

LUCIFER.

ON THE WATCH TOWER.

STRANGE how utterly unjust a paper can be towards anyone who does not fit into its own particular little religious groove, and how illiberal is "Liberalism." The *Spectator* of July 13th says, in a brief notice of Solovioff's slanderous romance, *A Modern Priestess of Isis*:

That Madam Blavatsky, the "modern priestess of Isis," was a fraud, and that she confessed herself to be such to him, is abundantly certain. It seems that she took up theosophy when she found that the game of spiritism, which she had practised for some time in the United States, was played out. Her Theosophy itself was borrowed from certain writers on occultism, as is set out in detail by an expert in these subjects, Mr. W. Emmette Coleman. All this being settled, let the woman and her doings be buried and forgotten, except, indeed, her career should be wanted as a lesson and a warning. What a "Nemesis of unfaith" it is when those who have shaken off belief in religion as a folly out of which the world ought to have grown, fall victims to the frauds of an immoral and lying adventuress.

It "is abundantly certain" from this paragraph that the writer thereof has not read Mme. Blavatsky's books, and is merely repeating, parrot-like, the gossip that floats about on the surface of society. Yet he would probably be surprised if he realised that such repetition of uninvestigated slanders is as immoral as anything that he ascribes to Mme. Blavatsky. The childish and petulant impatience to have "the woman and her doings" out of the way brings little credit to a journal which plumes itself on its "Christianity," but which shows more of the spirit that cried "Away with him, away with him," than of that spirit of equity and charity which should characterise those who claim to be specially favoured with religious knowledge. Mme. Blavatsky and her doings cannot "be buried

and forgotten " while increasing numbers of thoughtful people owe to her that definite proof of the existence of the Soul that popular Christianity fails to supply, and that definite training of the spiritual life in man which few modern Christian teachers are able to impart. Her memory will live, not because she could perform marvels but because she could feed starving Souls with the bread of spiritual Wisdom ; and because she showed that Religion was not a beautiful dream but a solid verity, based on truths in Nature, not only on hopes in Man. Her memory will live because she opened the way to Initiation in a modern world where only the faint traditions of the Higher Life survived, where Science scoffed at Intuition and where Reason was undermining Religion, where belief in the Invisible World was derided as a folly or apologised for as an amiable weakness. Many persons know that she possessed Occult Powers, and could wield the subtler forces of Nature ; but if every phenomenon she performed had been a weak and wrongful accommodation to the demands made upon her by materialistic enquirers, she would still remain the heroic witness for the reality of the Occult Life, the possessor of spiritual Wisdom and its imparters to those who desired to receive it. Vainly will impatient scribblers cry for her obliteration, while those she taught are constantly verifying her statements by their own experience, and are helping others to take the steps which they themselves took under her guidance. Her children in Occultism rise up and call her blessed ; her imperfections will " be buried and forgotten " and her great life-work will remain.

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A writer in the *Indian Mirror*, describing himself as belonging to "uncompromising extremists," discusses my Indian work, and while speaking in far too high terms of my qualifications as a helper in the spiritual regeneration of India, lays down certain conditions which he thinks should be fulfilled by me. One of these is quite impossible of acceptance :

To make the fruits of her labours lasting, permanent, far-reaching and really beneficial among the Hindus, Mrs. Besant must exclusively identify herself with the Hindus, and must never allow herself to forward the cause of other movements or philosophies, however closely they may appear on the surface to be allied to purely Hindu movements or philosophies.

No such exclusive identification is either desirable or possible,

so far as I am concerned. To me the Hindu Religion is the first-born daughter of the ancient Brahma-Vidyâ, and its least imperfect representative, if taken in its earlier form, ere the uprising of the many sects and of the various philosophic schools to which Hinduism, in the course of millenniums, has given birth. As H. P. B. wrote, any Theosophist may

Belong to any of these religions [enumerated by her and including the Hindu] and yet remain strictly within the boundaries of Theosophy.*

But no true Theosophist can take up the exclusive position advocated in the paragraph quoted above, for the Theosophist recognises the underlying truths in *all* religions, and everywhere draws attention to them and vindicates them. In a Christian country he will shew the truth hidden under ecclesiastical dogmas, separating it from the glosses that have deformed its presentation, and pointing out the relations of the Christian form to the forms of the same truth in other religions; and he will enforce his teachings, wherever possible, from those ascribed to the great Christian MASTER. In Buddhist countries he will proceed on similar lines, taking the doctrines of exoteric Buddhism and strengthening his arguments and his appeals by quotations from the sayings recorded as of the LORD BUDDHA. With the Parsis he will use the *Avesta*, with the Jews the *Kabalah*. Thus everywhere he goes as a peace-maker, a unifier, an expounder of the Wisdom-Religion, that is the eternal foundation of all spiritual Faiths. He will honour and love all religions, though he himself may honour and love most the one in which his own Soul most readily finds expression, as a man may love most the tongue that he learned at his mother's knee, and in which his mother clothed her protecting and brooding tenderness. But his very love for his mother will lead him to stretch out a helping hand to any of her descendants, however scattered they may be in foreign lands, and however foreign their languages may seem to be. Spiritual love and duty are inclusive, not exclusive, and the higher a man rises in spirituality the more his view approaches that which is all-embracing. India's fall has been largely due to spiritual selfishness, and the perpetuation of that selfishness means the continuance of her degradation.

* *A Modern Panarion*, p. 264.

Miss Frances Power Cobbe, writing to the *Standard*, has drawn attention to what she rightly terms "A monstrous doctrine," set forth in the text-book of Moral [?] Philosophy used at the Roman Catholic College, Stonyhurst. The passage which has aroused Miss Cobbe's indignation, and from which she makes some extracts, runs as follows :

ON THE SO-CALLED RIGHTS OF ANIMALS.

Brute beasts not having understanding, and, therefore, not being persons, cannot have any rights. The conclusion is clear. They are not auto-centric. They are of the number of *things*, which are another's: they are chattels or cattle. We have no duties towards them; not of justice, as is shown; not of religion, unless we are to worship them like the Egyptians of old; not of fidelity, for they are incapable of accepting a promise. The only question can be of charity. Have we duties of charity to the lower animals? Charity is an extension of the love of ourselves to beings like ourselves, in view of our common nature and our common destiny to happiness in God (c. iv. nn. 1, 2, p. 239). It is not for the present treatise to prove, but to assume, that our nature is not common to brute beasts, but immeasurably above theirs, higher indeed above them than we are below angels. Man alone speaks, man alone worships, man alone hopes to contemplate for ever, if not—in the natural—the Face of his Father in Heaven, at least the reflected brightness of the Divine Face (*Ethics* c. II., s. iv., nn. 3, 4, p. 24). We have then no duties of charity nor duties of any kind, to the lower animals, as neither to stocks and stones.

Still we have duties *about* stones, not to fling them through our neighbour's windows, and we have duties *about* brute beasts. We must not harm them when they are our neighbour's property. We must not break into paroxysms of rage and impatience in dealing with them. It is a miserable way of showing off human pre-eminence to torture poor brutes in malevolent glee at their pain and helplessness. Such wanton cruelty is especially deplorable, because it disposes the perpetrators to be cruel also to men.

As St. Thomas says (1 a 2 cæ, q. 102 art. 6 ad 8) :

"Because the passion of pity arises from the affliction of others and it happens even to brute animals to feel pain, the affection of pity may arise in man even about the afflictions of animals. Obviously, whoever is practised in the affection of pity towards the animals, is thereby more disposed to the affection of pity towards men. When it is said in Proverbs, xii. 10, 'The just regardeth the lives of his beasts, but the bowels of the wicked are cruel.' And therefore the Lord seeing the Jewish people to be cruel, that He might reclaim them to pity, wished to train them to pity even towards brute beasts, forbidding certain things to be done to animals which even seem to touch upon cruelty." It is wanton cruelty to vex and annoy a brute beast *for sport*. This is unworthy of man and disposes him to inhumanity towards his own species. Yet the converse

is not to be relled upon : there have been cruel men who have made pets of the brute creation. But there is no shadow of evil resting on the practice of causing pain to brutes *in sport*, where the pain is not the sport itself, but an incidental concomitant of it. Much more in all that conduces to the sustenance of man may we give pain to brutes, as also in the pursuit of science. Nor are we bound to any anxious care to make this pain as little as may be. Brutes are as *things* in our regard so far as they are useful to us, they exist for us, not for themselves ; and we do right in using them unsparingly for our need and convenience, though not for our wantonness.

If then any special case of pain to a brute creature be a fact of considerable value for observation in biological science or the medical art, no reasoned considerations of morality can stand in the way of man making the experiment, yet so that even in the quest of science he be mindful of mercy.

Altogether it will be found that a sedulous observance of the rights and claims of other men, a mastery over one's own passions and a reverence for the Creator give the best assurance of a wise and humane treatment of the lower animals. But to preach kindness to brutes as a primary obligation and capital point of amendment in the conversion of a sinner is to treat the symptom and leave untouched the inward malady.—(*Moral Philosophy*, by Joseph Rickaby, S.J., Part ii., Section 2 of Chap. 5.)

It seems incredible that such doctrine can be taught seven thousand years after the Brâhman was described by VYÂSA as "the friend of all creatures," two thousand five hundred years after the BUDDHA preached gentleness to all living things ; and taught, moreover, under a civilisation which arrogates to itself a Name claimed as diviner and more compassionate than any that "Heathendom" can boast. I am not much concerned with the assertion of "rights," on which Society according to Materialism must necessarily be built ; for Society according to Spirituality is built on the acceptance of "duty," a surer and a sounder foundation. But one may say in passing, that if human beings have any "rights" that are logically defensible—outside the "right" of the strongest—then everything that feels must also have its "rights." And the denial of rights in any case destroys the basis of the rights of all. It is obvious how the view set forth above was implied by Cardinal Manning when he described Atheists as "cattle," and on that ground denied them rights, and by the oft-repeated assertion that "no faith need be kept with heretics."

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The Rev. Joseph Rickaby, however, goes further, and denies that we have any duties towards animals. And how debased is the

conception of duty put forth, how truly infidel the denial of GOD. The doing of justice is surely not the yielding of an extorted and enforced right, but the holding of a perfect balance, an expression of the inner nature of the Just One. Fidelity does not depend on the acceptance of a promise, but on its making by the Faithful One, who is bound by himself and not by the acceptance of another. (Though indeed it might be argued, on a lower plane, that the pathetic trust of, say, a dog in his master is the placing of the whole nature in the master's hands in full-orbed faith.) Charity is not the extension of the love of ourselves, but the freeing of our Self from the prison-house of our illusory separateness, and the recognition of our essential oneness with all. There is but one nature, common to all—Divine; there is but one destiny, common to all—"happiness in GOD." What? to "stocks and stones." Aye, my brothers, for there is nothing outside the One Being, there is nothing alien to the One Bliss. True, the distance seems immeasurable between the joy of the stone, lapped by the wave, thrilling to the sun-ray, and the joy of the Planetary Spirit adoring the LOGOS; but the distance is of degree and not of kind. All joy is from the One Fount, there is no second source in the universe: BRAHMAN is Bliss. It is the capacity to receive that limits, not the paucity of the outpouring. Water fills the bed of the oceans that touch at either Pole, and the tiny chalice of each floret on the daisy-head. Shall we dare to claim brotherhood with Those above us and deny it to those below, demand kinship from the LOGOS and refuse it to the stone? Nay, he who would feel as well as say "I am BRAHMAN," must feel as well as say "BRAHMAN is all." As we are included, so must we include.

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The fundamental error in Philosophy naturally lands Mr. Rickaby in errors in Morals, and we have a paragraph of the most ghastly selfishness. We must not injure a *man's* "property," not because the "property" feels the injury, but because the owner thereof would be aggrieved: the cutting off of the tails of cows belonging to a resistant rent-payer, and other mutilations, were perchance thus justified by parish priests in Ireland; the tortured creatures were but property, and they were vulnerable points of their owners. We must not "break into paroxysms of rage"—

presumably, like drunken costermongers beating a donkey—and “wanton cruelty” is most to be deprecated lest it should lead to cruelty to the all-important human being. Clearly, we must be thankful even for the smallest mercies, and for the admission that to vex a brute for mere amusement is “wanton cruelty.” Thus, the pouring of petroleum on a cat and then the setting of the cat on fire may safely be condemned, although it would be going too far to make kindness to brutes a “capital point of amendment in the conversion of a sinner.”

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Mr. Rickaby—I cannot call him “Father,” as the courtesy title would sound like an intentional sneer—declares “there is no shadow of evil” in causing pain, if it be incidental, and not the one object sought, and that we need not even take trouble to minimise it. “We do right in using them unsparingly.” Yet this teacher’s MASTER declared that not a sparrow fell to the ground “without your FATHER,” and drew from a lost lamb one of the tenderest of His parables. In what shocking contrast to the whole spirit of the CHRIST is this teaching, stamped with his approval by CHRIST’S self-styled Representative, Leo XIII., specially for the young. Surely English boys, with their lack of imagination, and their ingrained love of killing with gun and rod, do not require this sanction of religion, this blessing of the barbarous instinct already so lamentably strong. The special declaration that no “reasoned considerations of [Roman Catholic] morality” need stand in the way of vivisection, adds the last touch. Certainly in this matter Roman Catholic countries have taken the lead, but we scarcely expected an approval of the practice, under the Papal benison. The handing over of animals to the torture-troughs of the vivisector with the phrase, “mindful of mercy,” bears a dismal likeness to the way in which heretics were handed over to death, but “without shedding of blood.”

* * *

Yet let us not forget, while we condemn these teachings as degrading to humanity and revolting to conscience, that he who utters them stands in special need of the brotherly charity which he denies to those who share in smaller measure than men the power of showing forth the Divine. He speaks in ignorance, blinded by specious logic, not in conscious self-identification with the destruc-

tive forces in Nature. Lack of imagination leads to lack of sympathy, and we need not doubt that the cold-blooded reasoning of the scholastic Philosopher would yield to the forth-welling stream of pitifulness and brotherly helpfulness, if he saw before him a tortured animal, a suffering brute. Most of all does he need our love, if it may avail to shield him somewhat from the full surge of outraged Nature, rushing back upon him with all the force of all the cruelties lightheartedly inflicted by those who from his book have learned a false and anti-spiritual Philosophy. So ghastly is the outlook in the eyes of those who know something of the working of the LAW, that condemnation is choked by pity, indignation cannot rise in face of compassion. Yet all is well in the long life of the Soul, and karmic retribution teaches and purifies, it does not torture aimlessly nor consign to a useless hell.

. . .

It is with much inner pleasure that I find that a statement current in Theosophical circles, and repeated by me on p. 22 of the *Birth and Evolution of the Soul*, is incorrect in fact. The passage I refer to is on the development of mind in animals, "Let me say that this process . . . although it be unwise." It seems, with regard to some animals at least—as the dog and the cat—that the development caused "by the playing upon it of the human intelligence" is well caused, and lifts the animal forward, so that the germinating individuality does not return to animal incarnation, but awaits elsewhere the far-off period at which its further development shall become possible. The "forcing" is therefore helpful and beneficial, not harmful, and we may rid ourselves of the incongruous idea that, in a universe built on and permeated by Love, the outwelling of compassion and love to our younger relatives is injurious to them. There are a good many Theosophists, I think, who will share my pleasure in getting rid of a view against which one's instinct secretly rebelled.

ORPHEUS.

(Continued from p. 374.)

CLEMENS ALEXANDRINUS ON SYMBOLISM.

THE following quotations, from the Fifth Book of the *Stromateis*, or "Miscellanies," of Clement of Alexandria, will throw some light on the symbolical method of the ancients, and are all the more interesting as the Church father brought them forward in an apology of the Christian scriptures which, he said, were of a like nature. I use the translation of the Rev. William Wilson, as found in Vol. XII of *The Antenicene Christian Library*, as I have no text of Clement handy. Thus he writes: "'Many rod-bearers there are, but few Bacchi,' according to Plato" (cap. iii). That is to say, there are many candidates, but few reach to real Initiation, and this Clement compares with the saying: "Many are called, but few chosen." Then he continues (cap. iv.): "Wherefore, in accordance with the method of concealment, the truly sacred Word, truly divine and most necessary for us, deposited in the shrine of truth, was by the Egyptians indicated by what were called among them *adyta*, and by the Hebrews by the veil. Only the consecrated—that is, those devoted to God, circumcised in the desires of the passions for the sake of love to that which is alone divine—were allowed access to them. For Plato also thought it not lawful for 'the impure to touch the pure.'

"Thence the prophecies and oracles are spoken in enigmas, and the mysteries are not exhibited incontinently to all and sundry, but only after certain purifications and previous instructions."

Thus he cites the various styles of writing practised among the learned of the Egyptians: (i) the epistolographic; (ii) the hieratic which the sacred scribes practise; and finally (iii) the hieroglyphic, divided into two modes, (a) literal and (b) *symbolic*, which is further

described as being of three kinds. "One kind speaks literally by imitation, and another writes as it were figuratively, and another is quite allegorical, using certain enigmas."

"All then, in a word, who have spoken of divine things, both Barbarians and Greeks, have veiled the first principles of things, and delivered the truth in enigmas, and symbols, and allegories, and metaphors, and such like tropes."

Later on he instances Orpheus as follows: "Now wisdom, hard to hunt, is the treasures of God's unfailing riches. But those, taught in theology by those prophets, the poets, philosophize much by way of a hidden sense. I mean Orpheus, Linus, Musæus, Homer and Hesiod, and those in this fashion wise. The persuasive style of poetry is for them a veil for the many." The second paragraph of this horribly inelegant translation is to be explained by the fantastic theory of several of the fathers, that the ancient poets of Greece copied from the Hebrew prophets, and Pythagoras and Plato from Moses!

And though Clement does not adduce much towards the spiritual interpretation of the Orphic writings, he instances an example of natural interpretation as follows (cap. viii): "Does not Epigenes, in his book on the *Poetry of Orpheus*, say that by the 'curved rods' is meant ploughs; and by the 'warp,' the furrows; and the 'woof' is a figurative expression for the seed; and that the 'tears' of Zeus signify a shower; and that the 'parts' are, again, the phases of the moon, the thirtieth day, and the fifteenth, and the new moon, and that Orpheus accordingly calls them 'white-robed,' as being parts of the light?

"Myriads on myriads of enigmatical utterances by both poets and philosophers are to be found; and there are also whole books which present the mind of the writer veiled, as that of Heraclitus *On Nature*, who on this very account is called 'Obscure.' Similar to this book is the *Theology* of Pherecydes of Samos." And so also the work of Euphorion, the *Causes* of Callimachus and the *Alexandra* of Lycophron.

"Thus also Plato, in his book *On the Soul*, says that the charioteer and the horse that ran off—the irrational part, which is divided in two, into anger and concupiscence—fall down; and so the myth intimates that it was through the licentiousness of the steeds that Phaëthon was thrown out."

After adducing many examples the famous Alexandrian continues (cap. ix) :

"But, as appears, I have, in my eagerness to establish my point, insensibly gone beyond what is requisite. For life would fail me to adduce the multitude of those who philosophize in a symbolical manner. For the sake, then, of memory and brevity, and of attracting to the truth, such are the scriptures of the Barbarian philosophy.

"For only to those who often approach them, and have given them a trial by faith and in their whole life, will they supply the real philosophy and the true theology. . . ."

"They say that Hipparchus, the Pythagorean, being guilty of writing the tenets of Pythagoras in plain language, was expelled from the school, and a pillar raised for him as if he had been dead. Wherefore also in the Barbarian philosophy they call those 'dead' who have fallen away from the dogmas, and have placed the mind in subjection to the carnal passions. . . ."

"It was not only the Pythagoreans and Plato, then, that concealed many things; but the Epicureans too say that they have things that may not be uttered, and do not allow all to peruse those writings. The Stoics also say that by the first Zeno things were written which they do not readily allow disciples to read without their first giving proof whether or not they are genuine philosophers. And the disciples of Aristotle say that some of their treatises are esoteric, and others common and exoteric. Further, those who instituted the mysteries, being philosophers, buried their doctrines in myths, so as not to be obvious to all. Did they then, by veiling human opinions, prevent the ignorant from handling them; and was it not more beneficial for the holy and blessed contemplation of realities to be concealed? But it was not only the tenets of the Barbarian philosophy, or the Pythagorean myths, but even those myths in Plato (in the *Republic*, that of Hero [? Er] the Armenian; and in the *Gorgias*, that of Æacus and Rhadamanthus; and in the *Phædo*, that of Tartarus; and in the *Protagoras*, that of Prometheus and Epimetheus; and besides these, that of the wars between the Atlantini and the Athenians in the *Atlantimum* [or *Critias*]) are to be expounded allegorically, not absolutely in all their expressions, but in those which express the general sense. All these we shall

find indicated by symbols under the veil of allegory. Also the association of Pythagoras, and the twofold intercourse with the associates which designates the majority, hearers (*ἀκουσματικοὶ*) and the others that have a genuine attachment to philosophy, disciples (*μαθηματικοὶ*), yet signified that something was spoken to the multitude, and something concealed from them."

From all of this it is amply apparent that the method of allegory and symbol was the rule of the ancient Theologists, and that, if we refuse to admit their method, and endeavour to confine their meaning to the mere literal superficial sense, we shall not only miss their whole intent, but do the greatest possible violence to the best they have bequeathed to us.

SOME STRIKING INSTANCES OF ORPHIC SYMBOLISM.

It will be interesting here to adduce one or two instances of this Orphic symbolical method, such as the "swallowing," "incest," and "marriage" of the Gods. In his Scholia on the *Cratylus* of Plato, Proclus writes:

"Orpheus says with divinely inspired mouth, 'Jupiter *swallows* his progenitor Phanes, *embosoms all his powers*, and becomes all things intellectually which Phanes is intelligibly.'" (Taylor, *Myst. Hym.*, p. 180.) The precise meaning of which will become apparent when we come to treat of the various orders of powers.

And again, in his Commentaries on the *Timæus*, Proclus writes (iv. 267):

"Orpheus gave the Deity the name of the Manifestor (*Φάνηρα*—Phanes) because he brought into manifestation (*ὡς ἐκφαίνοντα*) the noëtic monads. . . . He also called him the Key of the Mind. . . . On him the demiurgic power [Zeus, Jupiter] depends; that is to say, as Plato explains it, that this power turns towards the self-subsistent life [Phanes] and, to use the words of Orpheus, 'leaps upon' and 'swallows' it, at the bidding of 'Night.'"

And this is further explained (ii. 99) in the sentence:

"Zeus [the demiurgic power] becomes one with him [Phanes, the Manifestor, the 'Third Logos'] in the midst of 'Night,' and, filled [with his essence] becomes the noëtic world in the noëric order."

I have ventured to use the terms "noëtic" and "noëric" as

less liable to misinterpretation than the usual translations "intelligible" and "intellectual"; for "intellectual" conveys to the ordinary mind a higher sense than "intelligible," whereas "noëtic," the equivalent of "intelligible," is of superior dignity, in platonic terminology, to "noëric."

And so Orpheus sings :

" 'Thus, then, he [Zeus] swallowed the might of the First-born [Phanes], and held within his hollow belly the frame of all; with his members he mingled the power and might of God.' "

In proof of this he cites six fragments of Orpheus, further revealing the nature of the demiurgic power, and its place in the order of emanation, as set forth by his master Syrianus in his treatise, entitled *Orphic Lectures*. He further states in his Commentaries on the *Timæus* (v. 313), "the whole demiurgic activity of the gods has its end in rebirth (*παλιγγενεσίαν*)"—a subject that will be dealt with at length later on. Here it is only necessary to remark that the "swallowing" of Phanes by Zeus has its direct correspondence in the re-incarnation of a human soul.

The Emperor Julian (ap. Cyrill., ii. 44, B. ed. Spanh.) also writes :

"The Greeks were myth-makers, for they said that Cronus swallowed his sons, and vomited them forth again, and they speak of incestuous marriages. For Zeus was husband of his mother, and then became husband of the daughter he had begotten by his mother as wife, and then after once coupling with her gave her to another."

Again Proclus, in this Commentary on the *Cratylus* (Taylor, *Myst. Hymn.*, p. 188), writes :

"Ocean is said to have married Tethys, and Jupiter Juno, and the like, as establishing a communion with her, conformably to the generation of subordinate natures. For an according co-arrangement of the Gods, and a connascent co-operation in their productions, is called by theologians *marriage*."

But this term "marriage" can only be applied to the noëric and demiurgic order and not to the noëtic. Therefore, in his Commentaries on the *Timæus* (v. 293), he writes :

"So he calls 'Earth' the first 'wife,' and her union with 'Heaven' the first 'marriage.' But the term 'marriage' cannot be applied to the noëric concourse of 'Light' [Phanes] and 'Night.'"

And so also with regard to slaughter and quarrels, when applied to the Gods, all must be taken in an allegorical fashion ; "for slaughter, when applied to the Gods, signifies a segregation from secondary, and a conversion to primary natures " (Taylor, *Myst. Hymn.*, p. 91, n.).

Instances of a like nature could be numerously multiplied, but enough has been said to give the reader an idea of the nature of our task, and further examples will be adduced as the treatment of the subject permits.

THE ONE GOD.

If there is one doctrine more insisted on than any other in the Orphic theology, it is that all the deific orders and powers are but aspects of the One. It is entirely unnecessary to enter here into a consideration of the comparative merits of monotheism and polytheism. Both are true as facts, both are false as exclusive theories. Nor was the doctrine above enunciated peculiar to the Orphics ; it was the common opinion of all the better instructed of antiquity. All men worshipped that aspect or those aspects of the One Deity, which were appropriate to their understanding and suited to their religious needs. Thus we have worship of every kind, from the praying wheel to the highest Samâdhi, from the eikon and household image to the at-one-ment of supernal ecstasy. And yet God is One.

In order that this statement, which cannot be challenged by the educated, may recommend itself to those of less information, I shall here set down a few quotations out of a very large number.

In speaking of the Orphic theology, Taylor writes (*Myst. Hymn.*, xxv) :

"The peculiarity . . . of this theology, and [that] in which its transcendency consists is this, that it does not consider the highest God to be simply the principle of beings, but *the principle of principles, i.e.*, of deiform processions from itself, all which are eternally rooted in the unfathomable depths of the immensely great source of their existence, and of which they may be called super-essential ramifications, and superluminous blossoms."

It is quite true that the quaint diction of Taylor is likely to offend those who are not trained in Neoplatonic terminology, and that

minds deeply steeped in materialism will be repelled by the sublime metaphysics of mystical religion, but the blame should lie rather with the poverty of our language in fitting expressions than with one who had no fit materials to build with.

Just as the Eastern disciple, in his mystic exercises, gradually removes all attributes from the concept of Deity, and blends into the essence of the Divine, so did the Orphic student and Neoplatonist approach the contemplation of the Divine by a method of elimination. Thus Simplicius (in Epictet.), one of the victims of the Justinian persecution, and one of the group of seven brilliant intellects which crowned the line of the Later Platonists, writes as follows :

“ It is requisite that he who ascends to the principle of things should investigate whether it is possible there can be anything better than the supposed principle ; and if something more excellent is found, the same enquiry should again be made respecting that, till we arrive at the highest conceptions, than which we have no longer any more venerable.

“ Nor should we stop in our ascent till we find this to be the case. For there is no occasion to fear that our progression will be through an unsubstantial void, by conceiving something about the first principles which is greater than and surpasses their nature. *For it is not possible for our conceptions to take such a mighty leap as to equal, and much less to pass beyond the dignity of the first principles of things.*”

On which Taylor again quaintly but justly remarks :

“ If it is not possible, therefore, to form any ideas equal to the dignity of the immediate progeny of the ineffable, *i.e.*, of the first principles of things, how much less can our conceptions reach the principle of these principles, who is concealed in the super-luminous darkness of occultly initiating silence.”

So clearly was it the case that the “Heathen” possessed in its fulness the idea of the “One God,” that the Church fathers were put to great shifts to explain it away. For instance, Justin Martyr, in keeping with his absurd theory of “plagiarism by anticipation,” asserts that Orpheus, Homer, and Solon, had visited Egypt and become saturated with the Mosaic books (*Cohort ad Græc.*, 15, c. ; xv. 77, Grab.). To this end he cites several Orphic fragments, among them the remarkable Hymn, “I will speak it forth to the initiate ;

close the doors, ye profane," etc., and the famous couplet: "Zeus, Hades, Helios, Dionysus, are one; one God in all."

Cyril in his onslaught on Julian, the Emperor Neoplatonist (*Contra Jul.*, i. 25), quotes the same passage to the same end. In this connection see Thomas Taylor's *Arguments of the Emperor Julian against the Christians*, (1809), translated from the Greek fragments preserved by Cyril, Bishop of Alexandria. This small volume of ninety-eight pages was "privately printed at the expense of Mr. Meredith, who destroyed, for fear of persecution, the entire impression with the exception of five or six copies which he had given away. For one of these copies he in vain offered £100." The present writer is the fortunate possessor of one of those copies.

Aristobulus (c. 180 B.C.), the Jew, whose crack-brained theory was that the whole of Grecian philosophy was taken from the books of Moses, quoted by Eusebius (*Præp. Ev.*, xiii. 12, p. 664), cites the longest fragment of Orpheus referred to, to show that he taught "the God over all."

Clemens Alexandrinus, in his *Cohortatio ad Græcos* (vii. 63), calls this lengthy fragment, "I will speak it forth," a "palinode of truth." Now a palinode is a "recantation," and the learned father would have his readers believe that Orpheus recanted the whole of his theology in favour of this one monotheistic tenet—which suggestion is both misleading and absurd.

Didymus, head of the Catechetical School of Alexandria in the fourth century, in his treatise *De Trinitate*, cites the opinion of the Greeks on One God, quoting from some now unknown poets, "There is one God, the highest king of all," etc.; "Of his own will God supports all things, the immortal," etc.; "The source and fountain of life," etc. (*op. cit.*, III. ii. 322, 323; xxi. 402, *et alibi*).

And so also in the Sibylline Oracles we read (i. 25): "There is one God, who sends the rain, and the winds," etc. And another Oracle, preserved by Eusebius (*Præp. Ev.*, III. xv. 125 d.), asserts in answer to the question, who was Apollo, that he is "Helios, Horus, Osiris, King Dionysus, Apollo, the dispenser of seasons and times, of winds and showers, handling the reins of the dawn and star-spangled night, lord of the stars and their shining; fire that never dies."

Julian again (*Or.*, iv. 245 c.) in speaking of altars in Cyprus

raised in common to Zeus, Helios and Apollo, quotes the verse: "Zeus, Hades, Helios, Serapis, all are one."

Socrates again, in his *Ecclesiastical History* (iii. 23), records an oracle which identifies Attis, Adonis and Dionysus.

Natalis Comes (II. vi. 150) cites the verses: "Pluto, Persephone, Demeter, Cypris, the Loves, the Tritons, Nereus, Tethys and Poseidon, Hermes and Hephæstus, far-famed Pan, Zeus and Hera, Artemis, and far-working Apollo—all are one God."

Ausonius (*Ep.* xxviii.) quotes another oracle: "I am the Osiris of Egypt, the Phanaces of the Mysians, Bacchus among the living, with the dead Aidoneus, fire-born, two-horned, titan-slaying Dionysus."

And Nonnus (*Dionys.*, xl. 400) sings of: "Star-robed Hercules, king of fire, world-leader, called Belus on the Euphrates, in Libya Ammon, Apis on the Nile, in Arabia Cronus, Zeus in Assyria."

These and many more passages could be cited to show that names were of little moment to the theologians of antiquity, who were all profoundly convinced that "Brahman is one, no second." Thus Malela and Cedrenus (Lobeck, *op. cit.*, 479) in speaking of the orders of the Orphic Gods, declare that all these powers are the "single power and single might of the only God, whom no one sees."

Simplicius (*Phys. Ausc.*, ii. 74 b.) declares that Plato in the *Laws* asserts that "God is all things"; and Macrobius (*Sat.*, i. 23) further states that "the [intellectual] sun is all things," that is to say, the sun as a "wholeness" (*ὁλότης*), and to that end he quotes Orpheus, who apostrophizes the sun as "all-producer, thou All of golden-light and ever-changing colours."

Fischer in his notes on Plato's *Critias* (viii. 189) quotes an anonymous verse, which is by some attributed to Orpheus: "There is one God. There is one co-existence with God—Truth."

And Jamblichus, or whoever was the writer of the *De Mysteriis* (III. xix.), asserts that "God is all things, is able to effect all things, and fills all things with himself, and is alone worthy of sedulous attention, esteem, the energy of reason and felicitous honour"; on which Taylor comments that "God is all things causally, and is able to effect all things. He likewise does produce all things, yet not by himself alone, but in conjunction with those divine powers

which continually germinate, as it were, from him, as from a perennial root. Not that he is in want of these powers to the efficiency of his productive energy, but the universe requires their co-operation, in order to the distinct subsistence of its various parts and different forms." (Taylor's Jamblichus *On the Mysteries*, p. 166, n.)

From the above it is plainly evident that the tenet of the One God was not only not peculiar to Judaism, but that the ideas of the instructed heathen on the subject were more elevated than the tribal ideas of the Old Testament. But this is explainable by the fact that the God and gods of the populace were adapted to popular comprehension, whereas the more elevated ideas on Deity were reserved for those who were fit to receive them. Thus it was that the doctrine of One God was included in those "mystic utterances" (*μυστικοὶ λόγοι*) the full explanation of which was for many years kept secret; and perhaps wisely so, for the partial publication of the truth has led to that rivalry, oppression and exclusiveness, which have marked the fanatical path of those religionists who have sought to impose their limited individual view of Deity on the rest of the world.

THE MONADOLOGY OF ORPHEUS.

Another important point to bear in mind in studying the Orphic theology, is that the whole system is fundamentally a monadology, and if this is not clearly seized, much difficulty will be experienced in fitting the parts into the whole.

The first writer who drew attention to this important tenet in modern times was Thomas Taylor, and so far as I know, no scholar has added to his researches. I shall therefore append here the most important passages in his books on this subject, advising my readers to carefully think out what he says, and this not in a material but in a mystic manner.

"Another and still more appropriate cause may be assigned of each of the celestial Gods being called by the appellation of so many other deities, which is this, that, according to the Orphic theology, each of the planets is fixed in a luminous ethereal sphere called a *ὀλότης*, or *wholeness*,* because it is a part with a *total* subsistence, and is analogous to the sphere of the fixed stars [cf. *Somnium Scipionis*, with

* "Each of these spheres is called a *wholeness*, because it contains a multitude of *partial* animals' co-ordinate with it."

Macrobius' Commentaries]. In consequence of this analogy, each of these planetary spheres contains a multitude of Gods, who are the satellites of the leading divinity of the sphere, and subsist conformably to his characteristics." (*Myst. Hymn.*, p. xxviii.)

These "wholenesses," therefore, are something totally different from the physical planets, which are simply their symbols in the starry vault. Their hierarchies have each their appropriate dominant "colour," and also their sub-colours contained in the dominant. The whole has to do with the "radiant egg" or "envelope" of the mystic universe, which has its correspondence in man. This is the basis of real astrology, the knowledge of which has been lost.

And again :

"In each of the celestial spheres, the whole sphere has the relation of a monad, but the cosmocrators (or planets) are the leaders of the multitude in each. For in each a number analogous to the choir of the fixed stars subsists with appropriate circulations." (Proclus on *Timæus*, ii., 270, where the theory is much further developed.)

Here we have the idea of every monad being a mirror of every other monad in the universe, and having the power of giving to and receiving from every other monad. The monad, as monad, is the "same," or Self; the cosmocrators, or "planets," in each are characterized as the "other." The perfect number is *ten*. The triad contains the intellectual hypostases; the hebdomad the formative or demiurgic powers.

From this it follows that each of these "planets," or "spheres," contains its appropriate powers, which are the same in the various spheres, and only differ from each other by having a predominance of the characteristic of any particular sphere. As Taylor says:

"From this sublime theory it follows that every sphere contains a Jupiter, Neptune, Vulcan, Vesta, Minerva, Mars, Ceres, Juno, Diana, Mercury, Venus, Apollo, in short every deity, each sphere conferring on these Gods the peculiar characteristic of its nature; so that, for instance, in the Sun they all possess a solar property, in the Moon a lunar one, and so of the rest" (*Myst. Hymn.*, p. xxxii.).

And so in his explanation of terms prefixed to his translation of Proclus *On the Theology of Plato* (p. lxxx), he defines the monad in divine natures as "that which contains *distinct*, but at the same time

profoundly-united multitude, and which produces a multitude exquisitely united to itself. But in the sensible universe, the first monad is the world itself, which comprehends in itself all the multitude of which it is the cause (in conjunction with the cause of all.) The second monad is the inerratic sphere. In the third place, the spheres of the planets succeed, each of which is also a monad, comprehending an appropriate multitude. And in the fourth and last place are the spheres of the elements, which are in a similar manner monads. All these monads likewise are denominated *ὁλόγητες*, *wholenesses*, and have a perpetual subsistence."

Taylor reproduces this passage from a note in his *Theoretic Arithmetic* (p. 5), printed four years previously to his translation of Proclus on *The Theology of Plato*. He bases his definition principally on Proclus and Damascius.

Seeing also that man is a mirror of the universe, man contains all these powers in himself potentially. If it were not so, the possibility of the attainment of wisdom and final union with the Divine would be an empty dream. What these "powers" are may be seen from the following outline of Orphic Theogony.

G. R. S. MEAD.

(To be continued.)

TWO HOUSES.

(Continued from p. 405.)

CHAPTER V.

JESSAMY sat alone. Red Cross Court was garnered with the evil memories of the past. She had been established during a month in the rooms Luigi Vanoni had taken for her, where she received "clients" and held *séances* daily. She had created a *furor*; she was brought into contact with people of refinement; she lived easily, luxuriously, apart from the hideous surroundings of Red Cross Court; and her power had grown. The strength and mentality, the spiritual grasp of Jessamy Mainwaring, the growth of past lives, manifesting through the sensitive astral development of Jess Arden, rendered her a seeress of wonderful gifts. She saw visions everywhere, and moved in a dream world betwixt earthly life and spiritual consciousness. At first the ease and comfort of her surroundings produced a sense of physical relief that filled her soul to the exclusion of any other sensation. Then by degrees the pangs of the numbed affections awoke, and she yearned to see her mother, and lived in the hope that fate might throw them across each other's path. But finally there awoke in her another feeling—pride in her powers—they were quite genuine; whether she was conscious or entranced, they were genuine—and a spiritual pride woke in her, coupled with a jealousy that her gifts might be recognized. She had little sympathy with Luigi Vanoni. He was, in truth, a curious psychological study—compound of cunning and simplicity; a self-deceiver who deceived others, untruthful, unstable, vain. He was, as he said, a powerful physical medium. He waxed intensely jealous of Jessamy's powers, yet exploited them for the sake of the money they earned.

He insinuated by degrees that her visions were prophetic, and

twisted them to suit the various idiosyncrasies of his clients. At first Jessamy strove to efface the impressions which he gave; finally, growing accustomed to him, she remained silent, and slowly, insidiously, the thought asserted itself that she ranked higher as a prophetess than as a beholder of mere unexplainable pictures. Then came a period when her powers suddenly and unaccountably slackened.

It was only in that hour that she knew how entirely she had lived in them. She was seized with terror, and on the day when, taking up her crystal, she found it remained an absolute blank, her heart sank, and her brain swam with helpless horror.

One of her most enthusiastic believers had brought a sceptic to see her; and to confess that the power had deserted her for the nonce was hard. The man had stung her by his scepticism, and had roused in her the wish to demonstrate her powers. His eyes rested upon her mockingly.

"What do you see, Miss Vanoni?" cried the believer, eagerly.

"Do you see anything?" said the sceptic, with an undercurrent of mockery in his voice. Jessamy paused. She had complained to Vanoni that she could not see as she had formerly done, and he was on the alert. She put her hand to her head.

"Is the light too strong for you, Teresa?" asked Vanoni.

Jessamy glanced up at him. He was standing behind the clients, his hand on the cord of the blind; in his other hand he held a coloured photograph—it was the photograph of a girl, and beneath it was written a motto. Jessamy looked at it; then, almost without her own volition, she murmured the words of the motto; the sceptic's face changed.

"Do you see those words in the crystal?" he asked.

"Hush!" said the believer. "Yes, she does."

"This is very remarkable. Do you see more?"

Jessamy began to describe the face in the photograph. She described it, a wild desire in her heart to exalt herself, a frantic fear lest her powers should be discredited possessing her. As she ceased, Vanoni slipped the photograph away. The sceptic rose.

"I have heard enough," he said, his voice trembling. "You have convinced me, Miss Vanoni. I came here doubting, but now I am convinced of your power."

He was evidently strongly moved. He shook her hand silently and left the house. The believer took her leave, greatly impressed. She obviously did not know the history of the pictured face or the motto. Vanoni turned.

"You took that cue splendidly," he exclaimed. "Providential that I chanced upon that little piece of information concerning him. His belief in us is a great step. Could you see nothing? Just as well you could not—as it turned out."

"What have I done?" cried Jessamy, passionately. "My God! what have I done?"

"Folly," said Vanoni, impatiently. "You did the only possible thing. You *have* seen, and you will see again. You would not undermine your whole reputation by admitting to that man that you had failed? As for that, you have done a good action. He was a rank materialist, and you have made him believe in the existence of spiritual things."

"Spiritual things!" said Jessamy, rising and pacing to and fro. "How do I know these things are spiritual? The impalpable is not necessarily the spiritual. These visions of mine may be material, gross, of the earth, earthy, or may be of a spiritual nature essentially bad. Must spirit be good necessarily? What holy spiritual force will tempt to an earthly desire? What is more earthly than vanity, bolstered by a lie?"

"Tst, tst," said Vanoni. "Sapristi! Jess Arden, you have seen a materialised spirit with your own eyes at one of my *stances*. You know that I was not cheating."

"I have seen what you called a materialised spirit; but I do not know that it was a spirit. As for seeing, since I have had this body I see them everywhere—these shadowy things. But spirits! No! Day by day I feel more sure that they are not so. *I* am a spirit—these replicas of the men that were are not."

"What are they then?"

"I don't know. I grope in darkness. I don't know."

"Since you had this body! There is nothing in the theory of reincarnation. Be sure of that. Listen to me. Before I met you I held a *stance* at the house of a lady who had lately lost her daughter; and the daughter's spirit appeared and was recognised by the mother—and that in no dim light."

"The mother recognised her?"

"Yes, and so did others. She was a Miss Mainwaring, and— Good heavens! what is it?"

Jessamy sank on a couch. Her eyes dilated, her hands pressed to her head.

"Am I mad?" she whispered. "Is this a lunatic's dream? Am I a dead woman or a living one? She was recognised! Jessamy Mainwaring was recognised—by—her—mother?"

"Certainly, and by others."

Jessamy burst out laughing. She laughed and sobbed and shuddered till Vanoni began to doubt her complete sanity. He was greatly bewildered by his purchase. She had curious inequalities in her nature. She sometimes struggled to express her thoughts, as though something within battled with physical limitations. At other times her thought and diction were miraculous in Jess Arden.

Vanoni waited till she grew calmer, then he said:

"I hope you will do nothing rash; that you will not tell anyone that your power failed—it will return."

Jessamy did not answer; she rose and left the room. The power did return, with wonderful distinctness of vision, and lasted during a month; then it suddenly failed again, and Jessamy admitted that she could not see. She lost it for two days, then it once more returned. The London season was in full swing. Jessamy had created a great sensation, and "all sorts and conditions of men" tested her powers. The bitterness of her yearning for her mother began to slacken. Of Liz she did not think, of Carol Rowe she seldom thought; she lived in a world of vision, intoxicated thereby, built round with a wall of impalpable substance separating her from the ordinary joys and griefs of humanity. She was happy, she was contented to be Jess Arden the seeress. Suddenly in the very zenith of her career the power stopped again—absolutely—and, apparently, finally. A week passed—ten days—a fortnight—she did not see—she tried again and again and failed. The body of Jess Arden without mystic gifts was an intolerable prison. On the evening of the fifteenth day, Vanoni entered her rooms in considerable excitement.

"Listen to me," he cried, "Lady Thurston has written; begging

that you will show your powers at her house next week. If your visions have not returned what shall you do?"

"Say that they have left me."

"You will do nothing of the sort," said Vanoni angrily. "Girl—you're stark mad! You're—you're a criminal lunatic, on my life you are! You have this gift—you have it, I say. Will you deny that you have it?"

"I had it,"—her voice shook.

"You have it, little idiot! Have it! It will return. You must describe your pictures at Lady Thurston's. Whatever you describe, someone will fit it to their own past, or to something they hope for in the future. People will not mind your gift failing occasionally; it adds to their belief—but persistent failure? No! that they will not bear. Do you mean to describe pictures at Lady Thurston's?"

"No—not falsely."

"You will not? Let me tell you that it is simple dishonesty on your part. Do you owe nothing to me? Is this what I paid your old drunken vixen of a grandmother a large sum for you for?"

"You paid?"

"Yes, I bought you. You are as much mine as that chair in which you sit—as the dress you wear, for that matter. I bought you—you are mine. What right have you to swindle me? It is swindling. You! Who are you to judge for yourself in this matter? A child of sixteen! An ignorant little peasant from the gutter! And back to the gutter whence you came you shall go!"

Jessamy was very pale; her bosom heaved, her eyes filled with tears, she laid her hands over them. Vanoni continued:

"You had better listen, and understand that I mean what I say. You have a pleasant position enough here, I should think. Comfort, pretty rooms, dress, food, notoriety, society such as you never dreamed of. You have a position such as no other girl of your birth and breeding has. You are discussed and wondered at. If you persist in this conduct, if you do not give me your word to describe what you see at Lady Thurston's, whether you see it or not, then—you see this bell?"

"Yes."

"I shall ring it, and order a cab to the door; I shall drive you

to the charming locality in which I found you, and if Mrs. Arden is out of prison I shall leave you in her loving care."

Jessamy shuddered.

"I shall leave you," said Vanoni, slowly, "in Red Cross Court. Mrs. Arden will not be very much delighted to see you, I fancy; more especially if you persist in your refusal. Mrs. Arden is a lady whose charm in her sober and amiable moments is not irresistible. Drunk, and in a rage, I should say she is—the very devil."

Jessamy covered her face with her hands. Vanoni stooped, took her wrists, dragged her hands away, and looked steadily into her face; it was white and wet, her grey eyes were drowned in tears, her mouth was trembling, she was obviously terrified at the proposition; not even the strength of Jessamy Mainwaring could control Jess Arden's nerves; she could not conceal her helpless dread.

"Mrs. Arden will be very angry," pursued Vanoni, "naturally angry, and I shall take steps to increase her anger; when I leave you in her hands, I think she will adopt a course of action which I shouldn't be sorry to adopt towards you myself, were it not for chivalry."

Jessamy wept, and strove to draw her hands away—he held them fast.

"Inspired seeress," he said, "marvel of London—pretty prophetess—it will be a very distressing and humiliating position for you."

"What can I do? I shall go mad! Wait! Wait! a little while, the gift will return."

"I will not wait an hour. You will promise. Break your promise and I take you straight back to Red Cross Court and your grandmother."

"Give me a few days—have pity."

"I have not a particle of pity for you. You will obey me, or take the consequences. Make up your mind!"

"Oh! I cannot! Mr. Vanoni, if you would listen—if you will wait!"

She was kneeling at his feet and clinging to him.

"I shall not listen. Give me your answer."

Jessamy sobbed. Vanoni rang the bell, and she screamed.

"Oh no! No!"

"Hold your tongue," said Vanoni, roughly. "Keep your pleadings for your grandmother. Not that they will avail you much."

"Have you no compassion?"

"None! You are an ungrateful hypocritical little devil! But you will be punished. I think I can rely upon the amiable lady who sold you to me."

"Stop! I cannot bear it."

"You will have to bear it! Why don't they answer? I must ring again."

"No—no."

"Will you promise?"

"I can't."

The door opened.

"Whistle for a hansom, please," said Vanoni.

He stooped over her, and pulled her to her feet; she reeled and swung back—she was fainting. Vanoni supported her.

"Ill or well," he said in her ear, "conscious or unconscious—I mean to take you back."

The shrill sound of the whistle below cut the air,

"Stop!" sobbed Jessamy, piteously, "I promise."

"I don't think I shall take your promise. You are more trouble than you are worth."

"No—no. I promise."

"I say I do not think I shall take your promise. You give yourself the airs of a duchess. I will have no more of this nonsense, you are a mass of affectation and conceit, but I will cure you of both."

"No," gasped Jessamy. "I cannot bear the life in that horrible place. You do not know what it is, the horror, the misery. She—that poor child, whom I pity with all my soul—must have suffered. But I! Think how I suffer there. Think what it is to me. I will obey you; I will do all you tell me; I will earn money for you by —"

The words died on her lips; she sank down and hid her face, for the words of Vasarhély echoed back to her ears—"Can you conceive of no circumstances under which you might lie, and obtain money under false pretences?"

She lay on her face on the ground, at the feet of Vanoni, her heart full of shame and fear. Fear of Mrs. Arden, of Vanoni, she who had been so strong and fearless, so pitiless of "nerves" and weakness. Shame! she who had been so proud, so intolerant.

Vanoni was puzzled by a few clauses in her gasped-out speech; he had no intention of refusing to take her promise, he was not sorry that her powers had failed, if she would simulate them; for he was jealous as a schoolgirl. He was not a cruel man, only a weak, vain, jealous and selfish one. He let her lie crying at his feet for a little while, and then walked to the door.

"Tell the cab to wait," he said, as the servant reached the head of the stairs. He returned, bent down and lifted the girl's slender figure from the floor; she gave a faint cry.

"You—you will not take my promise?"

"We'll see. Sit down there. Are you going to give me any more trouble if I do take it?"

"N—no," sobbed Jessamy.

"You will go to Lady Thurston's, and if you still do not see visions in the crystal, if your clairvoyant power does not return, you will—supplement nature by art?"

"Yes."

"Then take that pen and write me a letter to that effect."

"I do not know what to say."

"I recommend you to discover what to say with all speed, Miss Arden."

Jessamy was past perceiving that such a document used as an instrument against her, would be fatal to Vanoni's own pretensions. Crying bitterly, she wrote and signed it—"Jessamy Mainwaring."

Vanoni took it, read it, and stared.

"You have put a singular signature," he said. "Sign it, Jessie Arden, *alias* Teresa Vanoni."

She took the pen, crossed out the first name, and wrote the other.

"Will it do?" she whispered, piteously, her lips trembling. Vanoni took it, put it into his pocket, and gave a little laugh.

"It will do," he said. "Don't cry, child; now we are friends again, tell me why you signed that name."

Jessamy leaned back, looking white and shaken.

"I cannot. I do not wish to tell you," she said nervously.
"You would not believe it."

"I wish to hear it, nevertheless."

"I cannot tell you."

Vanoni rose with an appearance of impatience.

"Put on your hat," he said. "Take back your promise. Am I to be worried at every turn by the whims and mysteries of a naughty child, for that is what you are, whatever be your gifts."

"What do you mean?"

"I mean what I say. Put on your hat, and I'll take you home."

"I will tell you," said Jessamy. "Do not be so angry with me."

"Do not provoke me, then. Go on."

Jessamy told him; in a low voice, with a hanging head, as though confessing a crime. Vanoni listened, then he rose.

"Are you sane?" he said.

"Yes—I am sane—and what I say is true."

"Then," said Vanoni, slowly, "I think you have been making a great amount of unnecessary fuss."

"Why?"

"You swear that you are sane, and that your story is true?"

"I do—I mean it most solemnly."

"My dear little girl," said Vanoni suavely, "I know women enjoy crying and making a fuss. I know they revel in hysterics, but I had no idea you considered a scene to be so delicious a luxury."

"I do not understand."

"I will expound, my dear. I asked you to tell some very white, mild, harmless and justifiable fibs, for an excellent purpose, and only, I hope, temporarily, and you indulge in heroics of the most violent description."

"Well?"

"Well; you did not take genuine moral ground just now, I presume, since you have followed up your heroics by voluntarily, and for no reason, telling so stupendous a lie as the one you have just uttered. If you tell that tale, Jess, you will deprive your visions of their value."

He walked out and left his property scarlet, gasping with anger and shame, and dissolved in tears of utter humiliation.

(To be continued.)

IVY HOOPER.

EARLY CHRISTIANITY AND ITS TEACHINGS.

(Continued from p. 412.)

BEFORE passing on to a discussion of the significance of these divisions, it will be as well to take what evidence can be found relating to an inner section. We have not only to deal with a great organisation known to the world at large as the Christian Church, but as there are claims made by some of the leaders within the Church to the possession of teaching reserved for those who are specially fitted for it and not given to ordinary believers, it is clear that there must have been some special group of more advanced members through whom the secret doctrines were transmitted.

Naturally but little is said of this inner organisation. It is much easier to gain hints as to the nature of the doctrines taught than to learn of the actual constitution of the secret body. But there is sufficient evidence to show that there was such a section within the limits of the ordinary Church. From the quotations already given, it is abundantly clear that the secrecy observed with regard to the teaching referred not only to the outer public, the heathen and unbelievers, but to the ordinary members as well, and hence it naturally follows that there must have been a society whose nature and work were not known to the members of the Church, the ordinary Church itself being also a semi-secret body, with creeds and ceremonies closed to the Pagan multitude.

In the passages quoted the connection between Christianity and the mysteries of other religions is freely admitted. Especially in the answer to Celsus' charge of secrecy do we find an acknowledgment of this. Origen speaks of "the mysteries that are celebrated everywhere throughout Greece and barbarous countries," and which, "although held in secret, have no discredit thrown upon them," and asks why the Christians should then be calumniated for such things, and for having doctrines preserved from the ordinary people.

A short extract from Origen, quoted in the first paper of this series, will bear repetition here, as it has special reference to the inner Church.

“ It is not the same thing to invite those who are sick in soul to be cured, and those who are in health to the knowledge and study of divine things. We first invite all to be healed . . . and when those who have been turned towards virtue have made progress, and have shown that they have been purified by the Word, and have led, so far as they can, a better life, then, and not before, do we invite them to participate in our mysteries. ‘ For we speak wisdom among them that are perfect.’ ”

But there is another passage which is much more precise than anything yet given, and tells us not only of the inner body, but speaks of the initiation and the manner of entering into the Christian esoteric school. In Book III. of *Contra Celsum*, chap. lx., Origen writes :

“ Whoever is pure, not only from all defilement, but from what are regarded as lesser transgressions, let him be boldly initiated in the mysteries of Jesus, which properly are made known only to the holy and the pure. . . . He who acts as initiator, according to the precepts of Jesus, will say to those who have been purified in heart, ‘ He whose soul has, for a long time, been conscious of no evil, and especially since he yielded himself to the healing of the word, let such an one hear the doctrines which were spoken in private by Jesus to his genuine disciples.’ ”

Evidently it was believed, whether rightly or not cannot of course be settled now, that Jesus himself had directed the formation and the nature of the section, and had left rules for its guidance and for the admission of members.

There were thus two Churches—one, the ordinary, the exoteric, containing the multitude of believers, the first gathering in from the desert of the world, the outer fold; and second, the chosen from that multitude, the relatively few who had fitted themselves for a further path, and had definitely placed themselves in training for that path which reached to the great ideal set before them. But we may go yet further. These form but two stages; there is still another, a Church of the true children of Christ, who have achieved what the others still strive for. This third conception is also to be met with

in early writings. It is the Communion of the Saints, the great brotherhood of those who have found the Christ.

The Church of Christ is a great ideal, not merely a gathering together of some heterogeneous crowd united merely by a bond of faith, a creed or a hope, but the band of perfected humanity who form the vehicle on earth through which the light of the great Christ is radiated upon mankind. Consider for a moment the familiar symbols which in all Christian times have been taken as the types of the Church. First there is the ark of Noah. Surmounting the waters of the deluge, it reaches, after its perilous journey, the solid mountain, the stable rock. The waters, as also we are told, represent the baptismal waters of regeneration, in which the impurities of the world are swept away. They are the great psychic stream which has its two aspects, the destructive and the purifying. But to surmount the waters, to be preserved from their overwhelming power, there is needed the ark, the spiritual carrier, which can float over the waters and which safely holds the soul. Only those who enter the ark can ride above the flood, and so, in the tradition, those alone who enter the Church of Christ can hope to reach the solid ground, the rock of salvation.

Another familiar type is the net by which the fishes were drawn from the water. Here again we have the symbol of water, and the drawing of the spiritual lives from that water. The fish is a symbol not only of the man saved through the baptismal waters, but also of Christ himself. It was one of the most noted of early Christian types, and many fanciful explanations may be found of its origin. As a matter of fact, the symbol is far older than Christianity, and takes us back into the dim ages of almost prehistoric times, for it has always been associated with some such conception as the Christ, or the spiritual life abiding in the waters of the soul. The fish preserved is thus the perfected man withdrawn from the encompassing waters by the net, which is the Church.

The land of promise to which the Jews marched through the desert was also a type, and we find the same ideas underlying this symbol. The Jews passed through the baptism of water in the sea and the cloud, and reached their haven only after many weary struggles.

The relation of Christ, as the divine Logos or great spiritual

power, to his Church is beautifully expressed by Paul in his *Epistle to the Ephesians*. The Church is the receptive vehicle of the Spirit, the means by which it acts, and the end is reached only by the perfect union of both, as the marriage should be the perfect union of husband and wife.

“For the husband is the head of the wife, as Christ also is the head of the church, being himself the saviour of the body. . . . Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself; for no man ever hated his own flesh; but nourisheth it and cherisheth it, even as Christ also the church; because we are members of his body. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh. The mystery is great; but I speak in regard of Christ and of the church.”

That the Church is more than a mere assembly of men, associated together as a matter of convenience, for the better carrying out of work, is clear from this passage. It is a mystical body, in which the parts are united by real conscious ties, acting in harmony, governed by Christ as the human body is governed by the head. This is the ideal, but it cannot be said of the Church known to history. There is a deeper meaning attached to the word. The Church on earth is but a type of the true “general assembly and church of the firstborn who are enrolled in heaven,” and we find traces of this greater scheme among the early Christians, although it is almost forgotten now. Clement in his *Stromateis*, already quoted from, has a chapter entitled “Degrees of Glory in Heaven corresponding with the Dignities of the Church below,” and in it we can see traces of the true conception of the Christian Church.

“And the chosen of the chosen are those who by reason of perfect knowledge are culled [as the best] from the Church itself, and honoured with the august glory—the judges and rulers, four and twenty (the grace being doubled) equally from Jews and Greeks.

Since, according to my opinion, the grades here in the Church, of bishops, presbyters and deacons, are imitations of the angelic glory, and of that economy which, the Scriptures say, awaits those who, following the footsteps of the apostles, have lived in perfection of righteousness according to the gospel. For these taken up in the clouds, the apostle writes, will first minister [as deacons], then be classed in the presbyterate by promotion in glory (for glory differs from glory) till they grow into 'a perfect man.'"

The most singular scheme relating to the Church and its mystical meaning, is that found in the writings of Dionysius the Areopagite. These writings were attributed in the early days to the Dionysius converted by St. Paul (*Acts*, xvii. 34), but as no trace of them can be discovered until much later, they probably belong to either the third or fourth centuries.

The system disclosed is a most remarkable one, and is elaborated to a very high degree. It is based, of course, upon the characteristic triple division, and consists of a series of hierarchies, founded upon the Christian scriptures, the two most important of which, for our purpose, are the Heavenly and the Ecclesiastical Hierarchies.

Between God and man there is a series of beings, in a descending scale, a sacred order of angels from the lowest superhuman class up to divinity. This hierarchy is of nine great classes, each having its characteristic quality and power. They are given distinguishing names, all of which are found in the *Bible*, and most are taken from Paul's epistles. The first triad is composed of Seraphim, Cherubim, and Thrones. These are the highest intelligences. Next come the Dominations, Virtues and Powers, and last among the celestial hosts, Principalities, Archangels, and Angels. The latter name is also used in its more general sense, as including all heavenly beings.

These hierarchies all assist in the raising of man through progressive stages of development. They receive their light from God, and are the means of reflecting it on the world below, mankind receiving that light in proportion to its capacity.

The Ecclesiastical Hierarchy is the counterpart or representative on earth of this Celestial Hierarchy, and as in the latter, three and nine divisions are made. Jesus stands in the same relation to this lower hierarchy as God the Father does to the heavenly.

The first triplet of this Ecclesiastical Hierarchy consists of the three sacraments, Baptism, Communion, and the Consecration of the Holy Chrism, representing respectively purification, enlightening, and perfecting; the second triad is made up of the three orders of the ministry; and the third of the great divisions of the Church, the monks, the members of the Church, and the catechumens. (See Smith and Wace's *Dictionary of Christian Biography*.)

Nothing could demonstrate more clearly than the foregoing the importance in the minds of early Christians of the organisation of the Christian Church, not merely as a society but as a symbol of the divine economy. The great Church in the heavens had its representative on earth, which formed the first channel through which men passed towards perfection.

We can thus discover three Churches, recognised more or less clearly by the early Christians: the Church exoteric, the Church esoteric and the Church divine. The first two are but stages on the path; the third is the kingdom of Christ, the brotherhood of perfect men. Much of what is said in the sacred writings refers only to this last Church, and would be mockery if applied to the Church of the outer world. It is formed of "the chosen of the chosen," the few who are strong and may become the saviours of the weak, who press on till they reach the supreme state of "the perfect man," the completed Christ. It is the Church of those "arrayed in white robes," spoken of in *Revelation*, who are "of every nation, and of all tribes, and peoples, and tongues." "These are they," it is said, "which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb."

A. M. GLASS.

(*To be continued.*)

THEOSOPHIC MORALS AS APPLIED TO EDUCATION.

I DO not wish to touch on the details of method used in the Educational Systems in vogue at present, or to say to what extent I have found them good or bad in the working; nor even on the ever-present evil of substituting instruction for education will I say anything. What I want to speak of is the principles—the moral principles—that ought to underlie educational methods, if those methods are to deserve the approval of all Theosophists, who accept the Wisdom Religion as embodying the highest code of morals and of spiritual Truths. The children of Theosophists should find in their education the key to unlock the gate that bars the entrance to the Path. And may I say, that my endeavour here is to make my remarks as applicable to home training as to school discipline. There should be no break: the education of the home and the education of the school-room should be continuous, and parts, as it were, of one ethical design. The aim of both should be to develop the best traits in individual character and to suppress the less beautiful. Whether it be in the play in the nursery, or in the acquisition of knowledge in the class-room, the opportunities are the same of stamping the character indelibly with the qualities of thoroughness, kindness, benevolence, concentration, a knowledge of responsibility and desire for the service of man. A Roman Catholic Prelate is reported to have said: "Give me the first ten years of a child's life, and who likes may have the rest." I would say: give me the first seven years of a child's life and his education would be secured; for I would have taught him *how to learn*, and an indifferent or clumsy teacher might hinder, but would never completely thwart or cramp his intellectual progress. But more important still is his first seven years of moral training, and some will recognise an occult law in this fact; and I would ask you to bear this law in mind if you are inclined

to deprecate the idea of concentration, thoroughness, responsibility, in connection with child-life, or to suppose for a moment that I would rob childhood of its brightness. Both Pestalozzi and Fröbel, two of the greatest infant teachers the world has ever known, recognised the importance, and insisted on the inculcation of thoroughness, concentration, and the kindred traits of exactness and system in occupation—call it work or play matters little, the occupation being only a means to an end; and would any one deny the pleasure, brightness, and vivacity that the Kindergarten, the modern representative of their system, has introduced into infant schools. Again, take a character lacking any one of these qualities; in what esteem do we hold it? A man who lacks thoroughness is incompetent; want of exactness and system in daily work means to him loss of time, and perchance to someone else loss of temper. The power of concentration in most of us is dormant and hard to waken, as many of us know.

Mrs. Besant once gave a humorous illustration of the difficulty of concentrating on a water-bottle, and sketched the various ramblings of the untrained mind. Do we not know she was right, and do we not wish it were otherwise and that in our youth we had been trained in the way we should go? The ethical seeds sown during the first seven years are the seeds that take deep root and mould the adult character; the vices not eradicated then, but overlain maybe by the exigencies of courtesy and diplomacy, are yet the seeds that suddenly spring to vigorous life under circumstances of temptation or strain in unguarded movements, when the control of the will is weakened. Nor do we need to hesitate to implant the idea of responsibility in the child's mind. The facts are before him always, we only require to draw his attention to them—effect follows cause in the nursery game, as in the greater world outside; carelessness means a lost toy, the cut comes with the forbidden knife, blow follows blow, revenge speeds on injury. The knowledge must come, and when it comes later in life bitterness may come with it. "If I had known—if I had only known!" is a hopeless cry, and remorse mends nothing.

Now let us touch more particularly on school life, as we ask ourselves along what path education ought to be carried, if that education be conducted by one holding dearly to heart the precepts

of the Wisdom Religion. Certain principles stand out prominently as guiding posts—principles that, if they be necessary to the moral and spiritual development of adult Theosophists, are certainly so to the moral development of our children, and if omitted from such education, that education must be a failure in so far at least as it is expected to promote brotherhood. If Service be the key-note in the harmony of brotherhood, certain it is it must be included in the common chord of youthful education. Truth, Honour, Self-restraint, Selflessness, Service, should be our watchwords, while our danger signals are: Classification, Competition, Reward, Punishment. Classification and competition go hand in hand in the internal economy of school. I do not now wish to deal with external competition for scholarships, Public Service, etc., only with such competition as comes with the every-day life of the school boy or girl. Competition engenders selfishness, narrowness of aim, struggle for supremacy, with all its attendant evils. The school friend is lost in the rival; comradeship is thrown in the struggle for place; charity is centred in self; egotism thrives on conscious superiority, and envy is nourished on conscious brain inferiority. Desire for place, all teachers know, makes way for, if it be not the *raison d'être* of, dishonourable actions, cribbing, eagerness to take advantage of every slip on the part of a rival, and want of generosity where that rival's interests are concerned. Are not these the vices of our political life? Are they not also the characteristics of commercial competition? I do not wish to infer that these traits are engendered by our educational ethics, but I believe they could be much modified, especially in cases where the home environment was also in harmony, if these drawbacks to moral development gave place to some aim more ennobling.

Classification is but another aspect of the same evil as competition. Where the latter is of individual against individual, the former is often of class against class. The proud aspirant for head-place holds in contempt the duller brain at the foot. The head class patronises the lowest, and contemptuously designates them "The Kids." All this, though part of school-boy life, is, I fear, emphasised in school-girl life, for into the girl's school-life does not enter the counter-attraction of field-sport, and the girl's aspirations, having little of such healthy ventilation, become congested in class

work. Love of strength, pride of power, delight in speed and free exercise of limb, give "ample room and verge enough" for wider generosity of thought; the rivalry of the mental field is lost sight of in the rapid movements and excitement of the play-ground. The envied possessor of brains without the athletic qualifications becomes only the "stew," and the duller brain who holds contemptuous place in the class-room may, by greater speed, truer aim, faster stroke, become the hero of the field. The games which tend to sink the individual in the team are as much in advance of competitive games as *esprit de corps* is in advance of individualism. But soon the shadow of the evil obscures this transient brightness, and "Our eleven" is pitted against "all comers." Generosity has widened her skirts it is true, but still how narrow! for "our team" soon gives place to "our firm," and the school ground ethics—embodied in the simple if forcible language of "Fair play," and "Hit a fellow your own size"—find their commercial representatives, where? Not surely in the large monopolies which cut down their prices and sweat their work till they starve out of existence all "small concerns," and hamper all nobler efforts at co-operation.

Then come our other danger-signals—Reward and Punishment. The latter under some *régimes* comes pretty freely all the year round, but "reward" has a final triumph, and policy often awards where merit fails to win. School-life ended, the quick-brained pupil, amid the claps of relatives and the cheers of comrades and defeated rivals—cheers that for the moment silence the cry of disappointment—carries out of school-life a handful of prizes and a brain full of ill-digested facts, and—with spiritual nature stunted, and moral nature spotted and flecked—goes into the wider life of citizenship, to work out the principles on which his education has been based. But the souls of some are too great to be marred for a life experience by even this miserable equipment, and they stand out tall and strong in their integrity and spiritual uprightness.

Against all this difficulty, where can Theosophy point to a remedy, and to what extent utilise the prevailing school system to bring about a better result? That which guides the Theosophist into higher moral development should also guide his children into the same path, and our watchword must be Service. At first sight individual teaching seems the only remedy against the evils of

classification and competition, but this is rarely possible and has its attendant evils; for contact with our kind is a necessity to the moulding of character. We must banish competition, banish the idea that having acquired a little knowledge one is in any way superior to one's fellows, unless, and until, he applies that to aid his fellows; until by service he has striven to share his new acquirement. Classification we cannot banish, for chaos would result. But need it be for other than convenience of study? Groups for study of any subject should be simultaneous, so that a pupil might join a particular group in accordance with his needs. As his aptitude would probably vary for each subject of the curriculum, the idea of *above* and *below* would soon fade out; for to gauge his own place he would have to strike an average, and many others would have an average as high as his own. The system of awarding a value, by class-place or mark, to each mental exercise achieved should be banished with competition, and in its place we should endeavour to encourage love of knowledge for its own sake, not alone, but because of the power to serve which it yields us; and if not reward why punishment? Is it not possible, and I know it *is* possible, in the majority of cases at least—to develop the sense of Truth and Honour so that the pupil may be relied upon to do his best to master a difficulty. The failure to do so will nearly always lie in the incapacity of the teacher, whose teaching should be clear, the language simple and lucid, and directed with patience, earnestness and tact to the capacity of the pupil. The teacher who cannot for the time being place himself on a level with his pupil is a failure, and for the sake of his pupils should "seek fresh fields and pastures new."

For reward I would substitute the right to help another. In so doing, I should be but following a natural law; for we never understand a truth more thoroughly than when we have made another see it too. Reward and punishment should alike be on the moral plane; the nobler instincts of self-respect, desire of approbation, and pleasure in love and esteem won by service, should be freely used as impetus; but the teacher's first and most difficult duty is to create and sustain the interest in the work to be done.

"Earnestness, Truth and Honour" should be the motto for every school. "There is no Religion higher than Truth." Can we

begin to teach this too soon? Yet how many children are cradled in untruth, trained in it by experienced fibbers, "Cake all gone; pussy's eaten it." Will a wink or smile behind the child's back, by which an older or "more knowing" child is taken into confidence, make that falsehood anything but a falsehood, when the cupboard door alone separates the child from the cake? And what about the moral effect upon the older child, who has thus been taught to participate in deceit and to whom truth has been disparaged? Or again: "Naughty table to bump baby; baby beat table." Falsehood and vindictiveness! It is just as easy and much better worth while to teach the child that the error was on his side and the table was irresponsible. He will learn the truth in spite of you, yet you will then wonder how a child so young has learned to tell a lie, or strike back on every provocation.

One other point. We claim as a nation political freedom and freedom of Religion: as Theosophists we claim freedom of thought, and reject all dogma or assumption of authority by any one in our various phases of belief. Is it fair then that we should do other than prepare our children to take the same stand? I do not mean in regard to religious teaching; each parent must judge for himself to what extent he shall impart or impress his convictions on younger minds committed to his care. I particularly refer to the habit of exacting blind obedience. Obedience we must have—implicit obedience; but not blind obedience. There should be no, "Do it because I say so," nor even, "Do it because I say it is right;" but, "Do it because I can *show* you that it is right to do so;" or, "I can show you why it should be done." Then children—trained to see reason and justice in their parents' demands—will, if the time should ever come that a reason for some good cause must be withheld, be found ready and willing to trust, not on blind authority, but on faith based on past experience of their parents' discretion and good judgment. The time will come, if we set our hearts to desire it, when children will be trained in the right path, when the ethic ideal to us shall be more real to them; when they, by reason of our endeavour, shall find it easier to live so that they may be of the favoured few who shall carry on these spiritual teachings to the next cycle, and who will themselves be, or help others to be, the pioneers of the Sixth Race, with its increased spiritual perceptions. But the

education that is to aid in bringing this about must be the education—the drawing out—of all that is best and noblest in each individual character; and to accomplish this we must see the most gifted, the most conscientious, and the most carefully trained teachers in charge of our infant classes and our nurseries; for infant education requires the greatest skill, patience, and tact, and the parents who accept for their children the clumsy services of untrained and partly-educated pupil-teachers are doing an irreparable injury to their children. Such teachers gain their experience, when they gain it at all, at the expense of the little children.

Before we advance on the spiritual path we must become as little children. Is it not worth our while to endeavour to preserve in our little children the traits we must regain; and, if we need an incentive, can we not find it in the possible fact that we are preparing a better order of things against our own return?

WILHELMINE J. HUNT.



I WAS not more than eighteen when an inner and esoteric meaning began to come to me from all the visible universe, and indefinable aspirations filled me. I found them in the grass fields, under the trees, on the hill tops, at sunrise, and in the night.

There was a deeper meaning everywhere. The sun burned with it, the broad front of morning beamed with it; a deep feeling entered me while gazing at the sky in an azure noon and in the star-lit evening.—*Richard Jeffries.*

THE DOCTRINE OF THE HEART.

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

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

THERE are fixed moral laws just as there are uniform physical laws. These moral laws may be violated by man, endowed as he is with individuality and the freedom which that involves. Each such violation becomes a moral force in the direction opposite to that towards which evolution is drifting, and inheres in the moral plane. And by the law of reaction each has a tendency to evoke the operation of the right law. Now when these opposing forces accumulate and acquire a gigantic form, the reactionary force necessarily becomes violent and results in moral and spiritual revolutions, pious wars, religious crusades and the like. Expand this theory and you understand the necessity for the appearance of Avatâras on earth. How easy things become when one's eyes are opened; but how incomprehensible they look when the spiritual vision is blind, or even dim and dull. Nature in her infinite bounty has provided man on the outer planes with exact facsimiles of her inner workings, and verily those who have eyes to see may see, and those who have ears to hear may hear.

How intense is the longing to carry aid to the suffering Soul, in its hours of dire trial and of dreary darkness. But experience

shows those who have passed through similar ordeals, that it is well that they did not at such times perceive the aid that yet is always given, and that they were weighed down with a sad sense of loneliness and of being totally forlorn. Were it otherwise, half the effect of the trial were lost, and the strength and knowledge which follow every such ordeal would have to be acquired by years of groping and tottering. The law of Action and Reaction is everywhere operative. . . . One whose devotion is complete, *i.e.*, one who in deed as well as in thought consecrates all his energies and all his possessions to the Supreme Deity, and realises his own nothingness as well as the falsity of the idea of separateness—such a one alone is not allowed to be approached by the powers of darkness, and is protected from every danger to his Soul. The passage in the *Gîtâ* you are thinking of must be interpreted to mean that no one who has the feeling of devotion once awakened in him can fall away *for ever*. But there is no guarantee for them against temporary aberrations. Why, in one sense, every living being from the highest Angel to the meanest protozoon is under the protection of the Logos of his or its system, and is carried through various stages and modes of existence back to its bosom, there to enjoy the blessedness of Moksha for an eternity.

The *without* always reveals the *within* to the seeing eye, and places and people are therefore always interesting. Again, the *without* is not such a despicable thing as one may fancy in the first intensity and acuteness of his Vairâgya, or disgust with shows. For if it were so, all creation would be a folly and a purposeless expenditure of energy. But you know that it is not so in fact; that on the other hand there is a deep and sound philosophy even in these illusory manifestations and outward vestures, and that Carlyle in his *Sartor Resartus* has shadowed forth a portion of this philosophy. Why then turn with sickness and horror from even the outermost garbage? Are not even the robes in which the Supreme Deity masquerades holy to us and full of wise lessons? You say rightly that all things, fair and foul, have their suitable places in Nature, and constitute by their very difference and variety the perfection of the Supreme Logos.

Why should communication with the inside world be cut off, causing sadness and heaviness of heart? Because the outside has still some lessons to teach, and one of these lessons is that it also is divine in its essence, divine in its substance, and divine in its methods, and that therefore you should take more kindly to it. On the other hand, sadness and melancholy have their use and philosophy. They are as much needed for the evolution and budding out of the human Soul as joy and liveliness. They are, however, needed only at the earlier stages of our growth, and are dispensed with when the Self has blossomed out and has opened its heart to the Divine Sun.

You know how evolution works. We begin with no sensation at all. Gradually we develop it, and at one point of our pilgrimage we have it in the intensest degree. Then comes a period in which sensation is looked upon as *Mâyâ*, and thus it begins to diminish and knowledge predominates; until in the end all sensation is burned up by knowledge, and we have absolute peace. But not peace in nescience, as at the commencement of our life in the mineral kingdom, but peace in omniscience—peace, not in complete apathy and as it were death, such as we see in stones, but in absolute life and absolute love. This finds rest, because it enlivens all that is, and pours its blessings upon the whole Universe. But extremes meet, and so in one of the aspects the beginning and the end coincide.

Two points I want to make clear: (1) That untrained psychics always run the risk of putting forward things really said by the enemy as injunctions from the Masters; and (2) That the Master says nothing that the intellect of His audience cannot grasp, and against which their moral sense revolts. Master's words, however much they may be opposed to one's previous thoughts, never fail to bring the most absolute conviction, alike to the intellect and to the moral sense of the person addressed. They come like a revelation, rectifying an error which becomes at once apparent; they stream down like a column of light dispelling the gloom; they make no claim on credulity or blind faith.

You know how the enemy has been working against us, and if we fail in our devotion to Masters, or in the discharge of the duties with which They have been pleased to entrust us, he will give us no end of trouble. But these troubles we do not much mind; we can endure them quite patiently and without a ruffle. What does torture us and disturb the peace of our mind, is the tearing away from our Lords with which we are now and again threatened. Nothing else can torment us—no personal pain, no physical loss, however great their amount. For we know beyond all doubt that all that is personal is transitory and fleeting, and all that is physical is illusory and false, and that nothing but folly and ignorance mourn over things belonging to the world of shadows.

For the disciple little is gained from teaching on the intellectual plane. The knowledge that infiltrates from the Soul down into the intellect is the only knowledge worth having, and surely as the days roll by the disciple's store of such knowledge increases. And with the increase of such knowledge comes about the elimination of all that hinders him on the Path.

The feeling of pain is one to which any person who leads the life of the Spirit becomes accustomed. We know that pain cannot last for ever, and even if it did it would not matter very much. We cannot hope to be of any service to Them or to Humanity without taking our full measure of suffering from the enemies. But the ire of these Monarchs of Darkness is sometimes terrible to face, and they perfectly startle one by the Mâyâ they sometimes create. But a pure heart has nothing to fear and is sure to triumph. The disciple must not distress himself over the temporary pain and illusion they try to create. Sometimes they may seem to work a regular havoc inside, and then he has to sit upon the ruins of himself, quietly waiting for the time when the âsuric Mâyâ shall pass away. Always he should allow the wave of doubt and unrest to sweep over him, holding firmly to the anchor he has found. The enemy can do him no real or substantial harm, so long as he remains devoted to Them with all his Soul and with all his might. "He who clingeth to Me easily crosseth the ocean of death and of the world, by My help."

Nothing can happen to the disciple but that which is best for him. Once a person deliberately puts himself into the Hands of the gracious Masters, They see that everything happens at the proper time—the time at which the greatest advantage is reaped, alike for the disciple and for the world. He should therefore take all that comes in his way with a contented and cheerful spirit, and “take no thought for the morrow.” . . . The storm-tossed bark on a raging sea is more peaceful than the life of the pilgrim to the shrine of Spirit. A peaceful life would mean stagnation and death in the case of one who has not acquired the right to peace by completely destroying the enemy—Personality.

You should not fall into fallacies that are committed by the ignorant. All real Love is an attribute of the Spirit, and Prânâ and Bhakti are the two aspects of the Divine Prakriti [Nature] which go to make worth living the life of an aspirant after the waters of immortality. In the stormy darkness of the disciple's life the sole light comes from Love, for Love and Ânanda [Bliss] are in the highest sense identical, and the purer and the more spiritual the Love the more does it partake of the nature of Ânanda, and the less is it mixed with incongruous elements. Only the Masters' holy Love is so majestically serene as to have nothing in it that does not partake of the Divine.

Discretion and economy are quite as necessary in Occultism as anywhere else. In fact, in the life of the Occultist all the faculties of the human mind that are regarded as virtues in the ordinary sense are put to the greatest use and exercise, and are necessary adjuncts to the real life which alone makes a disciple. The world cannot be helped so easily as many imagine, even if there were more agents available for the work. Knowledge on the part of the disciple is not the only thing needed. Look out and ponder, ere deciding that the knowledge and devotion of the few can push on the hands of the clock. Not a single attempt can be made without provoking fierce hostility from the other side, and is the world prepared to survive the reaction? You will understand how wise are our Lords in not going further than They do, if you only learn from all you have seen.

What would life be worth if we did not suffer—suffer to render the world groaning under our eyes a little purer, suffer to win a little more of the waters of life that will quench the thirst of some parched lips? In fact, but for the suffering that is the fate of the disciple who walks with bleeding feet on the Path, he might stray away and lose sight of the goal on which his gaze must ever be fixed. The Mâyâ of the phenomenal world is so confusing, so bewitching, that it seems to me that the elimination of the pain must inevitably be followed by oblivion of the realities of existence, and with the disappearance of the shadow of spiritual life its light would vanish too. So long as man has not been transformed into God, it is vain to expect to be in uninterrupted enjoyment of spiritual bliss, and in periods of its absence, suffering alone keeps the feet of the disciple steady, and saves him from the death which would surely overtake him in the forgetfulness of the verities of the spiritual world.

The disciple should not be disturbed nor surprised when the spiritual forces turned against him by the other side find their playground on a plane higher than that of the physical intellect. It is true that the dying embers in some unseen and unnoticed cranny of his own nature may be fanned thereby into flame; but the flame is one that forms the signal of the final destruction of some weakness that must be burned away. So long as the taint of personality has not been clean washed out, vice in its manifold forms may find shelter in some neglected chamber of the heart, though it may not find expression in mental life. And the only way to render the sanctuary of the heart immaculate is to let the search-light pierce into dark crannies, and calmly witness the work of their destruction. The disciple must never let this purificatory process fill him with dismay, whatever monstrosities he may be called upon to witness. He must hold fast to the Feet of Him who dwells in the glorious burning-ground of all that is material, then he has nothing to fear or to be anxious about. He has faith in Those who protect and help, and may well leave the workings on the spiritual plane to be watched and directed by Them. When the dark cycle is over, he will again recognise how the gold shines when the dross has been burned away.

(To be continued.)

KARMA.

(Continued from page 389.)

THE MAKING OF KARMA IN PRINCIPLE.

HAVING thus realised the relation between man and the elemental kingdom, and the moulding energies of the mind—verily creative energies, in that they call into being these living forms that have been described—we are in a position to at least partially understand something of the generation and working out of Karma during a single life-period. A “life-period,” I say, rather than a “life,” because a life means too little if it be used in the ordinary sense of a single incarnation, and it means too much if it be used for the whole life, made up of many stages in the physical body, and of many stages without it. By life-period I mean a little cycle of human existence, with its physical, astral and devachanic experiences, including its return to the threshold of the physical—the four distinct stages through which the Soul passes, in order to complete its cycle. These stages are retrodden over and over again during the journey of the Eternal Pilgrim through our present humanity, and however much the experiences in each such period may vary, both as to quantity and quality, the period will include these four stages for the average human being, and none others.

It is important to realise that the residence outside the physical body is far more prolonged than the residence in it, and the workings of Karmic law will be but poorly understood unless the activity of the Soul in the non-physical condition be studied. Let us recall the words of a Master, pointing out that the life out of the body is the real one.

The Vedântins, acknowledging two kinds of conscious existence, the terrestrial and the spiritual, point only to the latter as an undoubted actuality. As to the terrestrial life, owing to its changeability and short-

*ness, it is nothing but an illusion of our senses. Our life in the spiritual spheres must be thought an actuality, because it is there that lives our endless, never-changing immortal I, the Sûtrâtmâ. . . . This is why we call the posthumous life the only reality, and the terrestrial one, including the personality itself, only imaginary.**

During earth-life, the activity of the Soul is most directly manifested in the creation of the thought-forms already described. But in order to follow out with any approach to exactitude the workings of Karma, we must now analyse further the term "thought-form," and add some considerations necessarily omitted in the general conception first presented. The Soul, working as mind, creates a Mental Image, the primary "thought-form" †; let us take the term Mental Image to mean exclusively this immediate creation of the mind, and henceforth restrict this term to this initial stage of what is generally and broadly spoken of as a thought-form. This Mental Image remains attached to its creator, part of the content of his consciousness; it is a living, vibrating form of subtle matter, the Word, *thought* but not yet *spoken*, conceived but not yet made flesh. Let the reader concentrate his mind for a few moments on this Mental Image, and obtain a distinct notion of it, isolated from all else, apart from all the results it is going to produce on other planes than its own. It forms, as just said, part of the content of the consciousness of its creator, part of his inalienable property; it cannot be separated from him, he carries it with him during his earthly life, carries it with him through the gateway of death, carries it with him in the regions beyond death; and if, during his upward travelling through those regions, he himself passes into air too rarefied for it to endure, he leaves it behind temporarily without losing his connexion with it, and resumes his closer relation to it on his return to the region above which it cannot rise. This Mental Image may remain sleeping, as it were, for long periods, but it may be re-awakened and revived; every fresh impulse—from its creator, from its progeny (dealt with below), from entities of the same type as its progeny—increases its life-energy, and modifies its form.

* LUCIFER, October, 1892, art. "Life and Death."

† *Ante*, p. 384.

It evolves, as we shall see, according to definite laws, and the aggregation of these Mental Images makes the character; the outer mirrors the inner, and as cells aggregate into the tissues of the body and are often much modified in the process, so do these Mental Images aggregate into the characteristics of the mind, and often undergo much modification. The study of the working out of Karma will throw much light on these changes. Many materials may enter into the making of these Mental Images by the creative powers of the Soul; it may be stimulated into activity by Desire (Kâma), and may shape the Image according to the promptings of passion or of appetite; it may be Self-motived to a noble Ideal, and mould the Image accordingly; it may be led by purely intellectual concepts, and form the Image thereafter. But lofty or base, intellectual or passionate, serviceable or mischievous, divine or bestial, it is always in man a *Mental Image*, the product of the creative Soul, and on its existence individual Karma depends. Without this Mental Image there can be no individual Karma linking life-period to life-period; the mânasic quality must be present to afford the permanent element in which individual Karma can inhere. The non-presence of Manas in the mineral, vegetable, and animal kingdoms has as its corollary the non-generation of individual Karma, stretching through death to rebirth.

Let us now consider the primary thought-form in relation to the secondary thought-form, the thought-form pure and simple in relation to the ensouled thought-form, the Mental Image in relation to the Astro-mental Image, or the thought-form in the lower astral plane. How is this produced and what is it? To use the symbol employed above, it is produced by the Word thought becoming the Word outspoken; the Soul breathes out the thought, and the sound makes form in astral matter; as the Ideas in the Universal Mind become the manifested universe when they are outbreathed, so do these Mental Images in the human mind, when outbreathed, become the manifested universe of their creator. He peoples *his current in space with a world of his own*. The vibrations of the Mental Image set up like vibrations in the denser astral matter, and these cause the secondary thought-form, what I have called the Astro-mental Image; the Mental Image itself remains, as has been already said, in the consciousness of its creator, but its vibrations

passing outside that consciousness reproduce its form in the denser matter of the lower astral plane. This is the form that affords the casing for a portion of Elemental energy, specialising it for the time that the form persists, since the mânasic element in the form gives a touch of individuality to that which ensouls it. [How marvellous and how illuminating are the correspondences in Nature!] This is the *active entity*, spoken of in the Master's description, and it is this Astro-mental Image that ranges over the astral plane, keeping up with its progenitor* the magnetic tie spoken of, re-acting on its parent, the Mental Image, and acting also on others. The life-period of an Astro-mental Image may be long or short, according to circumstances, and its perishing does not affect the persistence of its parent; any fresh impulse given to the latter will cause it to generate afresh its astral counterpart, as each repetition of a word produces a new form.

The vibrations of the Mental Image do not only pass downwards to the lower astral plane, but they pass upwards also into the spiritual plane above it.† And as the vibrations cause a denser form on the lower plane, so do they generate a far subtler form—dare I call it form? it is no form to us—on the higher, in the Âkâsha, the world-stuff emanated from the Logos Itself. The Âkâsha is the store-house of all forms, the treasure-house whereinto are poured—from the infinite wealth of the Universal Mind—the rich stores of all the Ideas that are to be bodied forth in a given Kosmos; thereinto also enter the vibrations from the Kosmos—from all the thoughts of all Intelligences, from all the desires of all kâmic entities, from all the actions performed on every plane by all forms. All these make their respective impressions, the to us formless, but to lofty spiritual Intelligences the formed, images of all happenings, and these Âkâshic Images—as we will henceforth call them—abide for evermore, and are the true Karmic Records, the Book of the Lipika,‡ that may be read by any who possess the “opened eye of Dangma.”§ It is the reflection of these Âkâshic Images that may

* *Ante*, pp. 386-388, and see also diagram, p. 382.

† These words downwards and upwards are very misleading; the planes of course interpenetrate each other.

‡ *Secret Doctrine*, i., 157-159.

§ *Ibid.*, Stanza i. of the *Book of Dzyan*, and see p. 77.

be thrown upon the screen of astral matter by the action of the trained attention—as a picture may be thrown on a screen from a slide in a magic-lantern—so that a scene from the past may be reproduced in all its living reality, correct in every detail of its far-off happening; for in the Âkâshic Records it exists, imprinted there once for all, and a fleeting living picture of any page of these Records can be made at pleasure, dramatised on the Astral Plane, and lived in by the trained Seer. If this imperfect description be followed by the reader, he will be able to form for himself some faint idea of Karma in its aspect as Cause. In the Âkâsha will be pictured the Mental Image created by a Soul, inseparable from it; then the Astro-mental Image produced by it, the active ensouled creature, ranging the Astral Plane and producing innumerable effects, all accurately pictured in connection with it, and, therefore, traceable to it and through it to its parent, each such thread—spun as it were out of its own substance by the Astro-mental Image, as a spider spins its web—being recognisable by its own shade of colour; and however many such threads may be woven into an effect, each thread is distinguishable and is traceable to its original forth-giver, the Soul that generated the Mental Image. Thus, for our clumsy earth-bound intelligences, in miserably inadequate language, we may figure forth the way in which individual responsibility is seen at a glance by the great Lords of Karma, the administrators of Karmic Law; the full responsibility of the Soul for the Mental Image it creates, and the partial responsibility for its far-reaching effects, greater or less as each effect has other karmic threads entering into its causation. Thus also may we understand why motive plays a part so predominate in the working out of Karma, and why actions are so relatively subordinate in their generative energy; why Karma works out on each plane according to its constituents, and yet links the planes together by the continuity of its thread.

When the illuminating concepts of the Wisdom Religion shed their flood of light over the world, dispersing its obscurity and revealing the absolute Justice which is working under all the apparent incongruities, inequalities and accidents of life, is it any wonder that our hearts should go out in gratitude unspeakable to the Great Ones—blessed be They!—who hold up the Torch of

Truth in the mirky darkness, and free us from the tension that was straining us to breaking-point, the helpless agony of witnessing wrongs that seemed irremediable, the hopelessness of Justice, the despair of Love :

Ye are not bound ! the Soul of Things is sweet,
The Heart of Being is celestial rest ;
Stronger than woe is will : that which was Good
Doth pass to Better—Best.

• * * * *
Such is the Law which moves to righteousness,
Which none at last can turn aside or stay ;
The heart of it is Love, the end of it
Is Peace and Consummation sweet. Obey !

We may perhaps gain in clearness if we tabulate the threefold results of the activity of the Soul that go to the making up of Karma as Cause, regarded in principle rather than in detail. Thus we have during a life-period :

| | <i>Plane.</i> | <i>Material.</i> | <i>Result.</i> |
|------------------|---------------|------------------|--|
| Man creates on { | Spiritual | Âkâsha | Âkâshic Images forming Karmic Record. |
| | Psychic | Higher Astral | { Mental Images, remaining in creator's consciousness. |
| | | Lower Astral | { Astro-mental Images, active entities on Psychic Plane. |

The results of these will be tendencies, capacities, activities, opportunities, environment, etc., chiefly in future life-periods, worked out in accordance with definite laws.

THE MAKING OF KARMA IN DETAIL.

The Soul in Men, the Ego, the Maker of Karma, must be recognised by the student as a growing entity, a living individual, who increases in wisdom and in mental stature as he treads the path of his æonian evolution, and the fundamental identity of the Higher and Lower Manas must be constantly kept in mind. For convenience sake we distinguish between them, but the difference is a difference of functioning activity and not of nature; the

Higher Manas is Manas working on the Spiritual Plane, in possession of its full consciousness of its own past; the Lower Manas is Manas working on the Psychic or Astral Plane, veiled in astral matter, vehicled in Kâma, and with all its activities intermingled with and coloured by the desire-nature; it is to a great extent blinded by the astral matter that veils it, and is in possession only of a portion of the total mânasic consciousness, this portion consisting—for the vast majority—of a limited selection from the more striking experiences of the one incarnation then in progress. For the practical purposes of life as seen by most people, the Lower Manas is the "I," and is what we term the Personal Ego; the voice of conscience, vaguely and confusedly regarded as supernatural, as the voice of God, is for them the only manifestation of the Higher Manas on the Psychic Plane, and they quite rightly regard it as authoritative, however mistaken they may be as to its nature. But the student must realise that the Lower Manas is one with the Higher, as the ray is one with its sun; the Sun-Manas shines ever in the heaven of the Spiritual Plane, the Ray-Manas penetrates the Psychic Plane, but if they be regarded as two, otherwise than for convenience in distinguishing their functioning, hopeless confusion will arise.

The Ego then is a growing entity, an increasing quantity. The ray sent down is like a hand plunged into water to seize some object and then withdrawn, holding the object in its grasp. The increase in the Ego depends on the value of the objects gathered by its outstretched hand, and the importance of all its work when the ray is withdrawn is limited and conditioned by the experiences gathered while that ray has been functioning on the Psychic Plane. It is as though a labourer went out into a field, toiling in rain and in sunshine, in cold and in heat, returning home at night; but the labourer is also the proprietor, and all the results of his labour fill his own granaries and enrich his own store. Each personal Ego is the immediately effective part of the continuing or Individual Ego, representing it in the lower world, and necessarily more or less developed according to the stage at which the Ego, as a totality or an Individual, has arrived. If this be clearly understood the sense of injustice to the Personal Ego in its succession to its Karmic inheritance—often felt as a difficulty by the young student of Theoso-

phy—will disappear ; for it will be realised that the Ego that makes the Karma reaps the Karma, the labourer that sowed the seed gathers in the harvest, though the clothes in which he worked as sower may have worn out during the interval between the sowing and the reaping ; the Ego's astral garments have also fallen to pieces between seed-time and harvest, and he reaps in a new suit of clothes, but it is " he " who sowed and who reaps, and if he sowed but little seed or seed badly chosen, it is he who will find but a poor harvest when as reaper he goeth forth.

In the early stages of the Ego's growth his progress will be extremely slow,* for he will be led hither and thither by desire, following attractions on the physical plane, the Mental Images he generates will be mostly of the passional class, and hence the Astro-mental Images will be violent and short-lived rather than strong and far-reaching. According as mânasic elements enter into the composition of the Mental Image will be the endurance of the Astro-mental. Steady, sustained thought will form clearly defined Mental Images, and correspondingly strong and enduring Astro-mental Images, and there will be a distinct purpose in the life, a clearly recognised Ideal to which the mind is constantly recurring and on which it continually dwells ; this Mental Image will become a dominating influence in the mental life, and the energies of the Soul will be largely directed by it.

Let us now study the making of Karma by way of the Mental Image. During a man's life he forms an innumerable assemblage of Mental Images ; some are strong, clear, continually reinforced by repeated mental impulses ; others are weak, vague, just formed and then as it were forsaken by the mind ; at death the Soul finds itself possessed of myriads of these Mental Images, and they vary in character as well as in strength and definiteness. Some are of spiritual aspirations, longings to be of service, gropings after knowledge, vows of self-dedication to the Higher Life ; some are purely intellectual, clear gems of thought, receptacles of the results of deep study ; some are emotional and passional, breathing love, compassion, tenderness, devotion, anger, ambition, pride, greed ; some are from bodily appetites, stimulated by uncurbed desire, and

* See *Birth and Evolution of the Soul*.

represent thoughts of gluttony, drunkenness, sensuality. Each Soul has its own consciousness, crowded with these Mental Images, the outcome of its mental life; not one thought, however fleeting, but is there represented; the Astro-mental Images may in many cases long have perished, may have had strength enough to endure but for a few hours, but the Mental Images remain among the possessions of the Soul, not one is lacking. All these Mental Images the Soul carries away with it, when it passes through death into the astral world.

The Kâma Loka, or Place of Desire, is divided into many strata as it were, and the Soul just after death is encumbered with its complete body of desire, or Kâma Rûpa, and all the Mental Images formed by Kâma-Manas that are of a gross and animal nature are powerful on the lowest levels of this astral world. A poorly developed Soul will dwell on these Images and act them out, thus preparing itself to repeat them again physically in its next life; a man who has dwelt on sensual thoughts and made such Mental Images will not only be drawn to earth scenes connected with sensual gratifications, but will constantly be repeating them as actions in his mind, and so setting up in his nature stronger and stronger impulses towards the future commission of similar offences. So with other Mental Images formed from materials supplied by the desire-nature, that belong to other levels in Kâma Loka. As the Soul rises from the lower levels to the higher, the Mental Images built from the materials of the lower levels lose these elements, thus becoming latent in consciousness, or what H. P. Blavatsky used to call "privations of matter," capable of existing but out of material manifestation. The Kâmarûpic vesture is purified of its grosser elements as the Lower Ego is drawn upwards, or inwards, towards the Devachanic region, each cast-off "shell" disintegrating in due course, until the last is doffed and the ray is completely withdrawn, free from all astral encasement. On the return of the Ego towards earth-life, these latent images will be thrown outwards and will attract to themselves the appropriate Kâmic materials, which make them capable of manifestation on the astral plane, and they will become the appetites, passions and lower emotions of his desire-body for his new incarnation.

We may remark in passing that some of the Mental Images en-

circling the newly arrived Soul are the source of much trouble during the earlier stages of the *post mortem* life; superstitious beliefs presenting themselves as Mental Images torture the Soul with pictures of horrors that have no place in its real surroundings.* All the Mental Images formed from the passions and appetites are subjected to the process above described, to be re-manifested by the Ego on its return to earth-life, and as the writer of the *Astral Plane* says:—

The LIPIKA, the great Karmic deities of the Kosmos, weigh the deeds of each personality when the final separation of its principles takes place in Kāma Loka, and give as it were the mould of the Linga Sharira exactly suitable to its Karma for the man's next birth.†

Freed for the time from these lower elements, the Soul passes on into Devachan, where it spends a time proportionate to the wealth or poverty of its Mental Images pure enough to be carried into that region. Here it finds again every one of its loftier efforts, however brief it may have been, however fleeting, and here it works upon them, building out of them as materials powers for its coming lives.

The devachanic life is one of assimilation; the experiences collected on earth have to be worked into the texture of the Soul, and it is by these that the Ego grows; its development depends on the number and variety of the Mental Images it has formed during its earth-life, and transmutes into their appropriate and more permanent types. Gathering together all the Mental Images of a special class, it extracts from them their essence: by meditation it creates a mental organ, and pours into it as faculty the essence it has extracted. For instance: a man has formed many Mental Images out of aspirations for knowledge and efforts to understand subtle and lofty reasonings; he casts off his body, his mental powers being of only average kind; in his Devachan he works on all these Mental Images, and evolves them into capacity, so that his Soul returns to earth with a higher mental apparatus than it before possessed, with much increased intellectual powers, able to achieve tasks for which before it was utterly inadequate. This is the transformation of the Mental Images, by which as Mental Images they

* See *The Astral Plane*, C. W. Leadbeater, pp. 24, 25.

† *Ibid.*, p. 61.

cease to exist ; if in later lives the Soul would seek to see again these as they were, it must seek them in the Karmic Records, where they remain for ever as Âkâshic Images. By this transformation they cease to be Mental Images created and worked on by the Soul, and become powers of the Soul, part of its very nature. If then a man desires to possess higher mental faculties than he at present enjoys, he can ensure their development by deliberately willing to acquire them, persistently keeping their acquirement in view, for desire and aspiration in one life become faculty in another, and the will to perform becomes the capacity to achieve. But it must be remembered that the faculty thus builded is strictly limited by the materials supplied to the architect ; there is no creation out of nothing, and if the Soul on earth fails to exercise its powers by sowing the seed of aspiration and desire, the Soul in Devachan will have but scanty harvest.

Mental Images which have been constantly repeated, but are not of the aspiring character, of the longing to achieve more than the feeble powers of the Soul permit, become tendencies of thought, grooves into which mental energy runs easily and readily. Hence the importance of not letting the mind drift aimlessly among insignificant objects, idly creating trivial Mental Images, and letting them dwell in the mind. These will persist and form channels for future outpourings of mental force, which will thus be led to meander about on low levels, running into the accustomed grooves, as the paths of least resistance.

The will or desire to perform a certain action, such will or desire having been frustrated, not by want of ability but by want of opportunity, or by circumstances forbidding accomplishment, will cause Mental Images which—if the action be of a high and pure nature—will be acted out in thought on the devachanic plane, and will be precipitated as actions on returning to earth. If the Mental Image was formed out of desire to do beneficent actions, it would give rise to the mental performance of these actions in Devachan ; and this performance, the reflection of the Image itself, would leave it in the Ego as an intensified Mental Image of an action, which would be thrown out on to the physical plane as a physical act, the moment the touch of favourable opportunity precipitated this crystallisation of the thought into the act. The physical act is

inevitable when the Mental Image has been realised as action on the devachanic plane. This same law applies to Mental Images formed out of baser desires, though these never pass into Devachan, but are subjected to the process before described, to be reformed on the way back to earth. Repeated covetous desires, for instance, out of which Mental Images are formed, will crystallise out as acts of theft, when circumstances are propitious. The causative Karma is complete, and the physical act has become its inevitable effect, when it has reached the stage at which another repetition of the Mental Image means its passing into action. It must not be forgotten that repetition of an act tends to make the act automatic, and this law works on planes other than the physical; if then an action be constantly repeated on the psychic plane it will become automatic, and when opportunity offers will automatically be imitated on the physical. How often it is said after a crime, "It was done before I thought," or "If I had thought for a moment I would never have done it." The speaker is quite right in his plea that he was not then moved by a deliberate thought-out idea, and he is naturally ignorant as to preceding thoughts, the train of causes that led up to the inevitable result. Thus a saturated solution will solidify if but one more crystal be dropped into it; at the mere contact, the whole passes into the solid state. When the aggregation of Mental Images has reached saturation point, the addition of but one more solidifies them into an act. The act, again, is inevitable, for the freedom of choice has been exhausted in choosing over and over again to make the Mental Image, and the physical is constrained to obey the mental impulsion. The desire to do in one life reacts as compulsion to do in another, and it seems as though the desire worked as a demand upon Nature, to which she responds by affording the opportunity to perform.*

The Mental Images stored up by the memory as the experiences through which the Soul has passed during its earth-life, the exact record of the action upon it of the external world, must also be worked on by the Soul. By study of these, by meditation upon them, the Soul learns to see their inter-relations, their value as translations to it of the workings of the Universal Mind in mani-

* See the later section on the working out of Karma.

fested Nature; in a sentence, it extracts from them by patient thought upon them all the lessons they have to teach. Lessons of pleasure and pain, of pleasure breeding pain and pain breeding pleasure, teaching the presence of inviolable laws to which it must learn to conform itself. Lessons of success and failure, of achievement and disappointment, of fears proving groundless, of hopes failing realisation, of strength collapsing under trial, of fancied knowledge betraying itself as ignorance, of patient endurance wresting victory from apparent defeat, of recklessness changing into defeat apparent victory. Over all these things the Soul ponders, and by its own alchemy it changes all this mixture of experiences into the gold of wisdom, so that it may return to earth as a wiser Soul, bringing to bear on the events which meet it in the new life this result of the experiences of the old. Here again the Mental Images have been transmuted, and no longer exist as Mental Images. They can only be recovered in their old form from the Karmic Records.

It is from the Mental Images of experiences, and more especially from those which tell how suffering has been caused by ignorance of Law, that Conscience is born and is developed. The Soul during its successive earth-lives is constantly led by Desire to rush headlong after some attractive object; in its pursuit it dashes itself against Law, and falls, bruised and bleeding. Many such experiences teach it that gratifications sought against Law are but wombs of pain, and when in some new earth-life the desire-body would fain carry the Soul into enjoyment which is evil, the memory of past experiences asserts itself as Conscience, and cries aloud its forbiddance, and reins in the hurrying horses of the senses that would plunge heedlessly after the objects of desire. At the present stage of evolution all but the most backward Souls have passed through sufficient experiences to recognise the broad outlines of "right" and "wrong," *i.e.*, of harmony with the Divine Nature and of discord, and on these main questions of ethics a wide and long experience enables the Soul to speak clearly and definitely. But on many higher and subtler questions, belonging to the present stage of evolution and not to the stages that lie behind us, experience is still so restricted and insufficient that it has not yet been worked up into Conscience, and the Soul may err in its decision, however well-intentioned its effort to see clearly and to act rightly.

Here its *will to obey* sets it in line with the Divine Nature on the higher planes, and its failure to see *how* to obey on the lower plane will be remedied for the future by the pain it feels as it blunders up against the Law; the suffering will teach it what before it knew not, and its sorrowful experiences will be worked into Conscience, to preserve it from similar pain in the future, to give it the joy of fuller knowledge of God in Nature, of self-conscious accord with the Law of Life, of self-conscious co-operation in the work of evolution.

Thus far we see as definite principles of Karmic Law, working with Mental Images as Causes, that :

| | | |
|-------------------------|---------------|-------------|
| Aspirations and Desires | <i>become</i> | Capacities. |
| Repeated Thoughts | „ | Tendencies. |
| Wills to perform | „ | Actions. |
| Experiences | „ | Wisdom. |
| Painful Experiences | „ | Conscience. |

Karmic Law working with Astro-mental Images seems better considered under the head of the working out of Karma, to which we will now turn.

ANNIE BESANT.

(*To be continued.*)

RECURRENT QUESTIONS.

1. *Since the only thing which we can know absolutely is that we think, must not the universe be Thought, and therefore the Infinite be conscious thought? I cannot accept as true what is not logically demonstrable.*

YOU should not accept any propositions that are not true to your own mind, save as you may take them temporarily as hypotheses for convenience in study. Nothing, however true to fact it may be, should be accepted by any person until it becomes *true to him*. Remember, however, that questions and answers on "the Infinite" are very much of the nature of mere word-spinning, until a man understands a little of the nature and possibilities of his own consciousness, and that the nature and doings of very lofty and highly evolved Intelligences—let alone those of the Logos, Who Himself even is not infinite in the full sense of the term, being only the manifested and therefore limited God—are as much beyond our understanding as the mental action of a philosopher, immersed in abstract thinking, is beyond the understanding of a puppy dog, who may possibly regard him as paralyzed and motionless by grief at having no tail to run after. The little dog may feel sure his master is there, but his speculations on his master's ways of thinking and doing would probably be inadequate. Yet the dog is nearer to the philosopher in range of intelligence than we to the Logos.

This premised I turn to your questions.

All forms of living things are but the objectivised thoughts of God. You rightly say that the only thing we know absolutely is that we think (more accurately perhaps that we are and that we think), but it does not "therefore" follow that the Infinite is "conscious thought." The "therefore" implies that our knowledge is the limit of possibilities—a fallacy. Some of us already know that consciousness can function without the limitations of "thought" as known to most, and there must be much higher possibilities. The

Infinite, obviously, cannot "think," as thought implies at least duality, and a dual infinite is a contradiction in terms. But It must have something deeper than that which we call thought. Only when It limits itself as manifested Deity can thought—as we know it—become possible.

2. *If all Souls alike proceed from the Infinite, must they not be equal, and then how can they become different?*

Let us grant the existence of a universe, *i.e.*, of differentiation. You must then surely admit that each object taken separately must be imperfect, while the greater the variety of objects the less imperfect is the totality—the objects taken together. If amid these different objects are sown the germs of Souls, those germs having responsiveness to outside impacts that give rise to feelings of pleasure and pain, and if these germs slowly begin to develop recognition of these contacts and memory of them, *i.e.*, beginnings of mental faculties, will not the differences of the contacts experienced make for differences in response, and so modify and educate these germs from without? The differences of experiences will entail differences in the responses to experiences and these will modify the budding character; thus, surroundings which supplied more contacts that were painful than were pleasant would modify the outward-going energy of the Soul in a way different from that in which it would be modified by surroundings which supplied more contacts that were pleasant than were painful. The results might be equally desirable, but they would be different from each other. In course of time each Soul would have to make up the deficiency in it, but meanwhile the lack in each would shew itself as a specialised imperfection.

Then you must realise the spontaneous self-moving power of the Soul, which it holds from its Source, the One Life, and which means, in practice, that Souls will choose differently, *spontaneously*, by this self-originated motion amid different surroundings. This is the chief modifying agency.

As experience leads to the recognition of "good" and "evil" this self-originated motion will tell more and more. The fuller experience of matter is at first "good;" it is for this that the Soul is here, and the seeking that experience is at one with the onward sweep of evolution; at a point in evolution the arc begins to turn upward,

out of lower matter, and then "good" is the growing-out of these lower enticements; but the Soul may choose to delay, may seek more of these, may not will to pass onwards so swiftly; its choice will seem "evil" to those who go onwards. As evolution goes forward, a Soul that thus delays is seen as being behindhand, and as throwing away opportunities of progress, and it will suffer more and more, from being out of harmony with the further evolved whole.

Further, the continued clinging to forms that belong to a past stage may be ended—for the time—by the breaking of those forms for which the progressing universe has no longer room, and if the Soul persists in clinging to them, it has to be hung up, so to speak, until another universe is at the stage to which it clings, and for this present universe it is "a failure."

Many Souls, regarded as choosing the "evil," remember, may simply be young and inexperienced, passing through a necessary phase of their growth. The choice which *retards* growth is when the Soul, strongly attracted to the external world, goes against the experience it has gathered, and working in the vehicle of the animal nature, seeks that which its higher and calmer Self regards as wrong.

3. *What is the meaning of evil?*

When the One differentiates to become the Many, each of the Many, being limited, must be less than perfect, *i.e.*, imperfect. Without this difference, there can be no universe. As *self-consciousness* slowly develops in some of these Many, a limited responsibility accrues; as each of the Many has the One at its centre, so to speak, it has self-motion—or spontaneity of action—within the limit Self-set by the One in its manifestation. The responsibility for the whole universe is on the One, as One; limited responsibilities are on the Many.

Fundamentally, imperfection is a necessity, because without it a universe could not exist. Limitation, *i.e.*, imperfection, is a condition of manifestation, of multiplicity. "Evil" comes to be a term used to express the essence of all forces that tend to disintegration, or those which apparently work against the general evolution, *i.e.*, the general line of progression at any stage. But it is well to look at the phrase, "forces that tend to disintegration." These forces disintegrate forms, and are really as necessary to evolution as those

which build up forms; they break up outworn forms, and the materials of these are rebuilt into higher forms, whose birth could not be without the death of those they replace. The "Destroyer" is the "Regenerator."

But evil in the limited sense of moral wrong-doing means (a) the action of self-conscious individuals, who set themselves against the forward stream of evolution, and persist in maintaining forms belonging to a past stage, and incongruous with the stage of evolution the Souls have reached; or (b) where the self-conscious individual associates himself with disintegrating forces *for his own ends*, "evil" is wrought by him, and he runs into a very definite danger—that of becoming a centre from which these forces playing outwards may disrupt his own form, and so his individuality may perish. Hence the warnings against evil doing, and if evil acts be analysed they will be found to fall under (a) or (b).

4. *Does the astral cord break immediately after the breathing of the last sigh? What delay should interpose between death and cremation? Is any pain experienced by the disincarnated entity if the physical body be burned?*

A person whose body is burned does not suffer; as soon as the cord between the physical and astral bodies snaps, that is, as soon as Prâna has completely withdrawn with its vehicle, there is no further possibility of pain from anything done to the corpse. The disincarnated entity has no further connexion with the physical body, and there is no bridge to make possible the transmission of the vibration which becomes sensation when it reaches the Kâma Rûpa. The exact moment of the breaking of the cord would need clairvoyant vision to fix it in each case, but the lapse of a few hours would render cremation safe—except, of course, in the cases where trance is taken for death, and where separation has not really occurred.

(To be continued.)

UNPUBLISHED LETTERS OF ÉLIPHAS LÉVI.

TRANSLATED BY B. K.

(Continued from p. 248.)

CLI.

WE must, I say, purify our dogma by returning to the primitive conception of the Mysteries, but without any change in the terms and formulæ definitely fixed upon by the infallibility of the Church in its work of the early ages.

The terms borrowed from the mythologies or from the philosophy of the pagans, prove the tendency to a universal synthesis. Therefore they must not be rejected but explained in a sense which shall be neither that of the Sophists of Hellenism nor the pedants of the Middle Ages.

This new understanding of the old dogma can at first only be admitted by a few choice minds, and I do not think it will ever become popularised.

In 1620 there was burnt at Toulouse, after first having his tongue torn out with red-hot pincers, an Italian priest named Lucilio Vanini. He was a man of knowledge, of eloquence and of zeal; but he was condemned as an atheist and as impious, for having said that the true universal religion must be proved by the harmonies of nature and not by the legends of monks and the sophistries of doctors :

That as the whole of nature proclaims the existence of the creative principle, all argumentation about the existence of God is ridiculous and feeble :

That magic is a divine science.

As he was being led to execution, a halt was made in front of a Church and he was bidden to ask pardon of God, of the King and of Justice. He replied in a loud voice:—

“I do not believe in your God.

“I have not offended your King.

“And I think it as useless to ask pardon of your Justice as of Hell. The devil whom you worship does not pardon.”

A cry of horror from all lips drowned this voice so generous but so imprudent, and they dragged to execution, as a hardened blasphemer, Saint Lucilio Vanini, priest and martyr.

CLII.

I MUST tell you a quite recent anecdote of medio-mania. I had gone incognito to a circle of table-turners; a young man with a look of ill-health was holding a pencil and writing as if by a convulsive movement, divining thoughts and answering difficult questions. I approached him and he wrote that I did him harm. I ordered him to calm himself and answer me. What do you want of me? said he at last. Tell me my name. His hand hesitated a few moments, then he wrote in large, slightly tremulous letters: Rivoel. I was strangely struck by this coincidence with the name given me by another evoker, who could not have had any collusion with this one. I asked the medium what this name might mean, and he wrote rapidly:—

“Don't you then know how to read, you fool?”

below as a signature—“Osphal.”

It was for me a ray of light. I reversed the word in reading it and read: *Leo vir*. Now Lavater's engraving representing Alphos, the Maphon of Gablidom, has for its chief emblem an initiate seated and leaning upon a lion. I took good care not to explain all this to the worshippers of Ob, and in their eyes I remained crushed under the weight of the insult that the pretended spirit had addressed to me. From that moment the so-called spirit wandered hopelessly and only dictated to the medium phrases devoid of meaning and utter follies. Oh, if M. de Mirville only knew this, what a triumph for him! But also how embarrassing! He would be reduced to saying of me: *in principe demoniorum ejicit demonia*; but in saying it he would be afraid of treating me as the Pharisees treated J. C., and of drawing on himself the reply: *si Satanas Satanam ejicit, quomodo stabit regnum ejus?* I confide this little story to your sage reflections.

December 26th.

(To be continued.)

CORRESPONDENCE.

" PLOTINUS."

I HAVE received an interesting letter with regard to this article from Mr. Thomas M. Johnson, the editor of *The Platonist* and *Bibliotheca Platonica*, of Osceola, Mo., U.S.A. In it he says :

"I have been working for several years at intervals on a translation of Plotinus' complete writings, but it is difficult to say when I will be able to finish it. *The Platonist* and *Bibliotheca Platonica* contain the following treatises of Plotinus (*Platonist*, i. and ii.):

- "1. 'That Intelligibles are not External to Mind' (*En.*, V. v.), Taylor's Trans. revised.
- "2. 'On Dialectic' (*En.*, I. iii.), Taylor's Trans.
- "3. 'On the Virtues' (*En.*, I. ii.), Taylor's Trans. revised.
- "4. 'On the Beautiful' (*En.*, I. vi.), Taylor's Trans. revised.
- "5. 'On the Descent of the Soul' (*En.*, IV. 1.), new translation.
- "6. 'On the Essence of the Soul' (*En.*, IV. i.), not previously translated. (*Platonist*, iv.)
- "7. 'On the Nature of Living itself,' and 'On the Nature of Man' (*En.*, I. i), not previously translated. (*Bibliotheca Platonica*.)
- "8. 'On the Beautiful' (*En.*, I. vi.), new translation by Prof. Davidson.

"In *The Platonist* (iv.) is also Porphyry's *Life of Plotinus*, the only complete English version, and a new translation of Porphyry's *Auxiliaries to the Perception of Intelligible Natures*, two works of absorbing interest and inestimable value to the student of Plotinus. Also in *The Platonist* (ii.), 'Exhortation to the Readers and Hearers of Plotinus,' translated from Ficinus, and a translation of Ficinus' Introduction to his Latin version. Plotinus was a pure Platonist. He and all other 'Neoplatonists' (so-called) were the genuine successors and disciples of the Divine Master of the Academy, and in their writings, which are worthy of profound and continuous study, may be found an exhaustive and legitimate development of Platonic principles and doctrines. In your paper you omitted to refer to the tremendous influence exercised

by Plotinus, directly and indirectly, even in modern times. The noted Cambridge Platonists (Cudworth, More, etc.) are replete with Plotinian thoughts, and Coleridge and other English thinkers are largely indebted to him. In Germany and France he has had, and has, many students. In America, Emerson and Alcott, the famous transcendentalists, drew copiously from the Plotinian fount. Emerson's *Oversoul*, one of his deepest essays, is taken almost entirely from Plotinus. You may add to your 'Bibliography' a novel, *The Words of Plotinus*, by Mrs. John Hunt (Lond., 1880). Several of the Chapters, dealing with Plotinus' philosophy, were written by the Rev. John Hunt, who has long been a student of the Enneads. F. W. H. Myers, M.A. of Cambridge, is also a Plotinian student, and his essay on Greek Oracles contains appreciative references to Plotinus and his thought.

"A new translation of Jamblichus *On the Mysteries*, by Professor Alexander Wilder, was published in *The Platonist*. Every sentence which Taylor wrote of a philosophic character is *golden*. I have reprinted many of his writings in *The Platonist*, and have gradually collected much interesting information about his life. He deserves a colossal monument, and the exact locality of his grave is unknown!"

My best thanks are due to Mr. Johnson for his information; I can only regret that I did not know previously of the translations he mentions, so as to have included them in the "Bibliography."

G. R. S. M.

THEOSOPHICAL ACTIVITIES.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE.

19, AVENUE RD., LONDON.

July 7th, 1895.

DR. ZANDER, F.T.S., Stockholm, Sweden.

DEAR SIR AND BROTHER,

I have received the joint request, dated June 28th, 1895, of yourself and the Presidents of the fourteen Branches of the Theosophical Society now existing in Sweden, Denmark, Norway and Finland, and grouped together as the Scandinavian Sub-Section of the European Section of the Society, that I shall grant you a Charter as a full Section, under the Constitution and Rules of the Theosophical Society. In your letter of transmission you explain that, while gratefully acknowledging the satisfactory nature of your past relations with the General Secretary of the European Section, various difficulties which you enumerate, obstruct the work in your several countries, one very serious one being that the differences of language prevent you from keeping up intimate mutual relations with each other.

I have given the matter my full consideration, and, having personally visited Sweden in the year 1891 and observed the state of things on the spot, am convinced of the necessity of granting your request. I am sure that by making you into a full Section and giving you the same free autonomy which the European and other Sections now enjoy, it will promote the interest of the Society, give strength to our movement, and once more illustrate and emphasise its international and fraternal basis.

You are, therefore, hereby notified that I give my consent to the organisation of the Scandinavian Section of the Theosophical Society by the Branches now existing, and the others which may hereafter form, in the countries above enumerated; and to the adoption of a Constitution and Rules which shall not violate the provisions of those

of the Theosophical Society. The same to come into force upon receiving my official sanction, as provided for in the several paragraphs of Article III., which prescribe the conditions for the formation of Sections and Branches.

The date of the Charter, to be presently drafted and sent to you, will be July 7th, 1895, the date of my present communication. Pending the final framing of your Rules and their ratification, you may transact business under the present Rules of your Sub-Section, or under those of the European Section, or those of the Theosophical Society. My wish is that you may not be hampered in the least degree in the progress of your work. I would have you feel that the appreciation I have heretofore expressed of the unselfish devotion and sustained energy of my Swedish colleagues is sincere, and that I shall always be glad to do whatever I can, personally and officially, to lighten their burden. I shall not return to India until September, and meanwhile may be addressed at this Headquarters.

Fraternally yours,

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

EUROPEAN SECTION.

An account of the Convention of the European Section has already appeared in the "Watch Tower" for July. Since that event, the members withdrawing from the meeting with their friends have formed a new society, to be known as the Theosophical Society in Europe. To prevent any misunderstanding as to the reasons for this step, Mr. Judge has been elected President, the idea of sectional independence being thus thrown away, having served its purpose, and a new international organisation being formed with Mr. Judge as its head; the one final external result of all the changes being their substitution of Mr. Judge for the President-Founder. As the name used for the new Society has always been used for the Theosophical Society—see the standing notice on the last page of our cover—a little confusion may be caused by its assumption by the new body, but this will be only a temporary inconvenience, as was the case with the Christo-Theosophical Society. The word Theosophical cannot be the exclusive possession of any organisation, so the Theosophical Society must trust to its work for distinguishment.

An official notice has been published in the *Vâhan*, declaring the following Lodges to have ceased to exist as Lodges of the Theosophical Society, unless they repudiate the action of their representatives in

Convention: Dublin, Bow, Brixton, Croydon, Southport, H.P.B., Earl's Court, Charleroi and Yarm. It will be noticed that four of these are metropolitan Lodges, the rest of the Section remaining almost entirely in the Society.

The Revision Committee appointed at the recent Convention is open to receive during August any suggestions from members of the Society, for amending the Constitution; such suggestions should be sent to Mrs. Besant.

The Lending Library, removed from Duke Street to Headquarters, is now in proper working order, and books and catalogues can be obtained from the Librarian by post or personally.

The Headquarters' family has been temporarily reduced during the past month, owing to the absence of four of its members on "holiday leave." Mrs. Oakley is at present on the Continent endeavouring to effect a much-needed improvement in her health, and Mr. Mead has recently joined her, and a small band of Theosophists who went with her.

A very valuable permanent addition has been made, on the other hand, by the inclusion of Mr. C. W. Leadbeater, an old pupil of H.P.B.'s, who came into residence at the beginning of August. He will discharge the duties of Assistant Secretary, a post that has been vacant for some months.

Mrs. Besant has lectured much during the month, both in London and in the provinces, and various groups of students have been formed in consequence, that will in due time develop into Lodges. The Blavatsky Lodge course of five lectures on the development of the inner life as a preparation for Occult Initiation, was opened on August 1st, and the hall was crowded, despite the time of year. The five lectures are to be issued in book form. The discussion that arose after Mr. Mead's lecture on "Orpheus" on July 18th was particularly interesting, and brought out some of the salient points of Occultism in Greece, and Mr. Keightley's lecture on "The Uses of Devachan" raised much questioning.

The Scandinavian Section has been formed, with Dr. Zander as President, and will, we hope, justify by much increase of activity its independent life.

AMERICAN SECTION.

The following has been sent to us by the General Secretary in America:

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE, LONDON.

5th July, 1895.

TO GEORGE E. WRIGHT, F.T.S., and other Presidents and Secretaries
of Branches of the Theosophical Society:

FRIENDS AND BROTHERS,

I am in receipt of your joint letter of June 1st,
asking to be officially recognised as the

American Section of the Theosophical Society,

and expressing your wish to appoint Mr. Alexander Fullerton Acting
General Secretary.

It gives me pleasure to accede to your request; to say that in due
course a regular Charter will be issued to you in place of the one
officially cancelled in my Executive Notice of June 5th, and to
inform you that the instrument will be made to have effect from the
date of the Act of Secession passed by the Boston Convention, *viz.*,
April 28th, 1895; thus preserving unbroken the continuity of the life
of the Section.

You are authorised to work temporarily either under the old Rules
of the Section or the Rules of the Theosophical Society at pleasure,
until you have submitted to me for ratification any amended form of
Rules you and your colleagues may agree upon.

I heartily approve of your choice of Mr. Fullerton for General
Secretary *pro tem.*, and should be glad if his health should be good
enough to permit him to continue in office.

On every account I should recommend the location of the Sec-
tional Headquarters at Chicago, but you must, of course, use your own
discretion in this matter.

Wishing you and your colleagues the most complete success,

I am, yours fraternally,

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

The American Section has hard work before it, but it will have
help given to it from Those Whose movement it strives to carry on
unbroken, and the living Messenger who began the Theosophical
Society in America will not forget the thanks due to those who, under
such difficulties, remain loyal to the standard she raised and placed in
the hand of her colleague, the President-Founder.

We are glad to hear that Countess Wachtmeister, after completing
her Australian tour, will again visit the States, travelling thither *viâ*

Honolulu, where the Theosophical Society has some faithful members. Her courage, energy, and unwearied devotion to the Masters set an example that all members may well strive to emulate.

Dr. N. de Clifford has organized a new Branch at Las Vegas in New Mexico, and is carrying on a very vigorous and well-sustained propaganda in the papers. He hopes to have two or three more Branches organized before long, as he finds much interest in Theosophy existing in New Mexico, as indeed is shown by the ready reception of his articles.

Mercury is to be enlarged, beginning with the August issue, and will be the magazine of the American Section. Miss Cooper will contribute to it a monthly London letter, and contributions are promised from well-known English Theosophists.

AUSTRALASIAN SECTION.

AUSTRALIA.

Writing in mid-June from Hobart in Tasmania, the General Secretary of our newest Section in the Southern Hemisphere announces the completion of his tour of inspection of the Branches and Centres of Theosophical activity in Australasia. The result is encouraging. Everywhere in established centres there is a stirring of new life and vigour. Concerted action is at length rendered possible by the establishment of a sectional organisation, and there is an evident disposition to make the most of the opportunity thus offered, to draw closer the bonds of that brotherhood which is the foundation of the Society, and to give, as well as receive, help each from each. Many who were timid and diffident, feeling themselves isolated and therefore weak, are "taking their courage in both hands" and coming forward with a braver declaration of their principles now that they feel, as it were, the strength of every Australasian member at their back. In many quarters new plans of work are being discussed and adopted, and the General Secretary is making arrangements for an analysis and digest of such work, by which it may be made helpful for all. Assisted by Miss Lilian Edger, M.A., and Mr. and Mrs. Draffin, of Auckland, N.Z., he is preparing a scheme of graduated study, which may lead new members and backward members gently on from the elements of Theosophical teaching to abstruser aspects of it. More advanced students in many Branches are promising to sacrifice some of the time they are now giving to their own studies, to helping forward the less advanced, and other plans for giving increased interest and variety to the work are being matured.

In most quarters a renewed enthusiasm is taking the direction of discreet and judicious propaganda based on the dictum of Mrs. Besant,

"Help everyone inside or outside the Society just where he or she stands."

With regard to the attitude of the general public towards Theosophy, the General Secretary remarks a surprising difference in different districts. In some there is complete apathy relieved only by gleams of hostility coming specially from the clerical wing, and, most specially, from the rigid Presbyterian camp, while in others much interest is displayed, and many come eagerly to hear and to question. Many are the towns Mr. Staples has had regretfully to pass by where it was said that considerable numbers of people were anxious to hear some account of what Theosophy is. He is, however, relying on the assistance of the Countess Wachtmeister, who is proposing to visit just those towns which have been hitherto neglected and where no Centre exists. In consequence of his rapid journeying from point to point, and the uncertainty and delay of mails carried by coasting steamers, he had little news of the Countess' progress and success, and still less from Europe; the later developments of affairs within the Society not having reached New Zealand and Tasmania when he left.

As the result of his tour, the General Secretary has to report accessions of membership and new Branches, which he expects to be materially increased after the Countess' visit.

He expected at the time of writing to be at the Headquarters of the Section in Sydney towards the end of June, where much good Theosophical work is being done. Much, however, still remains to be done in routine of organisation, to which Mr. Staples now proposes to address himself.

AUCKLAND, NEW ZEALAND.

June 13th, 1895.

All the meetings have been fairly well attended during the past month, and occasionally a stranger looks into the Lodge Room, which is generally kept open from one to three o'clock every day, save Saturday and Sunday, for the purpose of either purchasing books or getting some information on Theosophical topics. To make the open Lodge meetings on Friday evenings more attractive, it has been arranged that one Friday in each month is to be devoted to a series of short papers on one subject by different members. By this means we hope not only to make the meeting more attractive, but to induce some who have hitherto made no literary contributions to our meeting, to do so, believing that many would be willing to prepare a paper which would take five to ten minutes to read, who would not undertake the

preparation of one that would take an hour to read. The first of these nights for short papers was last Friday evening, and the innovation was a decided success. The following are our public efforts for the past month: On May 17th, C. W. Sanders read a paper on "States of Consciousness"; on Sunday evening, May 26th, in the Choral Hall, Mrs. Draffin lectured on "The Spiritual Temple"; on May 31st, in the absence of S. E. Hughes through sickness, W. H. Draffin read a paper upon "The Common Sense of Theosophy"; on June 7th, short papers on "Karma" were read by W. H. Draffin, Miss L. G. Browne, C. W. Sanders, S. E. Hughes, Mrs. D. Evitt, and W. Will. On Sunday evening, June 9th, in the Choral Hall, Mrs. Cooper lectured upon "Esoteric Christianity."



It is almost becoming monotonous to keep on pointing to the ever growing permeation of current thought by Theosophical ideas. But now and again attention must be called to really striking illustrations of the fact, lest we should forget that influence of our movement is by no means to be measured by the numbers or wealth of its organisation. For when we find two among the brightest and cleverest papers in London, the *St. James' Gazette* and the *Pall Mall Magazine* going in for Occultism and Reincarnation, it is a sign of the times indeed.

The *St. James'* lately contained a really lovely little clairvoyant vision, introduced *apropos* of a notice of the recent performances of colour music. It forms a characteristic astral experience, and in vividness of recollection, as well as literary skill in description, is not easy to match.

And now the *Pall Mall Magazine* for July has no less than two stories founded on the idea of Reincarnation. The one is so explicitly, even to its title, and is gree and gruesome enough for anyone, though not quite within even the very wide possibilities of nature recognised by the Theosophist—credulous though he is popularly supposed to be.

The second *Pall Mall* story—*Monsieur de Néron*—is also throughout on reincarnationist lines, and might perhaps be nearer to truth than even the inventive author fancies were it not that a life such as that of Nero, the Emperor of the Roman world, would surely lead to more marked results than even those imagined by the writer.

If things go on like this, we shall be finding the Royal Society assembled to listen to a clairvoyant account of the genesis and structure of the molecules of our physical elements, ere the coming century has reached its midway point.

REVIEWS.

THE BIRTH AND EVOLUTION OF THE SOUL.

By Annie Besant. [London: Theosophical Publishing Society, 7, Duke Street, W.C. Price 1s.]

WE have here in a neat compact little volume, attractively bound and admirably printed, two of Mrs. Besant's invaluable expositions of one of the least understood, but most important points of Theosophic teaching. It is perfectly needless to repeat those phrases of commendation and recommendation to every student of Theosophy which would be in place in speaking of the work of one less well-known to those seeking a deeper and more living comprehension of the life about them.

But it is worth while calling special attention to the importance of the subject here dealt with, the more so as it is one which other writers have hardly touched upon, though it is the very key to many of our most perplexing problems. The conscious individual as such is born in time, though he has within him the possibility of becoming a child of eternity, living for ever consciously as a co-worker with the All in the building and guiding of the worlds.

This is the keynote of these lectures, and the reader will find in them a lucid and most instructive outline of the manner in which the individual is born, and the process by which he attains to his divine destiny.

B. K.

JOURNAL OF THE ROYAL ASIATIC SOCIETY.

THE last number of the *Journal of the R. A. S.* (July, 1895) has little of interest except for specialists. There is, however, an interesting Chinese account of the Kingdom of Bengal, written by Mahuan at the commencement of the fifteenth century, some eighty years before the Portuguese discovered the route round the Cape of Good Hope, an account that deserves to take its place beside the tracts of such mediæval tourists as Marco Polo, Friar Odoric, and Ibn Batuta. In it is to be found an account of the mesmeric taming of a tiger by a fakir, who dispenses with a cage and other modern precautions.

The account runs as follows: "A man and his wife parade the streets with a tiger, secured by an iron chain; on arriving at a house they give the following performance: The tiger is unloosened and sits on the ground: the man, quite naked and with a switch in his hand, dances in front of the tiger, pulls him about, knocks him with his fist and kicks him; the tiger becomes enraged, growls and springs upon the man, and they both roll over together. The man then thrusts his arm into the tiger's mouth and down its throat; the tiger dares not bite him; when this is over the chain is again put round the tiger's neck, and he lies down. The performers then beg food for the tiger from the houses round, and they generally get pieces of meat given them for the beast, with a present of money for themselves."

I have been informed that there is a Hindu gentleman who amuses himself by performing the same feat. He gazes fixedly at the tiger and makes it spring upon him; he then thrusts his arm into the beast's jaws, and instead of tearing the flesh to pieces, "Shere Khan" plays with his subjugator like the domestic cat with a friendly hand. This gentleman, however, asserts that the great thing is to have sufficient strength to withstand the first onrush of the brute, and not to be overturned, differing in this particular from the fakir of the story. The theory is that a tiger will not attack a man naturally, but likes to play with him.

G. R. S. M.

THE CHALDÆAN ORACLES.

Edited and revised by Sapere Aude, with an Introduction by L. O. Being Vol. VI. of the *Collectanea Hermetica*, edited by W. Wynn Westcott, M.B. [The Theosophical Publishing Society, 7, Duke Street, Adelphi, London, W.C.; 1895.]

WE are pleased to see this handy edition of the Oracles based on Cory, Taylor and Stanley. The writer of the Introduction compares the Chaldæan Theosophy with that of the Kabalah, and the editor refers to the important point mentioned by Taylor, that Ficinus avers that Picus of Mirandula, the famous Kabalist, had a copy of the Chaldæan original. This copy has been lost and no other is known of, but it effectually disposes of the theory that the Oracles were "invented" by the Greeks. In my essay on Orpheus, I have referred to the Chaldæan tradition at some length, and shown its identity with the Orphic, and the identity of both with the "Chaldæo-Tibetan" tradition, thus indicating that all three came from a common source. The Chaldæan Oracles are, therefore, of great interest to all modern theosophical

students, who should welcome warmly this first contribution to their elucidation. As these Oracles were attributed to the School of Zoroaster, the Avesta Theosophy can also be traced to the same line of tradition.

Now as the oldest Vaidic tradition also goes back to the source from which the above mentioned Theosophies sprang, we at once find a reason for the resemblances between the Avestaic and Vaidic terminologies which have so puzzled Orientalists. The more one studies these old Logia the more one is convinced that they breathe the same large spirit and grandiose conceptions as are enshrined in the Stanzas of Dzyan, and the more also one is convinced that the so-called "Esoteric Buddhism" has nothing to do with historical Buddhism at all, but rather pertains to a pre-vaidic tradition, a sister-stream of the Orphic, Chaldæan and Avestaic Theosophies.

G. R. S. M.

THE PATH OF INITIATION.

By A. P. Sinnett. [Transactions of the London Lodge T. S., No. 25. Theosophical Publishing Society, 7, Duke Street, W.C. Price 1s. nett.]

THE London Lodge of the Theosophical Society has in this *Transaction* added another to the series of its useful and valuable contributions to Theosophical literature. Mr. Sinnett's name is a sufficient guarantee for lucid statement and clear exposition, as also for the accuracy of the statements made on this most important subject.

The basis of the treatment followed in the earlier part of the paper is practically identical with that given in the very first *Transaction* ever issued by the London Lodge, under the title "Qualifications for Chelaship," which bore the name of Mohini M. Chatterjee as its author. But Mr. Sinnett has here added to and expanded the information then given, and above all he has for the first time brought out in a clear and unmistakable light, the fact that the Path of Initiation is essentially an exceedingly rapid progress through the same stages and steps of onward evolution which Humanity, as a body, will traverse in the millenniums of the future.

In transliterating the Pâli terms employed Prof. Max Müller's system has been followed; but as it is neither a convenient nor a pretty one, we hope it may not be adhered to in subsequent issues. Several errors have escaped notice in the reading of the proofs, and we may be allowed to suggest that the London Lodge should secure the help of

some qualified scholar to read the proofs and see to the accuracy of the spelling and accentuation of terms taken from Eastern languages. And further, those who know Mr. Sinnett's competence to handle this subject, may be allowed to express the wish that he had seen fit to treat the subject somewhat more fully, and had given sundry further pieces of information regarding it, which, even in a published *Transaction*, would have added greatly to its value without trenching upon forbidden ground.

However, instead of criticising, we ought really to be grateful for what we have got, and once again acknowledge the great indebtedness of all students and aspirants to Theosophy to Mr. Sinnett, for the new help which his pen has given them.

B. K.

EASTERN CASTES AND WESTERN CLASSES.

By Annie Besant. [A Lecture. Theosophical Publishing Society, 7, Duke Street, W.C. Price 2*d.*]

THIS is one of the public lectures delivered by Mrs. Besant last year in Madras, and should be read and studied by all who wish to understand her attitude on this much discussed topic of Castes and Classes; while it will also be interesting to the many who want to know what Theosophy has to tell them which bears upon the concerns of so-called "practical" life. To the real student it contains much suggestive and illuminative thought, and more than one sentence which will clear up points of difficulty in his study of the life of men.

It will also have a wider field of usefulness, let us hope, in helping to remove some of the most common misunderstandings and misconceptions, so rife in the Western mind, with regard to Hindu polity in general, and the basis of its social organisation in particular. While certainly, everything that furthers this end ought to have a special interest for a circle far wider than even that of the usual readers of Theosophic literature.

B. K.

THE ROMANCE OF PARADISE.

By Edmund S. Gunn. [London: Sampson, Low, Marston, and Co., Limited; 1895. 3*s.* 6*d.*]

THIS little book tells in well chosen language the story of the experiences of a "dream-soul," which is guided through the universe,

even to heaven itself, by its heavenly affinity; a form of the twin-soul theory being evidently adopted by the author. Ideas regarding re-incarnation are also entertained, and the process seems to be compulsory as far as concerns those who are not purified enough to reach heaven; the angels of heaven also incarnate voluntarily, first quaffing the "waters of forgetfulness." The book is tinged, though not unduly so, with Christian ideas, but is certainly not doctrinal, and may well be read for its mind-widening effect.

F.

WOMAN AND HER PLACE IN A FREE SOCIETY.

MARRIAGE IN FREE SOCIETY.

SEX-LOVE AND ITS PLACE IN A FREE SOCIETY.

By Edward Carpenter. [Manchester: Labour Press Society, 59, Tib Street. Price 6*d.*, 6*d.* and 4*d.* respectively.]

THESE little books are a useful contribution to the solution of one of the most pressing problems of our times. We are glad that Mr. Carpenter is writing on these questions, and giving us the benefit of his frankness and common sense. While we cannot agree entirely with his views, we think his statement of them likely to be helpful to all thoughtful men and women.

The key-note of the first is the sentence on page 10, "That a more natural and sensible relation of some kind between the sexes is actually coming to birth, few who care to read the signs of the times can well doubt." The author regrets the tendency which still survives in "the males and females of civilized society" to "congregate in separate herds and to talk languages each almost unintelligible to the other." He strongly advocates a more free and natural life for women, the discontinuance of the "mock salutations and heroic politeness of the conventional male," and a new code of manners between the sexes founded on open and mutual helpfulness. In *Marriage* Mr. Carpenter points out that the oak-and-ivy ideal is not satisfactory, since "either the oak must perish, suffocated in the embraces of its partner, or in order to free the former into anything like healthy development the ivy must be sacrificed."

He thinks that the signs of the times show that there will shortly be a change in marriage customs, a loosening to some extent of such bonds as are merely formal and artificial, and that there is no need to fear that such change would lead to chaos and confusion.

"To suppose that any great mass of the people would find their good

in a kind of matrimonial game of General Post is to suppose that the mass of the people have really never acquired or been taught the rudiments of common sense in such matters."

In all the books, but especially in *Sex-Love*, he insists on the importance of giving to children and young people intelligent teaching on the meaning of the sex function, and on the laws of generation. He makes fun of policemen who hunt down little boys found bathing, "apparently infuriated by the sight of the naked body even of childhood." There is an attempt to analyze the root of evil in the sex-passion. "Sex to-day throughout the domains of civilization is thoroughly unclean. Everywhere it is slimed over with the thought of pleasure."

The books are not written with the object of propitiating Mrs. Grundy, and Mr. Carpenter's plain speaking will be startling to some readers; but it is a kind of plain speaking which is clean and wholesome. He opens the windows and lets in a breath of pure fresh air, where fresh air is much needed.

S. C.

BURIED ALIVE :

AN EXAMINATION INTO THE OCCULT CAUSES OF APPARENT DEATH,
TRANCE AND CATALEPSY.

[By Franz Hartmann, M.D.: Occult Publishing Co., Boston, U.S.A., 1895.]

THIS book contains a large number of cases of premature deaths: some of them well attested, some ill attested, and others not attested at all. Upon these Dr. Hartmann enlarges, and many a good theosophical disquisition occurs in the book. The book bears traces here and there of hasty compilation, and one of the cases ought not to be published at all, as it serves no purpose other than to excite disgust. Though the good, bad, and indifferent cases quoted are fairly numerous the worthy Doctor seems to have let his subject "possess" him to some extent, and it is doubtful if many of his readers will be as fully impressed as perhaps he would desire, with the absolute necessity for taking elaborate precautions to avoid the fate named in the title. It appears to be well established that the only *certain* sign of death is the appearance of a particular stage of decomposition. One case of vampirism is given. Novelists will find plots and incidents in large numbers in the book, and there is much interesting matter for students of Theosophy. Though published in America this work is to be had from the Theosophical Publishing Society, price 4s. net.

F.

THE GOSPEL OF HUMANITY.

El Evangelio de Hombre, por Ubaldo Romero Quiñones. [Madrid, 1892.]

THIS is a very good little work which contains a mass of elementary information, which every Theosophist ought to know, but few do. The author's style is particularly clear and graceful; and, as a work containing the elementary principles of knowledge, we should be glad to see it in an English dress.

C. C. B.

TWO ESSAYS ON THE REMNANT.

By John Eglinton. [Whaley, Dublin.]

THESE are two well-written essays entitled "Vox Clamantis" and "The Chosen People at Work." The style is charming, and the phrasing most delicate. The book is mainly a diatribe against civilisation, written from an idealist's point of view. The Remnant is composed of those who attempt to carry the cause of art and the higher aspirations of the mind through the darkness of material civilisation. There is a strong undertone of mysticism throughout this little volume.

A. M. G.

BROTHER OF THE THIRD DEGREE.

By Will L. Garver. [Boston: Arena Publishing Company, Copley Square; 1894.]

THIS is a work of fiction giving the trials, temptations, failures and final victory of a student of occultism.

Born in Mexico, of parents who are already "Members of a High Degree," and who, having passed through the Grihastha stage, finally devote themselves to the service of humanity, Alphonso Colenso is at an early age taken to Paris by Monsieur Garcia, "an advanced student of the Esculapian School," there to pursue his medical studies, and at the same time to take the more important step of joining the Brotherhood. The tests and initiations through which the hero has to pass before being admitted to the Third Degree then come in rapid succession; they are full of imagination, and the interest of the narrative is well sustained, though the final test slightly reminds the reader of the Secret Society in *Barnaby Rudge*, in which the signs of the skull and crossbones figure with great effect.

The author is, however, evidently a student of Theosophy, and has placed before the public in an eminently readable and attractive guise several important teachings, as, for example, "Knowledge is not to be

communicated but evolved. Knowledge does not come from without, it comes from within. All your study of books and things is but to establish the instrumental conditions by and through which the Knower can break forth and manifest." And again, "Thoughts are more powerful and potent than acts. Acts are but the expression of thoughts."

M.

THE HOUSE OF THE HIDDEN PLACES.

By W. Marsham Adams. [London: John Murray, Albemarle Street; 1895, 7s. 6d.]

ON the whole this is a disappointing book. Its Preface raises somewhat high the expectations of the Theosophic student, by speaking of the "Secret Doctrine of the Light," that the author promises to trace in the masonic structure of the Great Pyramid of Egypt, which he proposes to study and interpret in co-ordination with the so-called "Book of the Dead," or to give to this its own proper title, "The Book of the Master of the Hidden Places." But though there is many a flash of intuition, many a suggestive remark and paragraph, yet one lays down the book with a feeling of dissatisfaction, and the impression that the author has wandered around and about the real question, but failed to touch the living heart of the matter. Yet he hints at an Esoteric doctrine in Masonry, and speaks often enough of the progress of the soul on the Path of Light towards ultimate union with the Divine; in short he seems hovering all the time on the very verge of some real, living illumination, only to constantly just miss it in a way that almost leaves a sense of irritation in the mind of the reader.

But in spite of this, which by the way is more true for the mystically inclined than for the purely intellectual student, the book strikes me as a useful and valuable one, and its leading idea, the correlation of the Ritual in the Book of the Dead with the structure of the Pyramid, and the viewing of both together as expressing the mystic pilgrimage of the Soul, is an admirable, original idea, and when worked out in a more thorough and coherent manner, with more real knowledge of the verities symbolised, it will be found of the greatest use and value to future students of Theosophy.

B. K.

THEOSOPHICAL
AND
MYSTIC PUBLICATIONS.

THE THEOSOPHIST (*Adyar*).

Vol. XVI, No. 10:—"Old Diary Leaves" gives, this month, an account of the arrival of the Coulobms, and the method of their entrance into the little group. Some of the phenomena done on board a vessel are described and a lecture given by the Colonel at Galle, under many difficulties. In "Ordeals and Mysteries of Ancient Egypt" an elaborate description is given of the religious ceremonies and initiations, but the authorities are not hinted at, and we should doubt if they could be found on this gross, physical plane. Râma Prasad continues his interesting notes on the *Bhagavad Gîtâ*. The articles on Tolstoi and Vedic Prânâyâma are also continued. A paper on Sufism given by an F. T. S. at the recent congress of Orientalists is published, and provides much information regarding the sect.

A.

THE PATH (*New York*).

Vol. X, No. 4:—Madame Blavatsky gives an entertaining account in her letters of her life in 1884 and its round of excitement. C. J., in his "Talks about Indian Books," writes on the hymns of the *Rig Veda*, giving some short selections. Dr. Anderson continues his "Proofs of Reincarnation," classifying the proofs as phenomenal, philosophical and ethical. Mr. Judge writes on good and bad Karma. Nos. 23 and 24 of the "Testimony as to Mahâtmas," almost surpass the previous "testimonies" in unconvincingness.

A.

THE VĀHAN (*London*).

Vol. V, No. 1:—Once again the *Vāhan* presents something of its old appearance, and the "Enquirer" occupies a prominent position, seven questions being discussed; one hardly dare write answered. The points touched upon include Parabrahm, occult imposture, the Linga Sharira, Job, occult progress and Esotericism in Greek and Egyptian religions, a goodly and varied selection. A long letter on the advisability of starting a Theosophical school, and one dealing with an answer in a previous number on the universality of reincarnation, are published, and introduce matter worthy of further discussion.

A.

LE LOTUS BLEU (*Paris*).

Vol. VI, No. 5:—M. Guymiot writes briefly on "Mental Solidarity," and is followed by translations of "Notes on the Secret Doctrine" and "The Mysteries of the After-Life." Dr. Pascal contributes an article on the Brown-Séquard method, considering it with relation to the constitution of man as described in Theosophical literature.

A.

THE SPHINX (*Brunswick*).

Vol. XXI, No. 113:—Opens with a translation of Annie Besant's "Symbolism," one of her lectures in the *Building of the Kosmos*. A letter from Dr. Hübbschleiden, on Ceylon, follows, and Dr. L. Kuhlenbeck gives another ethnological study of the North American Indians.

Ludwig Deinhard translates Edward Carpenter's "Visit to a Gnani." Explanations of Sanskrit words, smaller articles, etc., make up an interesting number.

A. J. W.

SOPHIA (*Madrid*).

Vol. III, No. 7:—Contains the usual translations of *The Building of the Kosmos*, *Letters that have Helped Me*, and the sketch of Madame Blavatsky by her sister. A translation of Dr. Hartmann's letter "Dedicated to the Few" is also given. The article on Masonry is still continued and becomes very mysterious. It is preceded by an excellent lecture on charity and compassion delivered before the Argentine Branch.

A.

ANTAHKARANA (*Barcelona*).

Vol. II, No. 19:—The third chapter of the *Bhagavad Gītā*, and the beginning of the fourth are published in this number, the heavy work of translation proceeding rapidly. A short extract from one of the Purānas is also given, and the article on Socialism continued.

A.

THEOSOPHIA (*Amsterdam*).

Vol. IV, No. 39:—The first article is on Theosophy and Christianity, and is followed by the continuation of *The Key to Theosophy*. The lecture on "India and her Sacred Language" is also continued, the remainder of the issue including a paper by J. V. on "Unity, the Basis of Brotherhood," and *Letters that have Helped Me*.

A.

THEOSOPHY IN AUSTRALIA

(*Sydney*).

Vol. I, No. 3:—The new organ of the Australasian Section is not of large size, but promises to be of value in the future. At present it is mainly a record of news, with some short notes on questions of interest, and a few questions and answers.

A.

THE ĀRYA BĀLA BODHINĪ

(*Madras*).

Vol. I, No. 6:—Mrs. Lloyd and Mr. Smith-White write on English school-life, the latter giving a description of a game at foot-ball, which will probably puzzle the Indian boy, who will find difficulty in understanding the enjoyment of what seems like a free fight. A biographical sketch is given of Manikka Vasaga Swāmi.

A.

THE BUDDHIST (*Colombo*).

Vol. VII, Nos. 20-24:—Contain the continuation of the *Visuddhinagga*, Dvivedi's "Necessity of Spiritual Culture" and several short articles.

A.

ĀTMĀ'S MESSENGER

(*New Haven*).

Vol. I, No. 3:—The issue opens with the first instalment of an article on Theosophical teaching. The reports of Fraternal societies are published, and supply an endless variety of strange titles. The number also includes articles on the Law of Karma by Mr. Fullerton, and the "Coming of the Serpent" by A. W. Wadhame.

A.

THE THEOSOPHIC GLEANER

(*Bombay*).

Vol. IV, No. 10:—The paper on the Sun is concluded, and articles on *Māyā*, the Pineal Gland and other subjects are reprinted from various sources. M. N. Dvivedi's "Necessity of Spiritual Culture" is begun in this number.

A.

JOURNAL OF THE MAHĀ-BŌDHI SOCIETY (*Calcutta*).

Vol. IV, No. 11:—Contains some notes on the Buddha Gāyā Temple case and other news of interest to Buddhist readers. "The Story of the Snake," translated by Sir Edwin Arnold, is reprinted

and a few other short articles complete the issue.

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THE LAMP (*Toronto*).

Vol. I, No. 12:—The subject of the biographical sketch and accompanying portrait is Dr. Hartmann. "The Mystery of the Moon" becomes more mysterious than ever. The number consists as usual mainly of Scripture notes, and some astounding information is given in the name of "Eusebius (Irenæus)" (?) "on the authority of Polycarp," according to whom all the early Church fathers believed that Christ was never crucified, but lived till fifty years of age.

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BORDERLAND (*London*).

Vol. II, No. 9:—This issue is of more than usual interest and contains much matter relating to Theosophy. Mr. Stead gives his reasons for a belief in immortality and selections from other well known men on the same subject are published. Mrs. Besant is the "Borderlander"

for this quarter. The article on Spirit Photography is interesting, an epitome of the "Cyprian Priestess" incident being furnished. A long selection is made from Mr. Leadbeater's *Astral Plane* and Dr. Hartmann writes, in a very superior tone, on Theosophy and Theosophists.

A. A.

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OTHER PUBLICATIONS.

New England Notes, containing some letters of H. P. B.; *Book-Notes*, with the usual list of second-hand books; *The Moslem World*; *La Estrella Polar*, a new Spanish spiritualistic paper published in Mahón; American Oriental Department Paper, containing a translation of the *Taittiriya Upanishad*, and selections from the *Mahābhārata* and *Vāyu Purāna*; *La Irradiacion*, a small Spanish Journal devoted to psychic studies; *Modern Astrology*, a reincarnation of *The Astrologer's Magazine* in a much improved body and a less costly one; *Kalpa*; *La India, su Historia, su Religion*, a small pamphlet extracted from a Spanish work in the press; *Light*; *The Agnostic Journal*.