumph of truth and justice over tyranny and wrong, heaven and hell, re-incarnation, &c. I pondered over these problems in my own way—and while pondering, sometimes meeting with psychical experiences which added zest and stimulus to thought—till in the teachings of the Theosophical Society, which I joined at the age of forty, I found that light and conviction which were powerful enough to at once set at rest the ardent longings of my soul, as well as to dominate my thoughts and life. I became a Fellow towards the close of 1883, and ever since, notwithstanding my very scanty leisure, its literature has been my sole study and delight; and the more I have studied and thought, the more I have learnt to admire and appreciate H.P.B. and her true position in the Society, as the source of its vitality, and as the sole fountain of that literature which alone can assuage the thirst of spiritual souls, and furnish the key to the mysteries of life, nature, God. Let the P. R. Society know that this is the true secret of the reverence and gratitude with which H.P.B. is regarded by all thoughtful and ardent souls, and that to expect to estrange them from their loyalty to her would be as futile as to expect by throwing dust at the sun to darken its effulgence.

Among other frantic efforts of the enemies of H.P.B., is an attempt to prove by calumnies and lies that the Masters, whose accredited agent she professes to be, do not exist. Every loyal soul which has set itself in all sincerity and devotion to seek for light in this direction, has, I have no doubt, found its enquiries effectually answered by personal experiences. But when I know for a fact of their existence from personal experience, I should be unworthy of all for which I am indebted to them and H.P.B., if I kept quiet in the face of calumnious lies. So let the P. R. Society note the following for their edification, if that be their purpose.

In 1873, I learnt in the course of one of my psychical experiments of the existence of Master K. H., and had a demonstration of his knowledge and power by certain predictions which he then made of events in the course of my life, which came true, exactly as foretold by him, in 1883. He also foretold, in connection with certain events, the names of certain persons of whose existence I was not then conscious, but whom I came to know ten years later, exactly as predicted. Is it in the power of the P. R. Society, in the face of this testimony, to tamper with my loyalty and devotion at any rate to H.P.B. and the Society?

And now from personal knowledge I am in a position to endorse every word of what you say regarding H.P.B.'s character. I met her on two or three occasions at Bombay, and once at Adyar Headquarters, where I stayed for several days, and the opinion which I then formed from very close personal observation was, that she was a high-born and accomplished lady, extremely candid and out-spoken and impulsive, utterly guileless, and innocent as a child.

As I write this under a strong sense of justice, I shall be glad if you will make any use you like of this letter, by which the cause of truth and justice can be best served.

I remain,

Dear Madam and Sister,

Yours faithfully and fraternally,

PHEROZESHAW RUSTOMJI MEHTA, F.T.S.

THE SANGAMITTA GIRLS' SCHOOL.

BROTHER AND SISTER THEOSOPHISTS,

You will all, I am sure, read with great sorrow the sad news that comes to us from Colombo, and your sympathy will go out first to Miss Kate Pickett's poor bereaved mother, who had but a short time before cheerfully given up her beloved daughter to the work which both had so much at heart. You will realise further what a heavy loss has been sustained by the founders of the Sangamitta Girls' School, who have had from the beginning to struggle against want of funds, want of sympathy from those amongst whom they are working, and whom they desire to benefit, and who, after persevering in the face of so many difficulties, had at last the consolation of receiving a willing and devoted worker in their cause, only to lose her again as soon as found. In the words of my Ceylon correspondent: "Our hearts are bleeding for the mother and for ourselves".

At such a time as this it seems to me that it would only be a brotherly act to do what we can to relieve our Sinhalese sisters from some of the weight of trouble with which they are burdened, from that portion which is removable, namely, the want of funds to carry on the School. In a recent letter Mr. Peter de Abrew says: "I have my grave doubts of continuing the school, owing to want of support. . . Mrs. Weerakoon is confined to her room through ill-health brought on by over-exerting herself in the cause, being obliged to go daily from door to door begging for help to carry on the work."

An American lady, Mrs. Higgins, has promised to go out to Colombo and superintend the teaching, but the Women's Educational Society have not yet been able to raise the money to pay her passage. A number of appliances necessary for the school-work are still needed, and I have succeeded in getting from Mr. de Abrew a list of their wants; maps, copy-books, pens, pencils, and materials for needlework are among the things most urgently required, and these I am proceeding to purchase for them in time to send out by our brother Mr. Bertram Keightley, who is returning to India this month.

Will anybody help me? When I last appealed in *LUCIFER* for the Sangamitta Girls' School, I received £4 10s., which I made up to £5, and sent out in May last. But what is this among so many? Let the £5 stand, if you will, for the five loaves, the two fishes are still wanting. It will be a grievous pity to let this noble attempt of our Sinhalese sisters to raise and benefit their sex fall to the ground, for the want of a little substantial support, and I sincerely hope that this appeal will not go forth in vain.

Subscriptions can be made payable to me, the Women's Educational Society of Ceylon having appointed me their Treasurer in Europe.

EMILY KISLINGBURY, F.T.S.

19, Avenue Road,
Regent's Park, N.W.

NOTE.—I most heartily approve and endorse the above statement and appeal. The ladies who have begun the movement in question deserve the admiration and aid of every woman who honours her sex.

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

Theosophical Activities.

INDIAN SECTION.

The President-Founder returns to Madras *via* San Francisco and Yokohama, for the purpose of holding a Council of High Priests of the several Japanese Buddhist sects as the necessary supplement to the Councils he has already held in Burma and Ceylon, at which his draft of the principal tenets of Buddhism was accepted and signed. His intention is to reach Adyar by the middle of December, to prepare for the Convention, and to be ready to receive Annie Besant, who hopes to arrange matters so as to be present.

P. R. Venkatramaiyer, Assistant Secretary of the Indian Section, reports that "the work has become quite active and encouraging", and also mentions the visits of many distinguished gentlemen to the Headquarters.

T. S. Ganapathi Iyer, another of the Assistant Secretaries, gives a good report of the tour of Mr. C. Kottaya Garu who has visited Hyderabad, Secunderabad, Balarum and Warangal. We find brother Kottaya lecturing on "Sivarajayoga", "Karma and Rebirth", "The Mode of Interpretation of the Hindu Shastras", "The Latent Powers in Man", "Prayer at Heart", "Evolution and Involution of the Universe", "Chitra Gupta, the Divine Notary", "The Objects of the Theosophical Society", and "Idolatry".

The Allahabad Branch are going to undertake the task of translating some of the *Shastras*. The Kumbakonam Branch, in addition to the translation of the *Upanishads*, are undertaking other work. K. Narayanaswami Aiyar, the Secretary, has translated *Vasudeva Manam*, an Adwaita Compendium, and Ramanuja Aiengar, B.A., is translating *Kalki Purāna*. Some members of the Mozufferpore Branch intend to "translate the *Zohar* of Tulsidas, or the sayings of Kabir, into English". The Secretary of the Calcutta Theosophical Society reports that Babus Balai Chand Mullick, Khiroda N. Chatterjee, Baroda Kanto Mozumdar and Dr. Rukhal Chundra Sen are willing to undertake the translation of Sanskrit works into English. Professor M. N. Dvivedi, we are glad to announce, has completed the translation of the *Mandukyopanishad*.

CEYLON SECTION.

THEOSOPIICAL SOCIETY,
PRESIDENT'S OFFICE,

London, 25th July, 1891.

I have to announce with heartfelt sorrow, the accidental death by drowning, at Colombo, on the 25th June ult., of Miss Kate F. Pickett, F.T.S., late of Melbourne, but more recently Principal of the Sangamitta Girls' High School, in Colombo. Our noble-hearted, self-sacrificing young sister had but just begun her work for the Women's Education Society in Ceylon, and was looking joyfully forward to the coming of her venerable mother to join and help her. Our grief is shared by the whole Sinhalese nation, who paid her the honour of a cremation, conducted on the ancient royal scale, over six thousand persons assisting and showing every sign of respect and love.

(Signed) H. S. OLCOTT, P.T.S.

The President, on June 12th, being then at Colombo, issued the following order :

"Application having been made to me for the restoration of the charter of the Ceylon Section, I consent to the same, upon the condition that at least seven branches apply within the next seventeen days to Mr. H. Dhammapala, 61, Maliban Street, Colombo, whom I hereby reinstate as Assistant General Secretary, *vice* Mr. Weerasekara, who retires to devote himself to the management of our Buddhist Press and journals, and to the preliminary work of the Buddha Gaya Society. It will be understood that in case the Section is revived, the Rules and Bye-Laws will be strictly enforced by Dr. Daly, who will resume his appointment as General Secretary."

CEYLON LETTER. (From our own Correspondent.) June, 1891.

Early this month a monster meeting was held at the Oriental College, presided over by the High Priest Sumangala, to consider what steps should be taken to practically carry out Mr. Dhammapala's suggestion of founding a Buddhist Monastery at Buddha-Gaya, the site of the sacred Bo-tree (*Ficus religiosa*) under which Prince Siddhartha Gautama, the founder of Buddhism, attained Buddha-hood, and of sending a few Buddhist monks to the place to attend to the many pilgrims who visit the site. The place is now in ruins and it is owned by a Hindu. The suggestion of our good brother was well entertained at the meeting, and accordingly a Board of Management was appointed with Colonel Olcott as Director, Chief Abbot H. Sumangala as President, Mr. Wm. de Abrew as Treasurer, and Mr. H. Dhammapala as Secretary.

The idea is an excellent one, and the acquisition of the site by the Buddhists was first suggested by Sir Edwin Arnold. The present scheme has the heartiest support of a Siamese Prince, and several other well-to-do Buddhists from Siam, Japan, Burmah, and other places.

Mr. Bertram Keightley, M.A., General Secretary of the Indian Section, arrived here during the second week of the month, to meet the President-Founder, Colonel Olcott, on his return from Australia. While awaiting the President he visited Kandy, and the "buried cities" of Anuradhapura, and other places of interest, and he returned shortly before the Colonel arrived at Colombo by the P. and O. "Massilia". A week before his arrival the President-Founder apprised the Women's Educational Society that a young lady, in the person of Miss K. F. Pickett, was coming out to the Island to help the Women's Movement, and that she would arrive a day or two before himself. The Women's Educational Society in the meanwhile made grand preparations to give Sister Pickett a fitting reception at its Headquarters, Sangamitta Girls' Boarding School at Tichborne Hall. The place was prettily decorated with ferns and flowers, and the approaches to the bungalow adorned with festoons of the graceful cocoa-nut palm leaf. On the day she was expected to arrive the ladies of the Society and several others assembled at the school, ready to welcome her, and proceeded in a long train of carriages to the landing jetty. The "Massilia", with Colonel Olcott on board, also entered the harbour, and a party went aboard the two steamers to bring ashore the President-Founder and Miss Pickett. The landing being over, and greeting exchanged between the visitors and members, the large party entering their carriages, formed into a long procession, and escorted Miss Pickett to Tichborne Hall *via* the T.S. Headquarters. Arrived at Tichborne Hall, Miss Pickett was handed a beautiful bouquet of roses by a little girl of the Sangamitta Girls' School. The place was filled with the members of both the Theosophical and Women's Educational Societies, and Colonel Olcott introduced the young lady to the members of the Society, and spoke a few words. He said that Miss Pickett had volunteered her services to the Women's Educational Society, and had come to do all that she could to further the cause of Buddhism and female education, and asked all present to give Miss Pickett all the help she required to carry on the laudable object of the Society. The *Jayamangala* was then chanted, and the party adjourned upstairs.

Miss Pickett is an excellent young lady, a member of the T.S., and a staunch Buddhist. She had received the *Pansil* from Colonel Olcott at Melbourne, and now that she had come to a Buddhist country she desired to take the *Pansil* from our venerable High Priest Sumangala. A public meeting was announced for the function, and on that occasion the Theosophical Headquarters at Maliban Street was literally crowded; it was simply a sea of heads, hundreds had to be turned out for want of sitting—nay—standing accommodation. Everybody wanted to see the ceremony and to hear Colonel Olcott's lecture on Australia.

After the ceremony was over, the *Times of Ceylon* says :

"Colonel Olcott, who was received with loud cheers, said that, before he went into the subject of his lecture—Australia—he had a very pleasant duty of handing over to Miss Pickett the present which some Sinhalese ladies had desired him to ask her to receive as tokens of love. The articles were then presented (Colonel Olcott giving the name of each donor), Miss Pickett returning thanks to her Sinhalese co-religionists and sisters for their tribute of affection to her.

"Colonel Okoti then proceeded to deliver his lecture, giving a very interesting account of Australia, and illustrating the subject by means of a large map and implements of war, &c., used by the Aborigines. He concluded his lecture by making a pathetic reference to his late colleague Madame Barvatsky, whose place in the Society he said nobody could fill. The lecturer had been asked by many Sinhalese Buddhists, personally and by letter, what was the best way to perpetuate H.P.B.'s memory in Ceylon, and he thought it was to found two scholarships for two Buddhist girls, named after the deceased lady. To do this a fund would have to be raised, and he would start the fund by calling for subscriptions from those present and writing to contribute. Chits with amounts noted readily came in for the Blavatsky Scholarship Fund, and a sum of nearly Rs600 was promised."

I mournfully drop the curtain here and announce with deep regret the death of Miss Pickett whose body was found in the well opposite Tichborne Hall, on the morning of the 25th inst. The greatest excitement prevailed, and the police were immediately informed. The body was taken out of the well and the Coroner and Inquirer of Deaths of Colombo and the Judicial Medical Officer held an inquest and *post mortem* examination. The proceedings of the enquiry, &c., will be found in the *Ceylon Independent* of the 26th June, 1891. The proceedings were carefully watched by Bros. A. E. Buultjens, Dhammapala, and Peter de Abrew. A verdict of "found drowned" was returned. After the enquiry and the *post mortem* examination, the body was lovingly taken charge of by the members of the Women's Educational Society. A meeting was immediately called, and arrangements were made to cremate the remains of the deceased. The Venerable High Priest Sumangala sent word from his Monastery that the cremation should take place on the 27th inst. (Saturday), and therefore the remains were kept till then, most lovingly watched both night and day by the Boarding School girls and the members of the W.E.S. The body was draped in a beautiful shroud, and it was placed in an encasement of jackwood with silver furniture. On the lid of the coffin was engraved—"Kate Pickett, F.T.S., Lady Principal Sangamitta Girls' School. Died June 25th, 1891. Aged 24 years." The body was "lying in state" for two days in the hall of the Institution, and thousands of people came in streams to take a last look.

The funeral took place on the 27th inst., at 3.30 p.m. Precisely at that time, the pall bearers, Bros. Bowles Daly, A. E. Buultjens, Peter de Abrew, R. A. Mirando, L. B. Mahagedna, D. U. Tillekeratne and L. W. Mendis, solemnly walked up the hall to the death chamber and removed the coffin with the remains of the deceased young lady to the hearse, drawn by a pair of horses, which was waiting at the entrance to the hall. The *cortège* was headed by native musicians with muffled drums, playing the native 'dead march', then came the banner of the W. E. S., with the *Svastica* done in red on a white ground. Then the boys of the Buddhist English School, followed by some women with baskets of fried wheat, 'white as snow', which was strewn all along the road as the funeral wended its way. Then came the hearse, decorated with silver paper leaf. It was immediately followed by the members of the Women's Educational Society, the members of the Theosophical Society, and the Buddhists of Colombo, numbering from 5,000 to 6,000 persons. All who attended the funeral were dressed in spotless white. The road leading to the crematorium was spread with a layer of white sand.

The chief mourners were Mrs. O. L. G. A. Weerakoon, the President of the W. E. S., with the members of the Society and the members of the T.S. The funeral procession wended its way a distance of nearly three miles, with all those who attended it, following the *cortège* on foot. It is not customary in the East for women to follow funerals; but the deep love to Sister Kate made the members of the W.E.S. set custom aside, and see her remains to the last, with bleeding hearts and visible signs of grief. The crematorium was erected on the site where Rev. M. Gunanande's remains were cremated. The funeral pyre was in the form of a square, and it was stacked with combustible materials and wood to a height of nearly ten feet. At its centre was an aperture to receive the coffin. On the four sides of the pyre were erected four arches, and the top was covered with a white cloth.

When the hearse drew up alongside the pyre, the pall-bearers removed the coffin and solemnly placed it in the aperture, opposite which nearly 90 yellow-robed monks were awaiting to assist Rev. Gnanissara, the officiating priest of the funeral ceremony. Mounting a raised platform on the side of the pyre, Rev. Gnanissara gave the ansil to the large gathering and immediately followed it with a pathetic funeral oration. This over, the funeral chant was rendered by the assembled monks. Bro. Weerasekera poured the water out of a kettle and made the responses. Dr. Bowles Daly then stepped on to the platform and spoke a few words. He was followed by Brother Dhammapala, who made a stirring address and read out the following letter, which the deceased had written and sent the day before her sad end to be translated and put in the 'Sanderesco' the organ of the Theosophical Society and the Buddhists of Ceylon:

TO THE BUDDHISTS OF COLOMBO.

Dear Brothers and Sisters.

I take this opportunity of thanking you for the very great kindness you have shewn in welcoming me to Colombo. So many kindly faces have greeted me, so many hands have been outstretched, that I could not do otherwise than feel that I have come amongst friends.

It may seem strange to you that I should come from such a distant land as Australia, to join you as a Buddhist, and you may wish to know whence I derived my knowledge of the beautiful truths of Buddhism. It was through the Theosophical Society, through their

publications and also through our beloved President. This Society is doing noble work in spreading day by day the grand doctrines of "Reincarnation" and "Karma", which are destined to revolutionize the world as soon as their living reality is grasped by the mass of humanity.

I have come, as you know, to help in the Educational Movement, and as I have given up my home and my country for the sake of your children, I am sure you will do all in your power to help me in my work. There can be no need to point out to you the very great importance of this movement, the great benefit in having your children well educated without running the risk of their religion being tampered with, and I feel assured that you require only to know that we are in want of help, to give it most generously and gladly. The School is not self-supporting yet, and until such time as it is, donations will be most gladly received. I may say that just now there are many things of importance to be done in the school so that those who wish to help would do double service in doing so at once. Those of you who *can* give are privileged in having such a worthy object for your generosity.

I fell certain that this appeal will not be in vain and that you will not allow it to be said that the Buddhists of Ceylon were backward in helping a movement for the advancement of their children.

Thanking you in anticipation for the help that is sure to come,

I am,

Fraternally yours,

K. F. PICKETT.

(Lady-Principal)

Sangamitta Girls' School.

Mrs. Weerakoon, Mrs. Don Carolis and Mrs. Wm. de Abrew, with visible signs of grief, set fire to the pyre, which was soon ablaze, burning the mortal remains of Kate Pickett, who during the brief period of fourteen days residence in Colombo, won golden opinions from all, and who was loved by all. Her modesty and amiability, coupled with her rare qualities and gifts, made her a friend to the many whose acquaintance she formed, and her sudden and sad death came like a shock to her friends. Our heartfelt condolences are with the deceased young lady's mother who, by the way, was written to a couple of days after Miss Pickett's arrival to come to Ceylon and take up residence with her daughter to matronize the establishment. We cannot venture to send her consolation when our own hearts are bleeding; our lips cannot frame any words of comfort when we are in grief. May the blessings of the TRIPLE GEM be with her always.

Bros. Gunawardena, de Abrew, Dhammapala and Mahagedna, have lovingly collected the ashes of our deceased sister and have placed them in an urn, to be sent very likely to Adyar, the Headquarters of the Society.

SINHALA PUTTRA.

The above account should be sufficient to disprove the idea of suicide, set floating by the European opponents of Buddhism in Ceylon.

A "native Christian minister" sends to the *Methodist Times* from Ceylon a wail of despair over the progress of Buddhism and Theosophy in that island. We give his opening words as they stand, though how a religion with live followers can be dead, passes our comprehension.

Though Buddhism is not a living religion, its followers in Ceylon are quite alive at this moment. It is not true that Buddhism is fast dying out in Ceylon. It would be more correct to say that it is reviving, or rather, that it has been roused. In the matter of zeal and earnestness in the cause of their religion the Buddhists, to say the least, are not second to Christians. Some would call this their death struggle, but it is a mighty struggle nevertheless. The Buddhists have extended their educational policy, opened new schools, both English and vernacular, started a Women's Educational Society, established girls' boarding-schools; they possess printing-presses, a tract-society, lay preachers who go about preaching the religion of Buddha, strengthening the people in their ancestral faith, warning them against what they call the traps of the "heathen"—meaning the Christians. To add to this, they have now some eloquent female lecturers, whose duty more especially it is to work among their Buddhist sisters and to stir them up to active exertion on behalf of their religion. But what may be still more surprising to English readers is that they have "Buddhist Sunday-schools", "Buddhist carols", and even "Buddhist class-meetings". In fact, they have borrowed everything from Christians except their living religion itself.

Now, to account for this revival of the national religion in Ceylon is not difficult. It is sufficiently plain that this quickening began chiefly with the advent of the so-called Western Buddhist. It is now several years since Colonel Olcott and Madame Blavatsky first arrived in Ceylon and introduced what is called Theosophy among the Buddhists. What Theosophy really is, is now well known. The word itself is manifestly a misnomer. Practical Theosophy is nothing more or less than Atheism, or rather irreligion, bound, therefore, by natural ties to every atheistic creed. The Theosophists profess themselves to be friends of every religion, but they are the enemies of one, namely, Christianity. This, then, is their common meeting point. The Buddhists, then, hailed the advent of Colonel Olcott as that of a second Buddha. He was soon followed by other Theosophists from England and America. They at once set themselves to organise branches of the Theosophical

Society in different parts of the island, and to collect funds for the purpose of establishing schools. The Buddhists took readily to all this; for that was what they had long wanted—the white-face to lead them. They had all this while been practically without a head, without one to teach them method and discipline, one who could bring the influence of Western civilization to bear upon an effete Oriental religious system. . . . There happened to be a shrewd Buddhist here and there, such as the late Magittawathi priest, a well-known Buddhist controversialist, who raised his voice against the folly of placing implicit confidence in every man who hails from Europe or America with a garb of a Buddhist. But the vast majority were in favour of the Theosophists, and consequently they prevailed. Subscriptions began to flow in freely, and large sums were collected. It is probable the donors do not quite know what has been done with the large funds collected, nor, perhaps, are they particularly anxious to know it. At this same time Colonel Olcott, with the aid of the High Priest Sumangala and a pleader in the courts of Colombo, who is an atheist, prepared a "Buddhist catechism", which is now being used in Buddhist schools. The great attention paid by the Christian missionaries to school work has naturally led the Buddhists to increase their exertions in the same direction. Whenever they want to open new schools they take care to select their sites as close to existing Christian schools as possible. They have succeeded in doing much harm to Christian schools in this manner, by drawing off from these children of Buddhist parents. Of course the teachers of these Buddhist schools have almost in every case obtained their education in Christian schools. And it is worth while to note that the headmasters of both the English High Schools possessed by the Buddhists are young men who graduated from the missionary colleges in Ceylon. It is not likely that this opposition will continue to harm Christian schools long, because intelligent Buddhist parents must come to see, sooner or later, the superiority of the education imparted in Christian schools to that of their own in every respect. But still the writer cannot help expressing a regret that the mission schools have not, generally, been of greater service in spreading the Gospel of Christ among the heathen. The employment of ungodly teachers has no doubt, among other things, had to do with this unsatisfactory result in the case of many schools.

The writer finishes a long article with the cry, "Brethren, pray for us". It is evident that the "poor heathen" is more than a match for the unassisted Christian!

EUROPEAN SECTION.

EXECUTIVE ORDERS.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
London, July 17th, 1891.

The death of H. P. Blavatsky necessitates certain changes, among which are the following:

1. The office of Corresponding Secretary remains vacant, until some future time when a successor may be chosen "by the unanimous vote of the Sections in favour of a specified individual" (*vide* Art. IV., Section 4 of the Revised Rules of the Theosophical Society).

2. The name of H. P. B. disappears from Charters and Diplomas, and henceforth they will be signed by the President alone, and be countersigned by the official who registers the same on behalf of the Headquarters of any Section of the Society. His endorsement to read as follows:

"Registered and delivered, this.....day of18....

.....
General Secretary.....Section."

3. The above regulation will take effect from the date of its reception by the officials concerned.

H. S. OLCOTT, P.T.S.
London, July 27th, 1891.

As the survivor of the two principal Founders of the Theosophical Society, I am called upon to state officially the lines upon which its work will henceforth be prosecuted. I therefore give notice—

1. That there will be no change in the general policy, the three declared objects of the Society being strictly followed out, and nothing will be permitted which would conflict with the same in any respect.

2. The Society, as such, will be kept as neutral as heretofore, and as the Constitution provides, with respect to religious dogmas and sectarian ideas; helping all to understand and live up to their best religious ideals, and pledging itself to no one more than another.

3. The untrammelled right of private judgment and the absolute equality of members in the Society, regardless of their differences in sex, race, colour, or creed, are re-affirmed and guaranteed as heretofore.

4. No pledges will be exacted as a condition of fellowship, save as provided in the Constitution.

5. A policy of open frankness, integrity, and altruism will be scrupulously followed in all the Society's dealings with its members and the public.

6. Every reasonable effort will be made to encourage members to practically prove, by their private lives and conversation, the sincerity of their Theosophical professions.

7. The principal of autonomous government in Sections and Branches, within the lines of the Constitution, and of non-interference by Headquarters, save in extreme cases, will be loyally observed.

I invoke the help of my Guru and my colleagues to make the Society a power for good in the world.

(*Signed*) H. S. OLCOTT, P.T.S.,
Surviving Co-Founder of the Theosophical Society.

The following notice has been sent to all Presidents of Branches:—

At the recent Convention of the T.S. in Europe, at which all parts and sections of the Society were represented, a very large number of letters and telegrams were received, urging that steps should be taken to establish some permanent memorial of the life and work of our revered and beloved teacher, H. P. B., which should be worthy of our affection and of the gratitude we owe her for her ceaseless and unselfish labours in the cause of humanity.

In response to this universal desire, the Convention unanimously adopted the following resolutions:

1. That the most fitting and permanent memorial of H. P. B.'s life and work would be the production of such papers, books and translations, as will tend to promote that intimate union between the life and thought of the Orient and the Occident, to the bringing about of which her life was devoted.

2. That an "H. P. B. Memorial Fund" be instituted for this purpose, to which all those who feel gratitude or admiration towards H. P. B. for her work both within and without the T.S. are earnestly invited to contribute as their means will allow.

3. That the President of the Theosophical Society, together with the General Secretaries of all Sections of the same, constitute the Committee of Management of the Fund.

4. That the Presidents of Lodges in each Section be a Committee to collect and forward to the General Secretary in their respective Sections, the necessary funds for the purpose.

The plan thus suggested has been carefully considered by the Council of the T.S. and meets with their unanimous approval, and we now appeal to you to make a sustained and energetic effort among the members of your Branch, as well as among all those of your friends and acquaintances, who appreciated H. P. B.'s labours, to assist in collecting a sum which shall be worthy of the Society and of the objects to which it is to be devoted.

We hope that every member of the T.S. in the world will contribute, according to his or her means, to this noble work; no sum, however small, is too little to find a place in this memorial of universal gratitude; none, however large, is too great for so important and unique an occasion: for the

love and gratitude of each must be measured, not by the amount given, but by its proportion to the means of the giver, and by the spirit in which it is given. All sums collected should be forwarded as follows, and will be duly acknowledged in the magazines of the Society. A list of the names of the donors, and of the amounts contributed, should accompany each remittance.

In India, Burma, Ceylon, and the Far East, to the General Secretary Indian Section T.S., Adyar, Madras, India.

In America, to the General Secretary American Section T.S., P.O., Box 2659, New York City, U.S.A.

In Europe, to the General Secretary T.S., 17 and 19, Avenue Road, Regent's Park, London, N.W., England.

In Australasia, to Dr. A. Carroll, General Secretary Australasian Section T. S., 6 (top floor) Victoria Arcade, Elizabeth Street, Sydney, N.S.W.

Yours fraternally,

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

WILLIAM Q. JUDGE.

BERTRAM KEIGHTLEY.

G. R. S. MEAD.

A. CARROLL.

The following subscriptions have been promised :

H. S. Olcott - - - -	20 0 0	W. Kingsland - - - -	1 0 0
W. Q. Judge - - - -	1 0 0	F. J. Miller - - - -	0 5 0
Bertram Keightley -	5 0 0	E. T. Sturdy - - - -	1 0 0
Annie Besant - - - -	1 0 0	C. H. Baly - - - -	1 0 0
José Xifré - - - -	2 0 0	J. Morgan - - - -	1 0 0
G. R. S. Mead - - - -	1 0 0	A. C. Lloyd - - - -	0 10 0
Hon. Mrs. Malcolm -	5 0 0	W. Lindsay - - - -	1 1 0
W. R. Old - - - -	1 0 0	M. Haig - - - -	0 10 0
F. L. Gardner - - - -	0 10 0	Mrs. Mc Douall - -	4 0 0
Mrs. Gardner - - - -	0 10 0	Vienna Lodge - - -	1 0 0
T. A. Duncan - - - -	1 0 0	Herbert Burrows -	0 10 0
A. L. Cleather - - - -	1 0 0	Miss Reeves - - - -	0 10 0
M. C. Londini - - - -	1 0 0	M. - - - -	1 10 0
A. L. Doolittle - - -	1 0 0	M. Shroff - - - -	1 0 0
L. H. Rogers - - - -	1 0 0	Prof. M. N. Dvivedi -	1 0 0
M. E. Tippets - - - -	1 0 0	D. A. Courmes - - -	1 0 0
R. B. B. Nisbet - - -	1 0 0	Lord Pollington - -	1 5 0
O. P., (20 frs.) - - -		A. J. W. - - - -	1 0 0
N. B. Dalal - - - -	1 0 0		
C. Marshall - - - -	1 0 0		
A. Wastall - - - -	1 10 0		
R. B. Holt - - - -	1 0 0		
			£67 11 0
			& 20 frs.

The first Annual Convention of the European Section of the T.S. was a most successful function. Headquarters was crowded to the utmost limits of its capacity, nearly 100 people sitting down to meals in a large tent erected for their accommodation. The business meetings were attended by delegates from Spain, France, the Netherlands, Germany, Sweden, England, Scotland, and Ireland, while Bro. Judge from America, and Bro. Keightley from India brought the greetings of their respective Sections. The Convention unanimously elected G. R. S. Mead as the first General Secretary of the European Section, and LUCIFER may be permitted to wish him a long and useful term of office, and many an opportunity of serving those Masters who are the true Founders of the T.S. The first Executive Committee of the Section consists of Dr. Zander, Herr Eckstein, Senor Xifré, Countess Wachtmeister, William Kingsland; Treasurer, E. T. Sturdy; Auditors, F. L. Gardner, Herbert Burrows. W. R. Old was elected as Librarian of the Headquarters Library. The proceedings have been printed, and copies have been sent to all Branches and unat-

tached members. A great meeting presided over by Col. Olcott, was held to wind up the Convention, in the Portman Rooms, and speeches were delivered by Col. Olcott, A. P. Sinnett, Herbert Burrows, Bertram Keightley, William Q. Judge, and Annie Besant.

The Treasurer of the European Section acknowledges the following Subscriptions to the European Convention :

	£	s.	d.		£	s.	d.
Amount already acknowledged	76	4	0	E.T.S.	-	-	0 10 0
Proceeds of foreign notes	2	16	7	Burrell, A. L.	-	-	1 1 0
	<hr/>			Proceeds of Convention Meals	16	15	0
	79	0	7	Johnson, F. J.	-	-	0 10 0
Anderson, J. W.	-	-	0 10 0	Milevsky, T.	-	-	1 0 0
Dalzell, A.	-	-	0 10 0				
Day, B.	-	-	0 18 0				£100 14 7
							<hr/>

GENERAL FUND OF THE EUROPEAN SECTION.

	£	s.	d.		£	s.	d.
H.P.B. per W. Q. J.	20	0	0	Gebhard, R.	-	-	1 0 0
H.P.B. CASKET. ^o				Gebhard, Mrs. G.	-	-	1 0 0
Neufville, Madame de	1	0	0	Gebhard, G.	-	-	1 0 0
E.	1	0	0	Eckstein, F.	-	-	0 16 11
Ham, I. I.	0	2	6	Mathey, Junr., F. L.	-	-	2 0 0
Ostbery, E.	-	-	0 10 0	Ver Planck, Mrs. C.	-	-	0 8 0
H.A.V.	1	1	0				
Fullerton, A.	1	1	0				
Mitchell, Isabel M.	0	12	0				£11 11 5
							<hr/>

^o A bronze casket has been kindly offered by a Swedish artist of well-known ability, and accepted. It is proposed that any balance of the H.P.B. casket fund remaining after the incidental expenses are paid, be carried to the H.P.B. Memorial Fund, which promises to be a permanent fund, and is opened in this issue of *LUCIFER*. Any subscriber that objects to this proposition will kindly notify the Treasurer.

EDWARD T. STURDY, *Treasurer*.

A League of Theosophical Workers has been formed, to carry on in organised fashion all kinds of propagandist and charitable work, that may tend to the spreading of the Theosophical ideal. The President is the Countess Wachtmeister; Vice-President, Miss Etta Müller; Secretary, Mrs. Cooper-Oakley. Three members of the T.S. can form a Branch of the League, and we hope to be able to report satisfactory progress next month.

A Swiss Theosophist, who does not desire his name to be mentioned, has given £1,200 to the Theosophical Society to be disposed of as follows: £100 to the Headquarters at Adyar; £100 to the Headquarters at London; £100 to the Headquarters at New York; £100 to the European Section, to print the report of the Convention, meet the expenses of the Portman Rooms public meeting, and any other unpaid Convention expenses, the balance to be at the disposition of the Section; £100 for some special printing in which he takes an interest; and the balance of £700 to be banked in the names of Annie Besant, G. R. S. Mead, and himself, to be used, if possible, for propagandist work in France, and if not, for the same general object elsewhere.

ENGLAND.

Headquarters. An act of munificence by a Theosophist—who, like the Swiss Fellow above-named, will not allow his name to be mentioned—has lifted a considerable burden off Headquarters. The lease of 19, Avenue Road, purchased for £1,600 in 1883, was given to H. P. B. in 1890 by the then owner, and by H. P. B.'s wish was at once vested in the hands of

Trustees, so that the house might be made available for the work of the Society, under her own immediate control. The lease was burdened with a mortgage, on which £545 1s. 9d. remained unpaid, the responsibility for this remaining with the donor of the lease. Of this, £139 4s. 10d. was paid off during the year by the following donations: H. P. B. £10; Ida Candler, £24 10s. 2d.; A. Keightley, £29 9s. 7d.; A. Besant, £68 16s. 10d.: small donations £6 8s. 3d.; leaving £405 16s. 11d. still due. A cheque for this amount was given to A. Besant last month, and paid by her to the mortgagees, thus releasing the property. The trustees now hold, until 1905, a house valued and taxed in the parish rate-books at £200 a year, at an annual rent of £50.

It is the fate of active Theosophists to be scattered over the face of the globe, instead of remaining comfortably together, and the Headquarters staff has a limb torn off it for the benefit of India, in the person of Sydney V. Edge. Our brother Edge, who has been doing excellent work here, and in connexion with the Battersea Centre, sails early in this month with Bertram Keightley for Adyar, where he will join the Headquarters' staff and help the General Secretary of the Indian Section in the responsible work that is now going forward. If we are any judge of character, Brother Edge, in spite of his years, will prove a greater success in India than many older men. Our most hearty good wishes go with our friend and fellow-worker, and we congratulate the President-Founder upon his acquisition.

Another grievance we have is, that not only does India take off one of our workers, but America reclaims its own in the person of William Q. Judge, whom we had comfortably assimilated as a working member of the staff. He sailed for New York on August 6th, in the "City of Paris," carrying with him the warmest good wishes of all who met him here, and from those of us who had the privilege of working with him the most grateful thanks for strong help rendered in a time of sore need.

Blavatsky Lodge. The meetings during the month have all been crowded, despite the hot weather, the enjoyment of those present being much enhanced by the help rendered by Colonel Olcott, W. Q. Judge, and Bertram Keightley. The openers of the discussions were Annie Besant, W. Q. Judge, H. S. Olcott, H. Burrows, G. R. S. Mead, and on August 6th, Bertram Keightley.

W. Q. Judge and Annie Besant addressed a very large public meeting at Norwich on July 28th, and Annie Besant lectured three times at Newcastle-on-Tyne. It is hoped that a Lodge will shortly be formed at Norwich; meanwhile information can be obtained from Mr. Selby Green, 67, Newmarket Road.

To help in the expenses of the lectures given by W. Q. Judge and A. Besant, the latter has received:—A. J. W. 5s. A friend, £1 1s. Comtesse d'Adhémar, £1 17s. F. L. Mather, jun. £5.

One hundred and twenty-five girls were taken into the country by Mrs. Lloyd, matron of the Bow Club, at the end of last month. The expenses were £11 3s. 10d., and the greater part of these were contributed by the Blavatsky Lodge. Princess Christian sent 5s.

Brixton.—The Philalethean Lodge has issued the following syllabus:

A.—THE CONSTITUTION OF MAN.

- AUG. 7TH.—"According to the Gnostics and Neo Platonists."
 21ST.—"According to the Kabala and Jewish Esotericism."
 SEPT. 4TH.—"According to Pythagoras."
 18TH.—"According to Plato."
 25TH.—"According to the *Secret Doctrine*."

B.—THE DEVELOPMENT OF MAN.

- OCT. 2ND.—"The general process of evolution; rounds and races; time periods; the globe before the advent of man."

OCT. 16TH.—“The first two races to the middle of the third.”

30TH.—“The third and fourth races.”

NOV. 13TH.—“Fifth race. Modern Anthropology.”

27TH.—“The Future of Humanity.”

Battersea.—The Wachtmeister Lodge, meeting at Stanley Hall, Cairnes Road, was opened on July 18th by Annie Besant, accompanied by several members of the Headquarters staff. It has issued a syllabus of lectures as follows :—

JULY 12TH.—“Theosophy and Self-respect.” S. V. Edge.

19TH.—“Theosophy and Modern Science.”

H. A. W. Coryn, M.R.C.S.

26TH.—“Theosophy and Occultism.” S. E. G. Coryn.

AUG. 2ND.—“Reincarnation.” B. Keightley, M.A.

9TH.—“Karma.” C. H. Baly.

16TH.—“Cremation.” W. R. Old.

23RD.—“The Mystical Basis of Christianity. G. R. S. Mead, B.A.

30TH.—“Practical Theosophy.” R. A. Machell.

SEPT. 6TH.—“Individuality and Personality.” Miss E. Kislingbury.

13TH.—“Life and Death.” Dr. A. Keightley.

20TH.—“Man and his Seven Principles.” C. F. Wright.

27TH.—“Theosophical Concepts of Evolution.” Mrs. Cooper-Oakley.

OCT. 4TH.—“Universal Brotherhood.” E. T. Sturdy.

11TH.—“Hypnotism: its Use and Abuse.” Countess Wachtmeister.

Chiswick. Brother Bertram Keightley visited us last month, and delivered an instructive address on the characteristics of the Hindu races and the work of the Theosophical Society in India. The meeting was well attended by members and visitors, and an interesting discussion followed the address. The Lodge continues to add to the number of its members.

Tooting. A lending library was formed on July 15th, and application as to rules, etc., may be made to Mr. Joseph Deedy, 3, Carter Villas, Hereward Road.

Charters have been issued during the month to the Battersea, Manchester, and Croydon Lodges.

IRELAND.

Dublin Lodge.—The Lodge meets at 3, Upper Ely Place, on alternate Wednesday evenings, at 8.15. The September and October meetings are as follows :—

SEPT. 2.—“Root Ideas of Theosophy.” H. M. Magee.

16.—“Without Distinction of Caste.” G. A. H. Johnston.

30.—“Buddha and Christ.” D. N. Dunlop.

OCT. 14.—*The Bhagavat Gita*. F. J. Dick.

28.—“Eastern Hints on Self-study.” E. J. King.

There is a class on the *Secret Doctrine* on Thursdays; a class on the *Key to Theosophy* on Mondays; a Conversational Meeting on alternate Wednesdays; and the Lodge is open to friends and enquirers on Saturdays. So our Dublin brothers are showing no lack of activity.

SCOTLAND.

Scottish Lodge. The Annual General Meeting of the Lodge for business purposes took place on Saturday the 18th July. An attendance of twenty-one proved that our members are fully alive to the importance of careful attention to the affairs of the Lodge. Mr. F. D'Evelyn, the excellent and painstaking Secretary of the Glasgow centre, was present as a delegate from that centre; next year we hope we may welcome him as delegate from a chartered Lodge in full work.

In accordance with our rules the office bearers all vacated their offices at this meeting, offering themselves for re-election. The President having been

unanimously re-elected, nominated the retiring Vice-President to be Vice-President for the coming year. The Secretary and Treasurer and the Librarian were then re-elected. Mr. Cattnach, the Librarian, continues to fill the office of sub-secretary for enquirers not belonging to the Lodge, and his name and address will be published as heretofore as the public office of the Scottish Lodge.

The President then briefly informed the Lodge of the results of the Annual General Convention at the European Headquarters, Avenue Road, and sketched the salient points of the Constitution of the Theosophical Society as then settled. This Constitution was considered eminently satisfactory, and the Lodge expressed great satisfaction at the consideration which its position, work and past history had received. It was resolved that the Secretary be instructed to send a minute to Headquarters embodying this feeling.

The programme for the winter session was then discussed and many valuable suggestions were made.

In accordance with a special request, the President then gave the translations and explanations of some Sanscrit words in the "Key to Theosophy" not previously discussed, the explanations being for the most part condensed from the "Secret Doctrine".

A short discussion on the relations of Karma and Freewill, arising out of a question, closed the meeting.

SPAIN.

Barcelona.—Our brother Roviralta desiring to carry out the wishes of our President, Colonel Olcott, will organize the Meetings in the following way in order to study Theosophy. Each Member, in turn, will take some one pre-arranged Theosophical subject, and at the next meeting will give an address upon this selected point; the rest of the members will then make any observations, questions and objections that occur to them, and take part in the discussion which will follow on the chosen subject. If it is sufficiently important, it can continue over several meetings. Brother Roviralta will take care that the subjects shall not be too difficult at first, but the choice of a subject will rest with the member who will speak at the next meeting.

Brother Roviralta will speak at the first meeting on the "Constitution of Man": Brother Prats will take "Re-incarnation". The system which has been arranged by Brother Roviralta has been unanimously approved of by the Group. It must not be forgotten that though some of our members and brothers are studying English, the rest do not know it, although they intend to learn it.

VINA.

AMERICAN SECTION.

Headquarters, New York.—The effect of H.P.B.'s departure upon the American Section has been by no means what was hoped by the enemies, or feared by the friends, of the T.S. So far from paralysis or even dismay, there seems to have been a stimulus to both energy and growth. At this season of each year the Branches are usually quiescent, and few members-at-large join. Yet since the General Secretary's Report to Convention was prepared on April 15th, no fewer than 114 Diplomas have been issued. From that date to this (July 22nd) just fourteen weeks have passed; we have had an average, therefore, of eight diplomas per week. Moreover, four new Branches have been formed: the Gray's Harbor T.S., Hoquiam, W.T., chartered May 4th; the "H.P.B." T.S., N.Y. City, chartered June 26th, the Springfield T.S., Springfield, Mass., chartered July 10th, and the St. Paul T.S., St. Paul, Minn., chartered July 21st. There are now fifty-six Branches on the American Roll.

A. F.

AUSTRALASIAN SECTION.

General Secretary: Dr. Carroll, 6, Victoria Chambers, Elizabeth Street, Sydney. The following branches have been formed and have appointed their Secretaries: *Brisbane*, J. S. H. Schmidt, Leichardt Street. *Sydney*, T. W. Willans, 6, Victoria Chambers, Elizabeth Street. *Melbourne*, Mr. E. Pickett, Peel Street, Kew. *Adelaide*, J. Mackenzie, Registered Letter Department, Post Office. *Wellington*, J. St. Clair, 12, Grey Street. *Hobart*, E. Ivey, Liverpool Street. *Toowoomba*, Secretary, care of J. H. Watson, Petrea.

We have received the most encouraging reports of the activities of this new Section. The General Secretary, Dr. Carroll, and the Assistant General Secretary, Mr. T. W. Willans, are both men of enormous activity and will not permit the grass to grow under their feet. A very comfortable house has been leased for the Headquarters in the best part of the city, and the Assistant Secretary is there all day on Tuesdays, Wednesdays and Thursdays. Our Australian brethren are thinking of publishing a Theosophical magazine of their own, to be called the *Aurora Australis*, dedicated to science, religion and philanthropy.

This new activity will doubtless be attended with success, as both Dr. Carroll and several other members have already had experience in journalism. The first steps of the New Section are being carefully supervised by the doctor, who is endeavouring to keep the investigations and studies of the members on rigid scientific lines, and to keep the "psychic babies" in check. The staff are planning all kinds of activities and are arranging for correspondents in foreign countries. A type writer is employed, and one of the lady members is learning type writing so that the work may all be done by Theosophists.



Reviews.

THE DEVIL'S VISIT.*

FOUR hundred and forty-eight pages of verse, good, bad, and indifferent, and mostly the last, as far as scansion is concerned. The Devil pays a visit to a bachelor's chambers, and spends the evening in an easy chair discussing cigars, "Veuve Cliquot", and things in general. The bachelor, being a newspaper man, reports the "interview" after the manner of his kind. The Devil turns out to be a man of the world, and a well-informed and entertaining companion. The *Ingoldsby Legends*, Butler's *Hudibras*, *Letters from Hell*, and Goethe's incomparable creation, Mephistopheles, make us familiar with the "Nick" of *The Devil's Visit*. The dwellers in Hell are reported to be all "good fellows" and the pleasantest of comrades; those of Heaven, under the control of "Pete", are decidedly slow coaches, while those who are rejected by both the infernal and supernal companies of the elect are divided among the purgatorial planets, by a wise arrangement that provides a natural remedy for the various human pests that torment the long-suffering majority. The lawyers are all relegated to their own place, and have to practise on themselves. So with the Chadbands, and Evangelical and other nuisances.

* Excelsior Publishing House, New York, 1891. (Anonymous.)

There is a good deal of commonsense in the versification of the author, but the tone is never more serious than that of the Horatian philosophy. The philosophy of the man of the world, and of the "good-fellow" type, is very pleasant, but in reality is merely a plausible excuse for laziness of character, and "demnition" shallow to the true gentleman.

THE ASIATIC QUARTERLY REVIEW.*

NUMBER three of Volume II. (second series) of *The Asiatic Quarterly Review*, in addition to its political and linguistic papers, with which we have nothing to do, has two especially interesting articles, entitled, "Rabies Africana, and the Degeneracy of Europeans in Africa", and "The Truth about Morocco". The first named paper, in speaking of various classes of "hypocrites" who are "making a good thing" out of the "Dark Continent", says:—

"They maintain that they have annexed Africa in order to save the poor blacks from their primeval barbarism. Indeed! and how do the Great Powers begin their task? Big words are of course not wanting. 'We bring European culture to the negroes.' It is still a question whether this culture would be an unmixed blessing in Africa. As a matter of fact, we bring them European vices, brandy, bad guns, and gunpowder. Four-fifths (say ninety-nine per cent.) of the entire European importation into the negro lands of Africa, consist of an abominable beverage, which out of very shame, is called 'rum'. The great African dealer, Woermann, openly admitted in the German Parliament that this stuff was exclusively prepared for the negroes, as no one would dare to offer it to the most degraded European pauper. Some Powers have attempted to prohibit the importation of this brandy. Should this prohibition ever be carried out in earnest, the interest of many pretended enthusiasts for Africa would cease, and the phrase regarding the introduction of European culture would no longer be heard."

We feel little inclined to curtail our quotes from this slashing article by Max Nordau, not that his arguments or facts are new, but that they can never be too often repeated. They are concrete examples of a great problem which we Westerns must sooner or later solve: "Is European civilization a blessing to non-Europeans, even if it be a blessing to Europe(?)?" *The Asiatic Quarterly* is clearly of the opinion right through that *it is not*, and LUCIFER is with it in every atom of its nature.

But to quote once more from "Rabies Africana", and for the benefit of intolerant self-righteousness.

"'We preach Christianity to the negroes.' This argument of the Hypocrites always makes a great impression. There are, however, a series of facts which greatly weaken its effects.

"Missionary activity was successful on Africa before the European Powers threw themselves on that quarry. Besides, Christianity is not the only faith which can raise the negro to a higher civilization. We have incontestable evidence that great negro tribes have reached a comparatively high culture without the least European influence, without missionaries, without Christianity, by their own efforts only. The French Captain BINGER, known by his explorations in Western Soudan, was the first European who reached Kong, the capital of a country bearing the same name, and inhabited solely by negroes. Let him give his observations in his own words:—'There is in Kong an Imam, or religious Chief, who, in addition to religious administration, has also Public Instruction under his supervision. This Public Instruction has made *great progress* in the country; in Kong itself, there are few men who cannot read or write.' (This is more than may be said of some districts of Ireland and Wales.) 'All can write Arabic, and comment on the Koran. They are, however, by far not so bigoted as the Peuls or the Arabs; all know that there are three great religions, which they call the three paths; the paths of Moses, Jesus, and Muhammed. The Kong people consider the three religions as of equal value; because they lead to the same God, and because in every one of them there are men who deserve every esteem, therefore, they say, there is no reason to hold that any one of them is better than the others.' Thus speak, according to Captain BINGER, supposed savages, who, the hypocrites argue, should be annexed by European States to be educated to civilization. The savages seem rather capable

* The Oriental Institute, Woking.

to give lessons of toleration and wisdom to more than one of the European nations who want to civilize them."

"The Truth about Morocco" is written by one who was Editor of the *Morocco Times* for six years. It is a reply to an article on "Morocco" by Dr. Cust, and we hope the learned doctor is not over-sensitive as to his reputation for accuracy. The "late Editor" is a warm supporter of the Moors, and bravely champions them against the panderers to popular prejudice. Speaking of the European and British "cad", he says:—

"Were a Moor to behave in England as many Europeans do in Morocco, he would soon be ducked in a horse-pond by the maddened mob But whatever else a Moor may, or may not be, he is a born gentleman Graceful and polite, he is equally at his ease before the Sultan and his officials, or a beggar saint. Far from being uncivilized, he lives a highly decorous and sociable life on Oriental principles; and his every action is just as much governed by unwritten rules of etiquette, as that of the Bond Street man of fashion."

The present number contains also an interesting sketch of the Oriental Institute, and a report of the progress of the ninth Congress of Orientalists.

THE SYMMETRY AND SOLIDARITY OF TRUTH.*

UNDER the sub-title "Philosophy, Theology and Religion, Harmonious and Interdependent", the authoress, with sufficient courtesy to Atheists, Agnostics, and such-like, attempts to refute their onslaught on dogmatic Christianity, and to prove the philosophical necessity of the existence of a Personal God, and that the Christian scheme is the best and only one. As the writer, however, seems to know little, if anything, of other systems of religion, and as we find page after page of the book are scored with our marks of interrogation, of exclamation, we shall not trouble to touch on the details of an argument which is fundamentally weak and generally unconvincing. The main *crux* of the authoress is her inability to grasp in any way the "conception of the absolute", for she takes Mansell as an authority, and in traversing some of the Dean's statements, thinks that the question is settled, and the Personal God fallacy placed on a sound and logical basis. According to Eastern ideas, the Absolute is synonymous with the All. According to Mansell and other Westerns, all that is not Relative is Absolute. When Western philosophers have shown that anything short of the All can be Absolute, then they may begin to dogmatize on the Relative and Absolute. All that can be philosophically stated is that: The Relative exists because of the non-Relative; Finitude because of Infinity, &c., &c. But if we wish to be free from the "pairs of opposites" and this eternal duality, we must think of the Absolute as including both Relativity and non-Relativity, Finitude and Infinity, &c. This being so, the Christian philosopher may take his choice as to whether he will separate a part from the whole and call it the All-good, and that too from his own miserably confined and myopic purview, or let his soul expand into some greater and more fitting concept, where with bowed head he refrains from dogmatizing as to good and bad, knowing that wisdom will teach him to find good where he now finds nought but evil, and evil in what he now deems all-good.

There is no "Personal God" except the Higher Ego in Man, the Christ-principle. But the Ego is not the All. The "Gods" are not Deity. Let us compare the reverent and cultured East with the blatant and half-educated West, let us look on that picture and on this. The one is always ready to tell you that God is this, that, and the other, a common, vulgar deity that all can describe, and they best who have least learned; the other whispers "No! No! It cannot be said".

* By Mary Catherine Irvine. Williams and Norgate, 1885.

Theosophical

AND

Mystic Publications.

THE THEOSOPHIST for July is prefaced by H. S. O.'s editorial on H. P. B., entitled "H.P.B.'s Death". It is a strong and sturdy declaration of love, respect and loyalty to his colleague of seventeen years, and our great teacher. This is followed by the Address delivered at the Cremation and by the leader in the *Vâhan*, entitled "The Departure of H. P. B.". Bertram Keightley's lecture at the Adyar Convention, on "Theosophy in the West" is the next paper. As its name suggests, it is a history of theosophical activities in the West, principally in England and America. Dr. Henry Pratt contributes a paper, dealing mainly with the metaphysics of cosmogenesis, under the title "Elohistic Mysteries", and sub-title, "The Mystery of Causation". He commences as follows:—"Man knows nothing about 'God', absolutely nothing. This is a fundamental truth." This, however, depends entirely upon what we mean by "God," "man," and "knowledge." The Doctor is somewhat inclined to write his pieces in a hopeless key, and we should like to see him take a brighter view of things occasionally. Of course the normal man, as known, is painfully ignorant of Deity, and even of the definition of the problem of Deity. But if man is an entity capable of infinite progress, it is unwise to set limits to knowledge, much more to utterly deny any possibility of it. W. S. Beale's short paper on "Jealousy" is sensible, and we are glad to see a new and serious contributor to the pages of *The Theosophist*. K. Narayanswami Iyer writes a very interesting paper on "When is Retrogression of Man Possible". That is to say, interesting to students of Eastern Occultism; the ordinary reader will of course consider it superstitious nonsense. He starts by giving a complete denial to the interested lie of certain missionary agitators, who tell us that the Hindus believe in the transmigration of the souls of men into animals. He divides retrogression into two kinds—permanent and temporary, and classes the case of "soulless men" under the first category. Even these, however, he says, do not become animals, "since they have developed into more than beasts through their

period of evolution, and cannot find scope for the gratification of their desires in the life of a beast". For what their fate is, and what kind of a thing a *Manushya* (man) *Gandharva* may be, we must refer our readers who have an interest in elementals, to our brother's learned paper. We next come to two exceedingly interesting papers, under the heading, "Religious and other Notes on Queensland Aborigines". They are notes by two very competent authorities, viz., A. Meston, F.T.S., and the Hon. Mr. Hodgkinson. The former gentleman was associated with one of the races since childhood, "studying their customs, speaking some of their languages, and using their weapons"; the latter was leader of the Government Scientific Exploring Expedition of 1889. Colonel Olcott, in an introduction, speaking "of the merciless extirpation of dark races by the conquering white", says:—"From what I have learnt on the spot from living witnesses and current histories, I am inclined to believe that my own Anglo-Saxon race are as devilishly cruel upon occasions as any Semitic, Latin or Tartar race ever was." The "Two Members of the Kumbakonam T.S.", continue their translations with a version of the "Yoga-Chudamani Upanishad of Sama-Veda", *Yoga-Chudamani* meaning "The Crest-jewel of Yoga". It is entirely devoted to the art of *pranayama*, and is of course only useful to those who know the key of *Raja-Yoga*. S. E. Gopalarthu concludes the magazine part of the July number with Section V. of his "Sandhyavandana, or the Daily Prayers of the Brahmins," entitled "The Pranava," in which he deals with some of the meanings of the sacred syllable AUM, and shows us the almost infinite permutation of signification that the mystical Aryans have given to the symbol of the higher triad.

THE PATH for July commences with a paper on "Karma and Free Will", by Annie Besant. Our old friend, William Brehon, then shows very distinctly that in judging of Karma, the narrow personal standpoint is quite inadequate. In answer to the question: "Is Poverty Bad Karma"

he points out the vulgar misconceptions about poverty, and shows the absurdity of that test of good and bad Karma, which is "founded entirely upon a man's purse". "If we regard all conditions of life", he writes, "as experiences undergone by the Ego for the purpose of development, then even poverty ceases to be 'bad Karma.' Strength comes only through trial and exercise. In poverty are some of the greatest tests for endurance, the best means for developing the strength of character which alone leads to greatness. These Egos, then, whom we perceive around us, encased in bodies whose environment is so harsh that endurance is needed to sustain the struggle, are voluntarily, for all we know, going through that difficult school so as to acquire further deep experience, and with it strength." James H. Connelly commences a story, entitled "Calling Araminta Back". It is written in his well-known and witty style, and we look with anticipation to the next number of *The Path*, when Mr. Flitters, a devotee of the "Summer-land", is to evoke the shade of the dead Araminta, the wife of John Blodgett, whom they "fled away in a stone pigeon-hole". William Q. Judge follows with a capital paper on "'Spirit' Materialisations". Starting with some scathing remarks on the Spiritualist worship of Corpses, he proceeds to demonstrate the occultist's view of such phenomena out of the mouth of one of their own mediums, whom he avers was used by the mind of a living man in this instance. The process of materialisation was thus described by the supposed "spirit": "The Electrical particles in a dark room are in a quiet condition; they are collected by us, and laid upon one another until we have made an electrical form (still unseen). We then take magnetism from the medium, or from the sitters in the circle, and with it coat this electrical form. After that the form is used by the 'spirit', who steps into it and uses it as a form. . . . Another way is this: We gather these particles to which I have referred, and, going into the astral light, we reflect upon them the face of some spirit, and thus a reflected image of a spirit is seen. Or, again, we collect these particles into a sheet or plane surface, take chemicals from the atmosphere with which to coat them over, and then (at the request of the sitters) reflect upon this surface a face, and you see the features of the deceased or other person." Farewell, a long farewell to the "dear departed". "Little Jim" and "Nellie" are "reflections" after all, the shadows of shadowdom, which is no doubt one of the

divisions of the famous "cloud-cuckoo-land" of Aristophanic wit. The medium goes on to tell us: "It is very rarely in cases of materializations that over two or three forms are used for the whole number of reporting spirits. Really, what would be the use in building house after house for every one who wishes to go into it for some special purpose?" We have already quoted beyond the due limits of our space, and must send our readers to the *Path* for the rest of W. Q. J.'s most interesting article. In a paper on "The Solidarity of the T.S." Brother Fullerton says: "The Theosophical Society does not hold to a collection of doctrines as revealed by God, but as ascertained by man with the powers God has given him." God has given man powers. What God? Is God distinct from man? If so, is God limited, &c., &c.? We know a friend who passed a theological examination by writing the word God with a very large G, but as he afterwards himself confessed, he really knew nothing of the subject. "Tea Table Talk" is headed with a photograph of the "Pillakatuka girl". It is a bright little face; but did she really say all that is attributed to her?

THE BUDDHIST reprints the review of Arnold's *Light of the World* from LUCIFER, and the editor promises to give a Buddhist's ideas on the subject shortly. We shall in that case be glad to return the compliment of a reprint to our Sinhalese brother. Among other articles of interest is the reprint of a leader in *The Mahratta* on H.P.B. It concludes as follows: "To the generality of Indians, Madame Blavatsky's loss will cause grief, as that of a generous, large-minded lady who worked herself to death in finding out the truth, and who helped in no small degree, in conjunction with Colonel Olcott, to revive the study of the ancient religious systems of India, and to create for them a sympathetic interest in foreign countries. This in itself was no light task, and had it not been for her indomitable will and energy it could not have been accomplished." The Wesak festival, which through the exertion of our President-Founder has now become a public holiday, was celebrated with even greater enthusiasm than usual, the decorations being of the gayest description, and the Buddhist flag, which our President also brought into existence, being displayed on every temple and almost every house. The most interesting article is one by our brother Dhammapāla, entitled "Buddha-Gaya and its surroundings." Buddha-Gaya is the most sacred spot in India for the Buddhist, "for there

the 'Sun of Righteousness' rose to enlighten the Prince of Kapilavastu while He was seated under the Great Bodhi Tree." After the extirpation of the Buddhists by the Mahomedan fanatics in the 13th century, the shrine remained desolate, until it was occupied by a wandering Saivite ascetic and his followers, who allowed it to rot and decay. After the Adyar Convention, Dhammapāla, accompanied by one of the Japanese Buddhist priests who were brought by Colonel Olcott to Ceylon to study Pali and Sanskrit, paid a visit to Gaya. And there the inspiration came to them to place the shrine once more in the custody of Buddhists, and found there a Monastic Institution. Their plan is meeting with every success; an appeal is being made to the Buddhist world and help is already promised from Siam, Japan, China, Burma, Chittagong, Cambodia, Assam, and Ceylon. The *Buddhist* says "On the 31st of May a large and influential meeting was held in the Vidyaodaya College Hall, under the presidency of the High Priest Sumangala Maha Nāyaka Thera, who spoke enthusiastically of the scheme; and Devamitta Thera re-echoed the sentiments of the High Priest, and strongly supported the movement. The celebrated Pandit Batuvantudave also advocated the cause most eloquently. A Society was immediately formed under the designation of the Buddhagaya Maha Bōdhi Society. The High Priest Sumangala was elected President; Colonel Olcott was nominated as Director and Chief Adviser."

We have received four more copies of the *Buddhist* and so must make our notice longer than usual. Dr. Hartmann gives an interesting paper showing the identity between the philosophy of Schopenhauer and Buddhism. The June number reprints "Christianity a Failure," by Ouida. H. Dhammapāla writes on "Burma and Buddhism" in a most instructive series of papers. The account of the Cremation from the *Vāhan* and the address are reprinted and also the protest that was made in the press. Several other papers on H.P.B. also find space. These last four issues of the *Buddhist* are carefully arranged and edited, and a great improvement is manifested both in choice of subjects and style. The papers by H. Dhammapāla are especially deserving of mention, and should be read by those interested in the *Prajna Paramitas*.

LE LOTUS BLEU continues the translation of *The Voice of the Silence*. There are several serious mistakes in it, which we hope will be rectified if the

translation is to appear in book form. H. P. B.'s article "Cosmic Mind" is concluded (in translation), and the versions of the *Key* and Hartmann's *Magic, Black and White*, make up the rest of the number.

THE THEOSOPHICAL FORUM, No. 25, continues its useful work of solving problems for beginners and others. The last issue insists strongly on the fact that Dēvāchān is a state or condition, and not a locality or place. The question of absorption or expansion is again explained in relation to *Nirvāna*. One querist objects to the theory that a Materialist, that is one who has persistently refused to entertain a thought of a subjective state of existence, will have no conscious interlude between two incarnations. The answer squarely meets the objection and disposes of it as follows:—"A man denies that he has a body: he starves it and it will die. A man denies that he has a mind: he gives it no food and it withers away. A man denies that he has a soul: he refuses its sustenance and it becomes extinct." We should rather say "atrophied", for he gets another body, mind and soul, in each and every case, although he withers up those he has.

THE VĀHAN has re-incarnated into a new personality. Instead of being published fortnightly, it is to appear once only in the month, but its size and shape have been doubled, and it is fair to look upon. The literary and scientific notes have disappeared, and six out of the eight pages are devoted to Questions and Answers. The programme of the *Vāhan* is to be "practical"; and the first number of its second series carries out the programme creditably. The subscription for readers who are not members of the European Section is reduced from 4s. to 2s. 6d. *per annum*, in the hopes of making the "Vehicle" as useful as possible. *Macte virtute esto!*

THEOSOPHICAL SIFTINGS Vol., 4, No. 9, consists of a translation of a magnificent article by H. P. B., entitled, "Alchemy in the Nineteenth Century", which was originally published in *La Revue Théosophique*. It is unquestionably the best article on Alchemy that we have met with, and we are glad to see it in the *Siftings*, so that we may refer enquirers about Alchemy to a reliable and easily obtainable source of information. The article was originally written to combat the strange *olla podrida* of neo-magism and the rest which was serving to amuse the Parisian public of the time. Everybody was "maitre" and "mage", and

Eliphas Lévi was their prophet! H. P. B. smashes the temple, the idol and the priests to pieces with relentless logic and with that knowledge of occultism which at once dwarfed to nothingness the puny conventicles of her pigmy opponents. The notice to this effect should have been placed in a more prominent position. Without it, the majority of English readers will miss the real force of much of it.

ORIENTAL DEPARTMENT: *American Section*. Number 5 contains much of interest. First of all we have the translation of *Hastimalaku*, a treatise called after a sage of that name, and treating of "Atmā the only reality". The translation is by our respected brother Doria Nath Gangali. Then comes some explanation of "The Goddess Kali", which is followed by a fine protest against the undue prominence given by the West to "FACTS" (the *phenomena* of existence), over *Chaitanyam*, Intelligence or rather Consciousness (the *noumenon* or reality). This and also the following short translation, entitled *Bhakti Marga*, in the form of question and answer between *Guru* and *Chela*, is by our contributor, Kali Prasanna Mukherji. K. L. Banerji concludes with a "Defence of Asceticism" by translating *Jati Panchakam*, five stanzas on Asceticism, written by the great teacher, Sankaracharya. The proofs of this number have not been read with sufficient care, and the Bengali transliteration is suffered to remain where it would have been well to change it.

DEPARTMENT OF BRANCH WORK. This Department of the American Section supplies us in Paper 18 with two excellent expositions on "Intuition". Both are thoroughly common-sense views of the subject, and will do good educative work in the Branches where they are studied. The second paper takes the case of the late Laurence Oliphant and his connection with the Lake Harris community as one of its "Intuition Problems", and clearly demonstrates the inconsistency of one who boasted of his right intuition. It also contains the following definitions of Intuition from the *Perfect Way*, which deserve quoting. "Intuition is that mode of the mind whereby, after exercising itself in an outward direction as Intellect, in order to obtain cognition of phenomena, it returns towards its centre as Intuition, and, by ascertaining the essential idea of the fact apprehended through the senses, completes the process of its thought"; and again, "The Intuition is that operation of the mind whereby we are enabled to gain access to the interior and permanent region of our nature, and

there to possess ourselves of the knowledge, which in the long ages of her past existences the soul has made her own."

Paper No. 19, by John M. Pryse, is one of the most interesting studies we have seen for some time. It is entitled "Mystical California", and deals with the psychic propensities of the inhabitants of that well-favoured country. The climate, mixture of races, and the fact that the mountain peaks of a submerged continent speckle the "Italy of America", all tend to make the theory that it is the cradle of a new sub-race. The once submerged peaks of Atlantis, testified to by the granite strata, which are *crumbling* from age, bring the Atlantean race and its environment before the mind's eye of the writer, and aided by the testimony of the strange experiences undergone by sensitives among his personal friends, who tell of giant spooks, he suggests that "perhaps these same elements will act in the capacity of race *Skaudhas* for the new sixth sub-race". The paper concludes with a warning against taking the present chaotic state of psychism in California, the ploughing and manuring of the soil, for real spiritual advancement.

THE SANMARGA BODHINI is the weekly organ of the Sanmarga Samaj of Bellary, a society founded by some of our Theosophists, and which we noticed in our April issue. In referring to the credibility of the Coulombs whom newspaper men have resurrected from their obscurity, the editor quotes the following pregnant sentence from a letter of Mme. Coulomb to H.P.B.: "I may have said something in my rage, but I swear on all that is sacred for me that I never said fraud, secret passages, traps, nor that my husband had helped you in any way. If my mouth has uttered these words, I pray to the Almighty to shower on my head the worst maledictions in Nature." The issue of May 16th published the life of H.P.B. from *Men and Women of the Time*, and the warm-hearted editorial from the *Madras Mail*.

THE SPHINX for August gives the place of honour to the article we mentioned last month, "The Theosophical Society in India and H. P. Blavatsky", from the pen of Dr. Franz Hartmann. We can only reiterate our appreciation of the article. Dr. Julius Stinde writes on "Forbidden Things", the things to deal wherewith is to be regarded as a fool or a knave, despite all the babble about our free thought and free speech. An interesting paper follows on a work of Bernstein's on "Hypnotism, suggestion,

and Psychotherapeutics"; "suggestion" is defined as the process by which a thought may be implanted in the brain or removed from it, and it is defended as a useful method of healing in the hands of the physician; hypnotism is a condition of extreme receptivity to suggestion, and can be used to put the patient into the best state for treatment. It is argued that that suggestion often heals, that it can alleviate where it cannot heal, and is in any case harmless. With this conclusion we cannot agree, for a person who has been made sensitive is as open to evil suggestions as to good, and may easily become the prey of a deliberately wicked hypnotiser. An article on Mesmer is followed by an account of a spiritualistic séance, with the questions addressed to the "spirit" and the answers given, none of which are of a nature to throw any clear light on "the other side". A pleasing vagueness characterises these utterances when they pass beyond the powers of the embodied spirits. Then we have a warning through a dream, a trance oration, and a number of short papers, making an interesting number.

The Life and Writings of H. P. Blavatsky.
We have received a copy of the lectures

delivered under this title by W. J. Colville at Boston, which we noticed in our last issue. The pamphlet is a very appreciative one, and the writer makes a brave effort to reconcile Spiritualism and Theosophy. We appreciate such efforts, but surely the streamlet and the ocean do not meet on equal terms!

Hē Koinōnia is the title of the weekly journal of the "Social League", a Society founded some five months back at Athens on a basis of the Humanitarianism of Comte, advanced Socialism and Altruism. We hear also that it is tinged with Theosophy, owing to the presence of some of our members among the founders. The legend of the Society, of which the two first words form the title of the paper, is "Society can and ought to be raised and reformed". The numbers since the first issue (April 14) contain moderate and sensible articles. From Greece we have also received copies of the *Ephēmeris* of Athens and the *Harmonia* of Smyrna, containing long articles on the T.S. and H.P.B.

The Gujerat Mitra and *The Gujerat Darpau* print the protest that was issued against the scandalous attacks that have appeared in the press against H.P.B.

Our Budget.

BUILDING FUND.		£	s.	d.
Deficiency from last account	-	168	4	6
RECEIVED				
N. J. Allan	-		1	1
				0
Deficiency		£167	3	6

EDITORIAL NOTICES.

It has been decided that I shall visit India during the coming winter, in order to make a lecturing tour with the President-Founder, visit our Lodges there, and attend the Convention. I shall hope to make acquaintance with many of our Indian Fellows, and so strengthen the ties between India and Europe. I hope to be able to give fuller particulars next month.

In the September issue, the first number of our new Volume—Volume IX.—will appear a long and most interesting article from the pen of H. P. Blavatsky, entitled, "The Substantial Nature of Magnetism Demonstrated". This will be succeeded by other papers from the MSS. left by her in my charge, so that LUCIFER, her own Magazine, will be able for a considerable time to come to regard its Founder as being still its leading contributor.

I venture to ask members and friends of the T.S. to bring LUCIFER to the attention of English-reading people all over the world, so that its circulation may be increased. The series of elementary articles on Theosophical doctrines, commenced in the present issue, under the title of "The Seven Principles of Man," will be succeeded by others, dealing with Re-incarnation, Karma, and other important truths.

We have awaiting publication some interesting papers read at the Convention of the European Section of the T.S., and also a very important article sent to LUCIFER by Rama Prasad, the learned and able author of "Nature's Finer Forces", dealing with Karma and Re-incarnation.

We are asked to announce (and to request American and Australian papers to copy the notice) the marriage of EDITH ALICE BURROWS, only daughter of Herbert Burrows, F.T.S., to JAMES MELVIN of Glasgow. Herbert Burrows will now join the staff at the London Headquarters.

ERRATA.—June number, p. 352. Marshall, Mrs. C. £1 instead of 1s.

July number, p. 409. αἰσπερις instead of αἰφπερις