

# THE THEOSOPHICAL REVIEW

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EDITED BY ANNIE BESANT AND G. R. S. MEAD

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THE  
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REVIEW

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ON THE WATCH-TOWER

THE President-Founder's Annual Report on the state and progress of the Theosophical Society is a document of interest to every member, especially to those who have

Our Increasing  
Numbers

borne some part of the burden and heat of the day. The first thing that strikes us in this report is the evidence of an abundance of real vitality in our movement, the second is the fact that our numbers are increasing rapidly, and the third point that may occur to some of us is the questionable advantage of such a rapid increase. The real vitality of the movement is shown by the general tone of confidence that pervades the whole report, not so much a confidence in ourselves or in our own ability to accomplish anything, as in the ever-growing feeling that our destinies are watched over by a wise discretion and wide experience of men and things that not only indulgently allows us every latitude for our individual development, but also turns our individual mistakes in the long run to the general advantage.

It is now an acquired fact of our experience as a movement that what at the time were considered severe blows to our general well-being have turned out to be blessings in disguise. This is

especially the case with regard to the secession of a few years ago from our body of a number of people who preferred mystification and worse to straightforwardness. They followed their leader and speedily became an object lesson. We were for a moment weakened in numbers, but we learned a lesson that can never fade from our memory. The conscience of the Society rose above the delusion of charlatan adeptship.

To-day we have not only made up our numbers (this we did in the first year after the secession) but we are perhaps increasing at too rapid a rate. The whole conception of theosophy is not only that it is a life which must be lived, but that it is a science which must be studied. And to study a science requires the assistance of some older student to guide our stumbling footsteps. When, therefore, we read that so many branches have been founded or so many hundred members have joined our ranks, we at once ask who is going to help them in their preliminary studies.

This difficulty has been long a subject of serious consideration among the more responsible members in Europe, and there has been a hesitation in founding branches with no one on the spot to smooth away the initial difficulties of study.

Thus although 306 new members joined the European Section (exclusive of the Scandinavian and Dutch Sections) in the past twelve months, it only records the formation of 7 new branches, while the Indian Section with 383 new members records 19 new branches, and the American with 461 records 21. Numbers without instruction are a source of weakness and not of strength; and as it must necessarily take some years before any ordinary new member can grasp the vastness of even the elementary ideas of Theosophy, it follows that to overload our ranks with numbers of adherents, without making due provision for their reception by providing the necessary number of elementary instructors, is to take upon our shoulders a greater burden than we can bear at present. We want more real students in the Society, we want material capable of development when the opportunity is offered. Briefly, we have got together numbers enough, for if only a hundredth part of our membership were really competent, our task as a Society would be accomplished.

Our most pressing task is to put a soul into this body, then into that soul a mind, and finally into that mind a spirit. Then, and not till then, will the spirit of Theosophy really shine into the uttermost ends of the earth.

\* \* \*

WE have lately heard from various sources of the broadening influence of Manchester College on Oxford religious thought, but hardly realised the profoundly theosophical spirit that must animate this enlightened institution, until by good fortune a recent address of its Vice-Principal fell into our hands. (See *The Education of the Religious Imagination*, an address delivered in Manchester College, Oxford, on October 18th, 1898, by J. Estlin Carpenter, M.A.)

Well and worthily does Mr. Carpenter uphold the liberal programme of the College, which is stated in the following words :

The College adheres to its original principle of freely imparting Theological knowledge without insisting on the adoption of particular Theological doctrines.

Never before have we read anything which approached nearer our own position in the treatment of religion. Mr. Carpenter treats the subject not only reverently but with a profound conviction of the reality of religion and the supreme importance of the inner knowledge of God. He is no mere formal theologian or student of comparative religion from a purely critical standpoint, though he is well equipped in these departments ; he knows that this is in itself insufficient and without the inner light leads to atrophy or negation. We would it were possible to quote the whole 46 pp. of Mr. Carpenter's address, but that is impossible—so we must content ourselves with a paragraph or two as a specimen of the good seed that is sown in the minds of the students of Manchester College.

The basic condition of all teaching and learning in the College, says Mr. Carpenter, "involves the belief that in our thought of God there can be no finality."

This conviction—I do not pause now to ask how it has been gained—is incompatible with the claims that have been raised on behalf either of a

special church or of a special book to sole inspiration by the spirit of God ; and it leads to a complete transformation of the method and scope of theological enquiry. So long as religions were divided into two categories, one of which contained the only true, and the other all the multitudinous false, the student had only to satisfy himself in whose keeping was the deposit of the saving faith, to reject at once all other avenues of knowledge. Their teachings were either similar, in which case they were superfluous, or divergent, in which case they were wrong (p. 8). . . .

For this conception the complex forces vaguely known as "modern thought" have substituted another. It is, indeed, less clear and definite, though it need not on that account be less true and real. It does not formulate itself in creeds, but it offers itself as the ultimate justification of all belief. It refuses to be limited in its expression to a single book, it claims the higher literature of the race as its own field. It denies the exclusive pretensions of any single institution to its possession, and affirms that it may be found on every altar where honest sacrifice is offered, nay, in every heart which makes the daily oblation of love and duty. It approaches the whole question of the divine nature, of the purpose of God, and the destiny of man, no longer by way of deduction from certain supernatural data, but by way of apprehension from the manifold forms of human experience. It appeals for its Bible from a chosen race to history at large, for its Church to the consensus of holy souls who in all ages have been "friends of God and prophets." It sees its sacred ark in the shrine of our inner thoughts ; its solemn law in the reason and the conscience ; its Shekinah or Real Presence in the aspirations and affections which rise unceasingly towards the eternal. Theological knowledge thus becomes wide as the universe around us. It draws within its scope the majestic order of nature so far as it is the expression of God's ideas, the method by which his thought and will are wrought into the sequences of visible things : and on this side of its domain it seeks to assimilate the ascertained and even the tentative conceptions of science, and declares itself not its antagonist but its partner in the perpetual endeavour to understand the world (pp. 9, 10). . . .

How many theories of consciousness will need revision if the principle of telepathy comes into general acceptance ? What new views of the interaction of minds will be suggested, or how soon will science demand an elastic ether capable of transmitting the waves of thought and feeling ? (p. 18). . . .

How true also is the following concerning the various moulds in which visions are cast and the conclusion to which such observed facts leads. Speaking of these "transcendent moments," Mr. Carpenter writes :

It is important to point out that their imaginative form, so far as we can distinguish it from their spiritual content, is plainly related to the general

scenic presentations (if I may so designate them) of divine things. The seers of Israel apprehended their God, in accordance with a mode of thought not unknown elsewhere, through the help of ideal types, as occupying a palace-temple on high, which was the celestial counterpart of the sacred house on Zion's hill. . . . To the Catholic the revealing medium is the Eucharist, the suffering Redeemer on the crucifix, or the vision of the Virgin or a saint. The Quaker finds it in the conquest of temptation and the victory of Christ over the devil, as the darkness everywhere recedes before the light. . . . The disbeliever in the Incarnation will never see the Virgin; he will envisage the reality of Providence under a different shape. It will be the same hereafter, if I mistake not, with that sense of forgiveness which is often associated especially with the immediate agency of the Christ. It will become more and more difficult to identify the objective spiritual reality with a historical person, and the soul, conscious of the appeal of infinite Love, will not seek to limit its channel to the human life through which Christianity first recognised it. In this respect, indeed, it may be said that significant changes are already on the way. The action of imagination on the conception of the person of Jesus is already producing marked theological results. Beginning with the common-places of historical enquiry, it has sought to reconstruct the scene of his ministry. . . . And in the centre of all, as it has traced the footsteps of the Teacher in home or school, at the workman's bench, by the lakeside, upon the mount, in the judgment-hall or on the cross, everywhere and always it has at last discovered a Man—a man with a man's wants, a man's ignorance, a man's infirmity. But how is this compatible with the dogma that as the Eternal Word he was at the same time perfect God, wielding in wisdom and might the energy that upheld the universe? . . . Imagination is now frankly relinquishing the attempt to unite these incompatibilities, they can no longer be harmonised, and the enquiry into the cosmic action of the Word during the life of Jesus is silenced in impenetrable reserve. A re-interpretation of the person of Christ thus becomes inevitable. . . . Fidelity to the Gospel record may take refuge for a time among these contradictions [consequent on the acceptance of the modern theory of *kenosis*], but it cannot permanently retain them in its grasp; and the spiritual apprehension of God in and through Jesus Christ will again need a fresh investiture, and will weave for itself a new shape (pp. 26-28).

And that new shape, we may add, will have no permanency in it unless it moulds itself on the eternal type of a hierarchy of Masters and Messengers between man and the Logos, of many degrees and varying functions according to the needs of the world and man, yet all an ordered host under the command of their Lord.

OUR readers are familiar enough by this time, from the papers which have appeared in our pages, with the general ideas of the regular solids, called Platonic, and of their theoretical application to world-building processes and much else. They will therefore peruse with interest the following paragraph taken from *The Times* of January 24th :

The Platonic Solids  
in Modern Science

A meeting of the Royal Geographical Society was held at the University of London last night, when Dr. J. W. Gregory read a paper on "The Plan of the Earth and its Causes." Sir Clements Markham was in the chair. After pointing out that despite the extreme variability in the shapes of the continents, and their apparently capricious distribution, the idea dated from the dawn of geographical science that there was a hidden continental symmetry which when discovered would explain the law that had determined the distribution of land and water on the globe, the lecturer referred to Elie de Beaumont's famous theory of geomorphogeny, based on a correlation of the mountain chains by means of their orientation. Though now mainly of historic interest, it had led to Mr. Lowthian Green's system, which better met the requirements of the case. This system assumed the earth to be a spheroid based on the regular geometrical figure of a tetrahedron, the four faces corresponding to the position of the oceans and the six edges along which they met to lines of elevation on the globe. The agreements that could be made out were not unnatural accidental coincidences, for there were reasons why the earth should, on cooling and contracting tend to acquire such a form, since among regular geometrical figures with approximately equal axes the tetrahedron was that which contained the smallest volume for a given surface. The lecturer proceeded to combat the objections that the tetrahedral theory was impossible because of the alleged rigidity of the earth, and because it was not of the required tetrahedral form, but an oblate spheroid. With regard to the latter point, he observed that the earth was now recognised not to be a true spheroid, but to be flattened at the equator as well as at the poles; moreover, its northern and southern hemispheres were unlike, its form being similar to that of a peg-top, and in addition there were local deformations in its shape which appeared to be demonstrated by the differences between the astronomical and trigonometrical determinations of position. The lecturer proceeded to inquire whether these deviations from the "sphere of reference" agreed in position and arrangement with the theory of the tetrahedral deformation of the lithosphere, and claimed that at least geodesy did not disprove the hypothesis. In conclusion, he considered how far the theory was supported by the evidence of geology as to the past history of the world.

Glad as we are to welcome the slightest sign of the reincarnation

of ancient ideas in modern hypotheses, we cannot but think that the Pythagorean conception of perfect types influencing world-formation is too crudely represented by the above theory of geomorphogeny. It is true that if we analyse matter down to its minutest atomic constituents or magnify it into an all-containing sphere embracing every known system of world-bodies, at either extreme we touch on conceptions of ideal types of things, which may be very well symbolised by geometrical bodies; but the farther we recede from these extremes the less are we able to do so. The intermediate bodies are all too complex and too variable. Interesting, then, as is Dr. Gregory's speculation, it is, however, put out of the running by the fact that the water and land-surfaces are ever changing, and that what is now ocean was once *terra firma*, and what is now land was once deep sea. The ideal tetrahedral base would thus be continually shifting; and if shifting, how could the earth contract round it in cooling?

\* \* \*

TRULY "we are the people and wisdom shall die with us!" Prophets and sages are out of date, philosophers and scientists superfluous, since the incarnation of the modern  
 Keely's Motor      journalist. He knows everything, can explain everything. Scarce out of his teens, he will give advice to a mother of twelve on the bringing up of a family, decide the policy of nations, and hector men who have spent long lives in patient study on subjects which he has never heard of before his chief sends him to "write them up."

Ten years ago or more, some of our colleagues were interested in the experiments of J. W. Keely, who professed to be dealing with a hitherto unknown force. H. P. Blavatsky at that time said that Keely would never perfect his apparatus sufficiently to make the force available for general use, but that he really was dealing with a force of a new order. A few months ago Keely died, and our old friend's words have come true. But because Keely failed to perfect his instruments, are we to call him a fraud and swindler? The omniscient newspaper correspondent, however, has no doubts on the point, and telegraphs from Philadelphia to *The Daily Mail* of January 20th, under the

shriek-head "Keely's Mysterious Motor—Searchers in his House discover the Secret," as follows :

Since the recent death of John W. Keely, a party of scientific investigators have been ransacking his house from top to bottom, searching for some clue to the mystery of his wonderful motor, which was never divulged.

Keely during his lifetime claimed to have discovered a new source of power, which he termed "vibratory energy," and he exhibited several model motors which were apparently set in motion by striking a tuning fork or blowing a mouth-organ.

Keely succeeded in wheedling hundreds of thousands of dollars from capitalists whom he induced to back his enterprise, but he never accomplished anything practical.

The investigators yesterday unearthed a lot of concealed apparatus beneath the laboratory floor, including a network of brass tubes, as thin as wire, by which they assert Keely conducted compressed air to his motors, set them in motion, and performed wonders which astonished his visitors.

The whole thing is pronounced a colossal fraud.

Now we are not concerned to defend the memory of Keely or eulogise him as a great discoverer, but we refuse to believe the newspaper-man's story, simply because it is far more incredible than the belief that Keely occasionally succeeded in utilising a hitherto unknown force. This force was claimed to be generated on the principle of sympathetic vibration—an accepted scientific principle. But to make it generally available required a "vibration-finder," so to speak. Now as Keely was his own "vibration-finder," and could not construct a mechanical instrument to find the "chord of mass" of the bodies with which he dealt, he failed to hand on his knowledge to others. The smallest acquaintance with the elements of psychic science brings the problem of Keely's motor within the domain of intelligibility, but to ask people in an age of mechanics to believe that an intricate series of brass hair tubes started Keely's heavy engines by means of compressed air, is to insult the intelligence even of the man in the street !

## THE PROTOMARTYR OF THE MYSTIC WAY IN INFANT RUSSIA\*

RUSSIA, slowly crystallising into an individuality, like a crystal, reflects every light, great and small, in the psychic world outside. The seventeenth century of our era, the close of which saw the dawn of Peter the Great's rule, was yet a time of rigid observance of Byzantine custom and of an uncompromising orthodoxy. Moscow was head and heart of the national body, Petersburg was as yet only a desert swamp wrapped in fogs. The Kremlin of Moscow towered huge, isolated, splendid, like an Asiatic Khan's residence among the wooden homes of the Moscovites, ever a-fire. Far outside in the fields was a humble village of "German" style, the dwelling place of foreign tradesmen and artisans. There lived also men of arms and some men of peace, the foreign priests. In reality that little spot, placid and busy as it looked, was the stronghold of Europe, watching the opportunity to break in and overflow the hermit country. The influence of the "German village" grew every day. Thither came such enlightened Boyards as old Matvéieff, as Vassili Galitzin, as Czar Alexis Romanoff himself, for workmen and for teachers in many arts. There also a royal boy came, to play and learn, the child that was to be Peter I.

These Europeans that had the Renaissance and the Reformation behind them were mostly men of a certain culture and held broader views than the ignorant naïve population of the capital. But they met with no hatred or envy on that account; guests were ever welcome so long as they did not touch the "Faith" (*Vera*) and the "old customs" (*starina*); only marriage

\* A sketch from N. S. Tihonravoff's works, vol. ii., pp. 305-375, and Appendix pp. 59-68. Moscow; 1898. Edit. by Sabachnikoff.

ties were never formed between the orthodox and these strangers.

Into this matter-of-fact little world came, in the spring-tide of 1689, a man who was to throw the first spark of metaphysical speculation into the Russian mind. Till then the national brain had been educated in the narrow school of revealed church law, and religious struggles arose only on that lawful ground when fanaticism and sectarian obstinacy came into collision about the words and practices of Holy Writ. Such conflict ended in the glow of the *srub—auto da fe* . . . or in a black cell in exile.

The young stranger, a fanatic in his way—as most precursors of new truths cannot fail to be—was a German student, of some renown as an author of mystical books, a child of Breslau, that was in olden times Slav ground also.

His name was Quirinus Kuhlman. He had a generous, sensitive, exalted mind, blinded, however, by an overwhelming vanity through successes too easily earned. He believed himself able to realise at once the Kingdom of God on earth, and peace among creeds and kings of men. Wilder and wilder grew the speculations that obscured his inner vision till he perished in the country the most unprepared for such work. Russia was still rigid, stern and narrow in its, as yet, young Christianity, and feared the heretic as the were-wolf. When on April 1st, 1689, Quirinus set his foot on the Moscovite frontier at Pskov, fate was already waiting him at the stake where in the autumn he was to give up his life.

His attempt and his martyrdom make him the first, or at least one of the very first, links of Russian Mysticism with the inner teaching both of Europe and of the East. For he was above all the herald and apostle of Boehme's teaching, and whenever his brain and heart follow the lead of his teacher's spirit, outlines of doctrines appear which might have wrought endless good on the receptive character of the nation, itself a child of the East, and only the foster-child of Europe.

Boehme's doctrines (and also some of Raymond Lull's teachings) had already found their way into Russia; the *Way to Christ* had even been translated, a gift from brother Slavs. But in book-form, especially in a foreign tongue, it had little chance

of reaching the nation. A few, learned in "foreign ways," could peruse them and in the cold words of a book discern some distant and hidden truth; yet ever with the dread that heresy was perhaps lurking under the attractive phrases. But the strong personal conviction and glowing enthusiasm of Kuhlman's preaching was needed to kindle the spark and fan the teaching into a living flame. This was shown by the immediate success that attended his utterances, the authorities being at once alarmed by it.

True, there are political predictions and receipts in Kuhlman's works, but they were prophecies and judgments such as any mystic could indulge in when mistaking the possibility of omniscience for omniscience itself.

Kuhlman's life and work are so closely blended that to tell the one is to give a sketch of the other.

Quirinus Kuhlman was born on the 15th of February, 1651, at Breslau, on soil that centuries before had been Slavland. At the age of four he lost his father, and his early education was directed by his mother in a "religious spirit." At school, even as a child, he startled his teachers by his questions, and his rector, Johann Fechner, said to him: "You will one day be a great theologian—or a great heretic!" And so was he accused in his trial—"of the heresy of quackery as held in England and Holland."

Frail and delicate as he was, he worked very hard, living only for study and contemplation, in consequence of which he soon fell a victim to overwork, and in 1669, when only eighteen, he was struck down by a dangerous illness and his life despaired of. Then, however, a turning-point came which sealed his destiny and saved his life. At thirteen he had "felt himself called by God"—he gives no definite account of that first "call"—now also, on his deathbed that was to be, in full daylight, in lovely sunshine, all at once he saw himself surrounded by the demons of "hell," and then he felt himself being raised among saints to God's dwelling. There he saw and heard "unspeakable words." . . . Two days after this the visions returned intensified. He arose from his bed, the danger was conquered and the patient felt "a new being." From that time he saw at his left

hand a ray of light. His biographer adds: "Absorbed in the contemplation of his shining guide, he lost all sense of reality [?] and heeded less and less exact science."

Yet in 1670 we see Kuhlman coming to Jena to study. True, he leads there the same secluded and contemplative life, intent on the "soul's development," and more and more he "distrusts science." He then intended to become a Doctor Juris; and from Jena went to Leipsic University. There he scandalised all the learned theologians by submitting to them questions which they could not answer, and which they resented greatly. As a sample of these "mad" questions we quote (from the biography) the following: "How much time would it take to make all men again understand the same language?"

At fifteen, he had begun to write, chiefly funeral inscriptions and verses on texts of Holy Writ. Now he began to work at perfecting his mother tongue, trying to polish it into a triumphant rival of Latin. But in exalting the German language he bitterly resented the fact that German science did not answer the questions of highest wisdom. He loved (as poets) Hugo Grotius and Scaliger, but above all the source of his inspiration was the "Fathers." In his *Geschichtlicher Herold* he writes that "Christian authors ought not to imitate Pagan historians, the more Pagan is a Christian author's work, the more people bow to him, but the farther is he from true wisdom."

Vainly sought he in the "fearful" mass of books for "teachers of Wisdom." He dreamed of reducing these printed heaps to a few essential works, and of thus quenching the vain seekings of intellect which only "shut the way to inner knowledge." His aim was to bring all sciences down to one source, and he hoped to achieve it alone.

One of his early instructors was Kircher in his *Ars Magna*, following Lull's "Arabian-tinted philosophy." Kuhlman admired greatly Lull and Kircher, who, "with their eagle-eye," pierced to the One Source of all Science. The way in which Lull—"this holy man"—was misunderstood, exasperated him against people who read without first acquiring the inner light.

Kuhlman made for himself a revolving sphere—"circle" says the biographer—on which he wrote: "The Creator of

Heaven and Earth made them like a turning wheel in which beings are words. All in nature changes and moves" (*Geschichtlicher Herold*, p. 22).

He still dreamed of writing a book in which was to be included all books past and future, all knowledge, all law; and also of becoming Doctor Juris. It had become impossible for him to remain any longer in Leipsic, he therefore left and went to Amsterdam, arriving there on September 3rd, 1673. There he stayed but a short time, and then proceeded to Leyden. He had begun to be dissatisfied with Kircher's formalism and dryness, and sought for new clues. In Holland he met disciples and followers of Boehme, and he then gave up science and law altogether, and turned his attention to Boehme, whose "theosophy" seems to have acted as a revelation to his eager spirit. Between the *Geschichtlicher Herold* (1673) and the *Neubegeisterter Boehme* (1674) a year had passed, but to Kuhlman it was like a lifetime. In the former he is yet true to the teachings of the Church into which he had been born. In the latter Kuhlman sharply contradicts these same teachings; and the Fathers, in whose morality he so firmly believed, he now calls: "followers of the letter of Christ's law." He who had been so proud of his book-learning, now declares worldly knowledge to be untrue and vain. He refers to the vision he had at eighteen, saying that Christ Himself had called and sought him.

He undertook to publish Justinian's *Corpus Juris* on "entirely new lines, never before understood." But the more he insisted on working at it, the more the "light in him darkened." He wrote a letter about it to his friend Hiller, and this letter grew into the twelve chapters of the *Neubegeisterter Boehme*. One day, when engaged in writing on this subject, he was conscious of "his room disappearing, and saw all things through *Lichtgeburten*." In the dedication of this work he expresses his own views. True Christianity began to die out with the apostles. Great temples were built, but the temple of the heart was destroyed. He begins to prophesy. Babylon (Europe) was to fall, and he believed with Amos Commenius, the author and publisher of *Lux e Tenebris*, that the kingdom of Jesus, the millennium, was at hand, and Turks and Jews were to become

Christians. In consequence of this last conviction he started for Constantinople (with a family he had adopted) in the time of the plague. For sole riches he had a beautifully bound volume of *Lux e Tenebris*, which he destined for the Sultan. He was exiled from Turkish soil, as from all the places he had previously visited, but no other harm came to him, which fact in these times was a miracle in itself. He next made his way to London with still another project: to make a new translation of the Bible, to correct its distorted sense and to prevent its being quite lost to humanity. In London he met with Jane Lead, "disciple of disciples of Boehme," who, later on, as founder of the Philadelphian Society, called "the new-born children of Wisdom to unite without distinction of creed."\* Kuhlman also made the acquaintance of a painter, Otto Genin, born in Moscow, who while painting Kuhlman's portrait became his friend, and in 1688, having gone back to Moscow, wrote such glowing accounts of Russian hospitality that Kuhlman decided to visit the "unseen Northern" race. He took again, for sole treasure, his books; this time his own work, *Twenty-third Kuhl-Jubel*, addressed to the Tzarst and ornamented with his own and his wife's and child's pictures, by the hand of Genin, who had surrounded the heads of mother and babe with a shining aura (the very worst abomination and heresy in the eyes of his later Moscow judges). The strange title of that book, so extravagant in its symbolism, referred to the hidden sense Quirinus saw in his family name. He translated "Kuhlman" as "the man who came to cool down, to relieve the heat (sorrow?) of the world." Among other things he predicted (inspired in this by the *Lux e Tenebris*) the coming of the kingdom of God in 300 years; fifty of these, said he, had passed already. This pointed to the year 1930 as an era of glory.

He had married for the third time (his biographers and critics seem to have cast no blame on his private life) a girl who was a medium and a seeress, Esther Micaelis. She had a "control" (an angel, said Kuhlman), "Judica" by name, and it was by the definite injunction of this "guide" that Kuhlman started

\* One of the principal founders of this Society happened to be Kellner, a Moscovite by birth.

† Russia was then under the Regency of Sofia, the sister of the boy Tzars, Peter and John.

for Moscow. His little child soon died and Esther remained behind. She later on sent to her husband a warning from the "guide" to finish his mission as speedily as possible and come back. But it was not Kuhlman's fate to escape.

On the 1st of April, 1689, then, Kuhlman crossed the Russian frontier and in due time arrived safely at Moscow, under the name of Ludwig Ludovici, a Dutch merchant. He was received at the "German village" into the house of Renir Petling, the physician of the place.

A merchant, Conrad Norderman, who had studied Boehme's theosophy in books, came to him by a strange chance from farthest north, from Archangel. He had already heard of Quirinus Kuhlman, and revered him as a teacher of the same beliefs, for he also believed in the coming of the kingdom of Jesus, and was exultingly happy to be near his teacher.

Visions came to him and he began to speak publicly of his hopes; for, as he said at his trial, "he feared God too much not to tell them." Kuhlman confessed that "he had been proclaimed a disciple (in a vision) by two youths robed in white."

He began to hold meetings at the "village," and seems to have quickly attracted larger audiences than the pastor of the place approved of. Till then the "Boehmians" were left alone, but now the Reformed Church in the person of Pastor Meinke stepped in and opposed the "heresies" from the pulpit; to which the energetic Norderman answered, he wished he could read the new truth from the same spot. He sent a sharp letter to the Pastor.

The struggle soon became very serious; it became known to the Russian higher circles, and finally reached the Court. Heresy that was shaking the minds of the *sloboda* ("village") was a deeper menace to the minds in the capital. Princess Sofia, sister of, and regent for, the two boy Tzars, Peter and John, was just preparing her own conspiracy to seize the throne and to put her brothers out of the way. She grew intensely alarmed. That brilliant and beautiful woman, who was even good in many respects, had not the natural mystical bent of mind. She was all power and ambition. Kuhlman's political prophecies of Asia threatening Europe, of the help that was to come "from the

East," his allusions to the Turks, with whom Russia was at war (a menacing one for Sofia if unsuccessful), and his reiterated assertions of the "great secret" which he could unfold—all seemed to her a direct proof of Kuhlman's political mission. But whence, and to whom? Her brother John, weak and ill, she did not fear, but Peter, grown into a strong, daring youth, she suspected of knowing her plans only too well. The insinuations of Meinke fell on the best possible ground. Already on May 28th, an order of "the Tzars and the Regent Sofia" was issued to arrest Kuhlman and Norderman, to make a full inquiry as to their misdeeds, and, if necessary, to torture them. Both the accused confessed openly the new faith "that was one day to come as help from the East," and both remained unshaken through trial and torture.

Kuhlman's book and *Lux e Tenebris* were examined by two Jesuits and the Pastors Meinke and Vagnetzius, and their verdict was, "heresy and spreading of heresy." The Dutch Calvinist Pastor Theodor Schonderwurst refrained from judgment, alleging that he could not examine the case properly in so short a time. He asked for a longer study, but the judges were not disposed to wait, and as for Sofia, every hour might be the last.

A letter of Quirinus Kuhlman's mother has remained to tell us of his last hours. On October 4th, 1689, Kuhlman and his faithful Norderman rose in hope, for they had been told that on the morrow they would be free. They were brought out of prison to the place where the *srub* awaited them, the house of fire that shut the victims out even from the sight and hearing of men. Calmly both friends went in; Kuhlman stopped a minute, raised his arms and said: "God, Thou art just, Thou knowest in Thy judgment we are innocent." The door of straw was shut, the fire kindled, but no cry of pain arose from the burning house.

Genin had previously put an end to his life in prison, too terror-stricken by the trial to await calmly the fearful fate he suspected.

Political accusations had been dropped before the final condemnation of the "heretics," but their books were burned with them and strict orders were sent to the frontiers to keep a close watch on all new-comers.

When these orders reached Pskov, Sofia had already been cast into a nun's cell, and Peter was on the throne. And with him, over the very ashes of Kuhlman's *sруб*, rose the dawn of modern Russia. Yet, for a while, Meinke and his followers rejoiced. One of the victors wrote that "the flock had come back to the right, and the Boehmists were crushed and dispersed, with broken wings."

But the wings of the Phoenix feared no flames.

Although it is denied by his biographer, Kuhlman left a seed in the very soil of the country which gave him death for his teaching—the sect of the Douhobortzi, the Fighters of Truth. The traces of direct influence are clear enough to any student if he be not on the "critical" side of modern science, which means absolute denial of any evidence favourable to mysticism.

The history and beliefs of the Douhobortzi sect—to this day one of the purest and most respected even by the authorities, as regards their morals—would require another paper. The subject is a little known one, but a few words will show the ground on which these Russian spiritual children of the martyr stood and stand.

The Douhobortzi believe themselves to be in the higher state of good, becoming each a temple of God in which dwells the trinity realised, in one more, in another less. God the Father is memory, God the Son is mind, God the Spirit, will. They call themselves the Children of God. The Trinity is Light, Life and Peace, or Height, Space and Depth; the Spirit of Power, of Wisdom, of Will. Love is the Sixth Heaven, Hell is Ignorance. And they add: "Not the baptism by water we seek, but the baptism of Spirit which makes us Christ."\*

A RUSSIAN.

\* "Douhobortzi," by Livanoff in the *Viestnik Evrope*, 1868.

THE RELATION OF MINERALS, PLANTS  
AND ANIMALS TO EACH OTHER AND  
TO MAN

ONE finds it frequently stated in Theosophical essays that minerals are the lowest physical development, and appeared first on the scene in time ; that after them plants developed, which, after some considerable period, were succeeded by animals. According to Theosophical teachings man preceded animal life, although not in present-day human form, which only in course of time became perfected like the forms of all other animated beings, the latter being offshoots of the human trunk. According to the usual scientific view, man is the final result, the crown of animal development.

To me there seems but little actual difference, consisting more in terms or words than in reality, for nothing can ever make its appearance in nature the potentiality of which is not latent in the earliest vital embryo, as everything is nothing but a form of divine manifestation in time or space or both simultaneously ; hence humanity must date back to the first dawn of life and separation into individuality.

However, this is not what I intend to dilate upon, but my object is to show (1) that the idea of plants preceding animals in time is untenable, because contrary to the action of known laws of nature ; (2) that man as constituted at present is physically absolutely dependent for his existence upon that of plants and animals conjointly, and that without regard to food and clothing merely.

In proceeding on my task, two rules are kept constantly in mind, *viz.*, (a) "As above, so below" (and *vice versâ*), that is, the same laws prevail at all times and govern all things, and

(b) "Put yourself in their place," *i.e.*, function mentally in their bodies, under the conditions of their environment, and be consciously swayed by the natural laws guiding their services.

There can be no doubt that the mineral world started the cycle of physical existence, but, consisting of so many forms as it does, the question arises, what were the first forms? Certainly very few of these entered later on into the constitution of organic beings. Of the eighty odd physical elements now recognised only some thirteen to twenty are found to compose the substance of plants and animals.

Assuming the cross as the symbol of the origin of existence, the horizontal line manifested first, *i.e.*, the mineral, of whatever form; next the vertical, of dual character, followed—male and female in one aspect, but in another signifying vegetable and animal life. At first united in the same personality and individuality, those forms resulted which multiply by division, budding, severed portions, etc. Of these alone it can be truly said that the species is the individual, but not of any higher form. The kingdom of the protozoa (zoophytes and phytozoa—animal-plants and plant-animals) as these forms are now called collectively, is still well represented in nature; the coral-building animal being one form for example, the bacteria another.

Later on the dual perpendicular separated at the base, as it were, forming the two sides of the triangle with the horizontal (mineral) as a base; *i.e.*, plants and animals separated more and more in their functions (and necessarily in form) upon the mineral base, from which their bodies were built up by the divine Life (energy, spirit) animating them. The separation into distinct sexes followed much later. To speak again metaphorically, each of the descending lines of the triangle separated again at the base, thus giving rise to the four-sided pyramid with the extended mineral base, the whole culminating in more or less widely separated sexual forms and the human body.

The differentiation of plants and animals depends not so much on the physical (mineral) constituents, except in their proportions, as on the functions they were set to perform, in order to aid each other most effectually in their development and the progress of the whole; acting on the principle of division of

labour, by which it is found that better results can be attained than when each has to perform the whole of the work.

Now, what are these functions? The question is important, for function determines form to a very large extent, in this physical world of ours. To solve it, we must consider what substances form the body and what aid it requires in maintaining existence.

The fundamental substances of which all organised beings consist, and which, therefore, also constitute their means of maintenance, *i.e.*, food, are (1) indispensable: oxygen, hydrogen, nitrogen, carbon, sulphur; (2) necessary: phosphorus, potassium, sodium (salt), calcium (lime), magnesium and iron; (3) casually employed: nearly as many as in 1 and 2 together; any of the remainder get in, or may get in, as more or less deleterious impurities. The first four form by far the greater proportion of all organisms, and their exclusive ultimate source is the atmosphere; the source of the rest is the mineral matter forming the rocks, which, when comminuted, yield the mineral soil (sub-soil), wherein the required food material is distributed in the form of salts (a very small proportion of the mass and very variable). These, when dissolved, are imbibed by the tips of the roots (root-hairs) with the water required. It is to be noted that hydrogen is chiefly, if not always, assimilated in the form of water ( $\text{OH}_2$ ) and not in its elementary form.

The source of the manifestation of all terrestrial life is the sun, *i.e.*, the light it sends to us. Under the influence of the vibrations perceived by us as light, the green leaves of plants separate the oxygen and carbon diffused in our atmosphere as a compound usually called carbonic acid. This is so stable a gas that no other natural agency can do this. The plant allows the oxygen to escape and retains the solid carbon, combining it instantly particle for particle with the fluid solution drawn up from the soil by the roots, and thus secures by far the largest portion of its solid substance (75 to 95 per cent., or even more). By this action a certain amount of solar energy (sunlight, heat) becomes fixed with the carbon, as it were, and therefore potential or latent in the combinations formed (leaves, wood, etc.), but reappears, when these are burned or digested, or decay, giving out

the appropriated solar energy in the form of fire, bodily heat, or low warmth, the result being carbonic acid again in all cases.

As this reduction of carbon and fixing of solar energy cannot be performed by any other agency, one of the primary functions of plant life in nature is to secure a supply of carbon with the potential solar energy to yield warmth to the animal body and to the soil, by reducing direct heat and reserving it for convenient use.

A secondary function is to lay up a stock of ready-prepared plant-food (humus mould) as carbon compounds in the soil, which contains all ingredients in due proportions in each particle, and thus save the labour of gathering each atom separately for the succeeding generations, that labour being now the compulsory and slow, laborious duty of the lowest forms. In this way plants formed, and still form, what we term *fertile* soil, and keep it so, if permitted, carbon having the property of holding fluids and gases in large quantities against all ordinary dispersive agencies, as moderate heat, water, and even acids, but yielding them readily to the living protoplasm of the root-tips of plants. There exist no substitutes for these functions, and life or development cannot proceed unless they are efficiently and adequately performed.

But plants do not only require carbon, water and salts, but likewise require nitrogen, although in lesser degree than animals, yet they have no organs to assimilate it directly from the air. Its sole source is the air, the purely mineral rocks contain none; how does it get into the soil?

The nitrogen-getting function is that exclusively, or at least preponderatingly, assigned to the animal world. The lower and lowest forms, the protozoa, bacteria, etc., are fitted, when containing chlorophyl, to directly assimilate both carbon and nitrogen from the air to some extent, but not the higher, in which these two functions are strictly separated—the carbon-getting belonging to plants, the nitrogen-getting to animals. Even very highly organised animals, like cattle and horses, in fact all strict vegetable feeders, must have conserved this faculty to a very great extent, else it would be inexplicable whence they derive the immense quantities (in a state of nature) daily absorbed and excreted, their food containing so little. It also

explains how strictly vegetarian people keep up the supply needed for health and vigour by assuming that they still have preserved the power of direct assimilation from the air pervading their bodies.

The organ which probably acts in thus absorbing nitrogen is most likely the living membrane of the inner cavities of the body, the endoderm, and if so, the air filling them would not be ordinary air, but more or less pure oxygen. No direct experiments appear to have been made in this direction, but the assumption appears to be strongly supported by the discovery some years ago that pure oxygen, when injected into the body cavity after severe internal operations, acts as a most effective anti-septic, restoring presumably the original conditions, while germ-laden air admitted by the opening cause congestion and festering of the wounded parts.

The pure oxygen would also act, as it does in the case of smouldering wood, by accelerating the life processes of the pathological germs so much, that no propagation could take place.

This important inquiry cannot be pursued further for want of time and space, but it may be remarked, that it tends to show the reasonableness of many theosophical teachings relating to food, notably that animal food is not necessary for man's health and life, although producing—for a time—greater vigour and strength. On the other hand, it needs must lead to a recognition of the fact of atrophy of the capacity for direct absorption, according to the law of nature that every function or organ is lost which is not used, or to the extent it is not exercised. Men, therefore, who are habituated to obtain the whole of their nitrogen by means of meat diet, would necessarily starve gradually if restricted to vegetable food, as is the case now with most of the western nations and their descendants.

Plants being the exclusive producers of carbon, and animals of nitrogen, it follows of necessity, that neither can exist without the mutual services of the other, and therefore as a corollary, that their appearance in time must have been simultaneous and not consecutive. Each functions, more or less, perfectly in its own line of progress, but as the manifestation of intellect denotes

a higher status of the animal world, the grading of the vegetable as lower is quite justified, yet does not indicate earlier origination or inferior (less perfect) organisation ; the organisation in both is exactly that most conducive for the welfare and progress in development of all, and indicates the divine wisdom of the guiding powers.

The mutual interaction of plants and animals, notably the higher plants and the lower animals, has resulted during past ages in creating a large reserve of food material for plants mixed with and deposited in the originally sterile mineral soil, which enables the plants to obtain abundance of ready-prepared nourishment, with much less labour or risk of failure than when this reserve was small or wholly wanting. The soil capacity thus produced we call *fertility*, and this is the foundation of all human progress, so long as man needs food, clothing and shelter. Without it he must starve, *i.e.*, cease to exist. To exhaust it as rapidly as possible, at the smallest cost and without return appears to be the aim of modern civilisation, in order to satisfy selfish wants and desires.

In the pursuit of "profit," and the gratification of insatiable "wants," man appears to have forgotten to what agencies fertility is due, that what had a beginning must have an end, and blindly destroys those agents wholesale, often needlessly, which alone can "keep the kettle boiling." For as it is true that without plants, worms, insects, birds, etc., in the past the soil could never have become capable of producing corn, fruit or timber, so likewise it is true that in the future it must remain sterile when once exhausted, for lack of the agents that the present generation is so eager to destroy, because they claim the right to food and shelter which they and their predecessors have produced in superabundance for all. The process of exhaustion and destruction—most promiscuous in sub-tropical countries with few and little elevated mountain ranges—has never been so rapid and so universal as in our age of "scientific progress." What must it lead to unless checked soon? The destruction of the organic world, man inclusive, by drought and heat, for there is a third function of plants, which is as far-reaching as the others, but exercised not so much individually as by the aggre-

gate action of large communities, such as woodlands and forests, heaths and moorlands, *viz.*, the modifications of the weather which we call climate. This is effected by the actual absorption of heat, shading and keeping cool the soil, and the dispersion of reflected light, by means of which heat-radiating areas (furnaces) are converted into condensating regions (cooling chambers), permitting rain to fall frequently and in abundance where otherwise none or a little only at irregular intervals could descend. Thus the plants bring about the conditions of moisture and temperature most favourable for the existence and development of themselves and of all other life.

This function is performed in direct proportion to the extent of the plant-covered areas and the density of growth, resulting from the united action of the countless units of green foliage and under the influence of sunlight. It is most pronounced, and therefore most beneficial, during summer, hence the only really effective agents are the perennial trees and shrubs.

Green foliage—no matter of what kind, form or utility to man—denotes coolness, health, fertility, progress, actual and potential; bare ground signifies heat, suffering, sterility and hopeless decadence.

One of the most needed means to help deluded humanity in progressive development (of which we talk so much) is to rekindle veneration, respect and love for animals and plants, our lowly but indispensable aids and servants, by all means possible, and to avoid all detractive utterances or acts, even if we be not quite convinced of their importance.

Although painfully conscious of the imperfect nature of this paper, I hope to have succeeded to some extent in arousing attention, and in proving the necessity for looking more deeply into this matter, before judging as to good and evil.

In conclusion, the following lines may be quoted from *The Voice of the Silence*: "Help nature and work on with her; and nature will regard thee as one of her creators, and make obeisance."

J. G. O. TEPPER.

## CLAIRVOYANCE

## 2.—CLAIRVOYANCE IN SPACE

(CONTINUED FROM P. 415)

WHEN the principles are loosened at the approach of death this paying of intentional astral visits seems very often to become possible for people who have been unable to perform such a feat at any other time. There are even more examples of this class than of the other; I epitomize a good one given by Mr. Andrew Lang on p. 100 of *Dreams and Ghosts*—an example, of which he himself says, “Not many stories have such good evidence in their favour.”

“Mary, the wife of John Goffe of Rochester, being afflicted with a long illness, removed to her father’s house at West Malling, about nine miles from her own.

“The day before her death she grew very impatiently desirous to see her two children, whom she had left at home to the care of a nurse. She was too ill to be moved, and between one and two o’clock in the morning she fell into a trance. One widow Turner, who watched with her that night, says that her eyes were open and fixed, and her jaw fallen. Mrs. Turner put her hand upon her mouth, but could perceive no breath. She thought her to be in a fit, and doubted whether she were dead or alive.

“The next morning the dying woman told her mother that she had been at home with her children, saying ‘I was with them last night when I was asleep.’

“The nurse at Rochester, widow Alexander by name, affirms that a little before two o’clock that morning she saw the likeness of the said Mary Goffe come out of the next chamber (where the elder child lay in a bed by itself), the door being left

open, and stood by her bedside for about a quarter of an hour; the younger child was there lying by her. Her eyes moved and her mouth went, but she said nothing. The nurse, moreover, says that she was perfectly awake; it was then daylight, being one of the longest days in the year. She sat up in bed and looked steadfastly on the apparition. In that time she heard the bridge clock strike two, and a while after said: 'In the name of the Father, Son and Holy Ghost, what art thou?' Thereupon the apparition removed and went away; she slipped on her clothes and followed, but what became on't she cannot tell."

The nurse was apparently more frightened by its disappearance than its presence, for after this she was afraid to stay in the house, and so spent the rest of the time until six o'clock in walking up and down outside. When the neighbours were awake she told her tale to them, and they of course said she had dreamt it all; she naturally enough warmly repudiated that idea, but could obtain no credence until the news of the other side of the story arrived from West Malling, when people had to admit that there might have been something in it.

A noteworthy circumstance in this story is that the mother found it necessary to pass from ordinary sleep into the profounder trance condition before she could consciously visit her children; it can, however, be paralleled here and there among the large number of similar accounts which may be found in the literature of the subject.

The man who fully possesses this type of clairvoyance has many and great advantages at his disposal, even in addition to those already mentioned. Not only can he visit without trouble or expense all the beautiful and famous places of the earth, but if he happens to be a scholar, think what it must mean to him that he has access to all the libraries of the world! What must it be to the scientifically-minded man to see taking place before his eyes so many of the processes of the secret chemistry of nature—to the philosopher to have revealed to him so much more than ever before of the working of the great mysteries of life and death? To him those who are gone from this plane are dead no longer, but living, and within reach for a long time to come; for him many of the conceptions of religion are no longer

matters of faith, but of knowledge. Above all, he can join the army of invisible helpers, and really be of use on a large scale. Undoubtedly clairvoyance, even when confined to the astral plane, is a great boon to the student.

Certainly it has its dangers also, especially for the untrained; danger from evil entities of various kinds, which may terrify or injure those who allow themselves to lose the courage to face them boldly; danger of deception of all sorts, of misconceiving and misinterpreting what is seen; greatest of all, the danger of becoming conceited about the thing and of thinking it impossible to make a mistake. But a little common-sense and a little experience will readily guard a man against these.

5. By travelling in the *mâyâvirûpa*. This is simply a higher and, as it were, glorified form of the last type. The vehicle employed is no longer the astral body, but a substitute manufactured for the occasion from the substance of the seer's mind-body—a vehicle, therefore, belonging to the mental plane, and having within it all the potentialities of the wonderful devachanic sense which is the synthesis of all senses, so transcendent in its action yet so impossible to describe. A man functioning in this leaves his astral body behind him along with the physical, and if he wishes to show himself upon the astral plane for any reason, he does not send for his own astral vehicle, but just by a single action of his will materializes one for his temporary need.

The enormous advantages given by the attainment of this power are the capacity of entering upon all the glory and the beauty of the higher land of bliss, and the possession, even when working on the astral plane, of the far more comprehensive sense which opens up such marvellous vistas of knowledge, and practically renders error all but impossible. This higher flight, however, is within the reach of the trained man only, since to form this *mâyâvirûpa* for the first time needs the assistance of a qualified Master.

Before leaving the subject of full and intentional clairvoyance it may be well to devote a few words to answering one or two questions as to its limitations, which constantly occur to students. Is it possible, we are often asked, for the seer to find

any person with whom he wishes to communicate, anywhere in the world, whether he be living or dead ?

To this the reply must be a conditional affirmative. Yes, it is possible to find any person if the experimenter can, in some way or other, put himself *en rapport* with that person. It would be hopeless to plunge vaguely into space to find a total stranger among all the millions around us without any kind of clue ; but, on the other hand, a very slight clue would usually be sufficient.

If the clairvoyant knows anything of the man whom he seeks, he will have no difficulty in finding him, for every man has what may be called a kind of musical chord of his own—a chord which is the expression of him as a whole, produced perhaps by a sort of average of the rates of vibration of all his different vehicles on their respective planes. If the operator knows how to discern that chord and to strike it, it will by sympathetic vibration attract the attention of the man instantly wherever he may be, and will evoke an immediate response from him.

Whether the man were living or recently dead would make no difference at all, and clairvoyance of the fifth class could at once find him even among the countless millions in the devachanic state, though in that case the man himself would be unconscious that he was under observation. Naturally a seer whose consciousness did not range higher than the astral plane—who employed therefore one of the earlier methods of seeing—would not be able to find a person upon the devachanic plane at all ; yet even he would at least be able to tell that the man sought for *was* upon that plane, from the mere fact that the striking of the chord as far up as the astral level produced no response.

If the man sought were a stranger to the seeker, the latter would need something connected with him to act as a clue—a photograph, a letter written by him, an article which had belonged to him, and was impregnated with his personal magnetism ; any of these would do in the hands of a practised seer.

Again I say, it must not therefore be supposed that pupils who have been taught how to use this art are at liberty to set up a kind of astral intelligence office through which communication can be had with missing or dead relatives. A message given from

this side to such a one might or might not be handed on, according to circumstances, but no reply might be brought, lest the transaction should partake of the nature of a phenomenon—something which could be proved on the physical plane to have been an act of magic.

Another question often raised is as to whether, in the action of psychic vision, there is any limitation as to distance. The reply would seem to be that there should be no limit but that of the respective planes. It must be remembered that the astral and devachanic planes of our earth are as definitely its own as its atmosphere, though they extend considerably further from it even in our three-dimensional space than does the physical air. Consequently the passage to, or the detailed sight of, other planets would not be possible for any system of clairvoyance connected with these planes. It *is* quite possible and easy as regards our own chain of worlds for the man who can raise his consciousness to the buddhic plane, but that is outside our present subject.

Still, a good deal of additional information about other planets can be obtained by the use of such clairvoyant faculties as we have been describing. It is possible to make sight enormously clearer by passing outside of the constant disturbances of the earth's atmosphere, and it is also not difficult to learn how to put on an exceedingly high magnifying power, so that even by ordinary clairvoyance a good deal of very interesting astronomical knowledge may be gained. But as far as this earth and its immediate surroundings are concerned, there is practically no limitation.

ii. *Semi-intentional clairvoyance.* Under this rather curious title I am grouping together the cases of all those people who definitely set themselves to see something, but have no idea what the something will be, and no control over the sight after the visions have begun—psychic Micawbers, who put themselves into a receptive condition, and then simply wait for something to turn up. Many trance-mediums would come under this heading; they either in some way hypnotize themselves or are hypnotized by some "spirit-guide," and then they describe the scenes or persons who happen to float before their vision.

Sometimes, however, when in this condition they see what is taking place at a distance, and so they come to have a place among our "clairvoyants in space."

But the largest and most widely-spread band of these semi-intentional clairvoyants are the various kinds of crystal-gazers—those who, as Mr. Andrew Lang puts it, "stare into a crystal ball, a cup, a mirror, a blob of ink (Egypt and India), a drop of blood (among the Maories of New Zealand), a bowl of water (Red Indian), a pond (Roman and African), water in a glass bowl (in Fez), or almost any polished surface." (*Dreams and Ghosts*, p. 57).

Two pages later Mr. Lang gives us a very good example of the kind of vision most frequently seen in this way. "I had given a glass ball," he says, "to a young lady, Miss Baillie, who had scarcely any success with it. She lent it to Miss Leslie, who saw a large, square, old-fashioned red sofa covered with muslin, which she found in the next country-house she visited. Miss Baillie's brother, a young athlete, laughed at these experiments, took the ball into the study, and came back looking 'gey gash.' He admitted that he had seen a vision—somebody he knew, under a lamp. He would discover during the week whether he saw right or not. This was at 5.30 on a Sunday afternoon.

"On Tuesday, Mr. Baillie was at a dance in a town some forty miles from his home, and met a Miss Preston. 'On Sunday,' he said, 'about half past five you were sitting under a standard lamp in a dress I never saw you wear, a blue blouse with lace over the shoulders, pouring out tea for a man in blue serge, whose back was towards me, so that I only saw the tip of his moustache.'

"'Why, the blinds must have been up,' said Miss Preston.

"'I was at Dulby,' said Mr. Baillie, and he undeniably was."

This is quite a typical case of crystal-gazing—the picture correct in every detail, you see, and yet absolutely unimportant and bearing no apparent signification of any sort to either party, except that it served to prove to Mr. Baillie that there was something in crystal-gazing. Perhaps more frequently the

visions tend to be of a romantic character—men in foreign dress, or beautiful though generally unknown landscapes.

Now what is the rationale of this kind of clairvoyance? As I have indicated above, it belongs usually to the “astral-current” type, and the crystal or other object simply acts as a focus for the will-power of the gazer, and a convenient starting-point for his astral tube. There are some who can influence what they will see by their will—that is to say they have the power of pointing their telescope as they wish; but the great majority just form a fortuitous tube and see whatever happens to present itself at the end of it.

Sometimes it may be a scene comparatively near at hand, as in the case just quoted; at other times it will be a far-away Oriental landscape; at others yet it may be a reflection of some fragment of an âkâshic record, and then the picture will contain figures in some antique dress, and the phenomenon belongs to our third large division of “clairvoyance in time.” It is said that visions of the future also are sometimes seen in crystals—a further development to which we must refer later.

I have seen a clairvoyant use instead of the ordinary shining surface a dead black one, produced by a handful of powdered charcoal in a saucer. Indeed it does not seem to matter much what is used as a focus, except that pure crystal has an undoubted advantage over other substances in that its peculiar arrangement of elemental essence renders it specially stimulating to the psychic faculties.

It seems probable, however, that in cases where a tiny brilliant object is employed—such as a point of light, or the drop of blood used by the Maories—the instance is in reality merely one of self-hypnotization. The experiment is very frequently preceded or accompanied by magical ceremonies and invocations, so that it is quite likely that such sight as is gained may sometimes be really that of some foreign entity, and so the phenomenon may in fact be merely a case of temporary possession, and not of clairvoyance at all.

iii. *Unintentional Clairvoyance.* Under this heading we may group together all those cases in which visions of some event which is taking place at a distance are seen quite unexpectedly

and without any kind of preparation. There are people who are subject to such visions, while there are many others to whom such a thing will happen only once in a lifetime. The visions are of all kinds and of all degrees of completeness, and apparently may be produced by various causes. Sometimes the reason of the vision is obvious, and the subject-matter of the gravest importance; at other times no reason at all is discoverable, and the events shown seem of the most trivial nature. Sometimes these glimpses of the super-physical faculty come as waking visions, and sometimes they manifest during sleep as vivid or oft-repeated dreams. In this latter case the sight employed is perhaps usually of the kind assigned to our fourth subdivision of clairvoyance in space, for the sleeping man often travels in his astral body to some spot with which his affections or interests are closely connected, and simply watches what takes place there; in the former it seems probable that the second type of clairvoyance, by means of the astral current, is called into requisition. But in this case the current or tube is formed quite unconsciously, and is often the automatic result of a strong thought or emotion projected from one end or the other—either from the seer or the person who is seen.

The simplest plan will be to give a few instances of the different kinds, and to intersperse among them such further explanations as may seem necessary. Mr. Stead has collected a large and varied assortment of recent and well-authenticated cases in his *Real Ghost Stories*, and I will select some of my examples from them, occasionally condensing slightly to save space.

There are cases in which it is at once obvious to any Theosophical student that the exceptional instance of clairvoyance was specially brought about by one of the band whom we have called "invisible helpers," in order that aid might be rendered to some one in sore need. To this class, undoubtedly, belongs the story told by Captain Yonnt, of the Napa valley in California, to Dr. Bushnell, who repeats it in his *Nature and the Supernatural* (p. 14).

"About six or seven years previous, in a mid-winter's night, he had a dream in which he saw what appeared to be a company of emigrants arrested by the snows of the mountains, and perish-

ing rapidly by cold and hunger. He noted the very cast of the scenery, marked by a huge, perpendicular front of white rock cliff; he saw the men cutting off what appeared to be tree-tops rising out of deep gulfs of snow; he distinguished the very features of the persons and the look of their particular distress.

“He awoke profoundly impressed by the distinctness and apparent reality of the dream. He at length fell asleep, and dreamed exactly the same dream over again. In the morning he could not expel it from his mind. Falling in shortly after with an old hunter comrade, he told his story, and was only the more deeply impressed by his recognizing without hesitation the scenery of the dream. This comrade came over the Sierra by the Carson Valley Pass, and declared that a spot in the Pass exactly answered his description.

“By this the unsophistical patriarch was decided. He immediately collected a company of men, with mules and blankets and all necessary provisions. The neighbours were laughing meantime at his credulity. ‘No matter,’ he said, ‘I am able to do this, and I will, for I verily believe that the fact is according to my dream.’ The men were sent into the mountains one hundred and fifty miles distant, direct to the Carson Valley Pass. And there they found the company exactly in the condition of the dream, and brought in the remnant alive.”

Since it is not stated that Captain Yonnt was in the habit of seeing visions, it seems clear that some helper, observing the forlorn condition of the emigrant party, took the nearest impressible and otherwise suitable person (who happened to be the Captain) to the spot in the astral body, and aroused him sufficiently to fix the scene firmly in his memory. The helper may possibly have arranged an “astral current” for the Captain instead, but the former suggestion is more probable. At any rate the motive, and broadly the method, of the work are obvious enough in this case.

Sometimes the “astral current” may be set going by a strong emotional thought at the other end of the line, and this may happen even though the thinker has no such intention in his mind. In the rather striking story which I am about to quote, it is evident that the link was formed by the doctor’s frequent thought

about Mrs. Broughton, yet he had clearly no especial wish that she should see what he was doing at the time. That it was the "astral-current" type of clairvoyance that was employed is shown by the fixity of her point of view—which, be it observed, is not the doctor's point of view sympathetically transferred (as it might have been), since she sees his back without recognizing him. The story is to be found in the *Proceedings of the Psychical Research Society* (vol. ii., p. 160).

"Mrs. Broughton awoke one night in 1844 and roused her husband, telling him that something dreadful had happened in France. He begged her to go to sleep again, and not trouble him. She assured him that she was not asleep when she saw what she insisted on telling him—what she saw in fact.

"First a carriage accident—which she did not actually see, but what she saw was the result—a broken carriage, a crowd collected, a figure gently raised and carried into the nearest house, then a figure lying on a bed, which she then recognized as the duke of Orleans. Gradually friends collecting round the bed—among them several members of the French royal family—the queen, then the king, all silently, tearfully watching the evidently dying duke. One man (she could see his back, but did not know who he was) was a doctor. He stood bending over the duke, feeling his pulse, with his watch in the other hand. And then all passed away, and she saw no more.

"As soon as it was daylight she wrote down in her journal all that she had seen. It was before the days of electric telegraph, and two or more days passed before the *Times* announced 'The Death of the Duke of Orleans.' Visiting Paris a short time afterwards she saw and recognized the place of the accident and received the explanation of her impression. The doctor who attended the dying duke was an old friend of hers, and as he watched by the bed his mind had been constantly occupied with her and her family."

A commoner instance is that in which strong affection sets up the necessary current; probably a fairly steady stream of mutual thought is constantly flowing between the two parties in the case, and some sudden need or dire extremity on the part of one of them endues this stream temporarily with the polarizing

power which is needful to create the astral telescope. An illustrative example is quoted from the same *Proceedings* (vol. i., p. 30).

“On September 9th, 1848, at the siege of Mooltan, Major-General R——, C.B., then adjutant of his regiment, was most severely and dangerously wounded; and, supposing himself to be dying, asked one of the officers with him to take the ring off his finger and send it to his wife, who at the time was fully one hundred and fifty miles distant at Ferozepore.

“‘On the night of September 9th, 1848,’ writes his wife, ‘I was lying on my bed, between sleeping and waking, when I distinctly saw my husband being carried off the field seriously wounded, and heard his voice saying, “Take this ring off my finger and send it to my wife.” All the next day I could not get the sight or the voice out of my mind.

“‘In due time I heard of General R—— having been severely wounded in the assault of Mooltan. He survived, however, and is still living. It was not for some time after the siege that I heard from General L——, the officer who helped to carry my husband off the field, that the request as to the ring was actually made by him, just as I heard it at Ferozepore at that very time.’”

Then there is the very large class of casual clairvoyant visions which have no traceable cause—which are apparently quite meaningless, and have no recognizable relation to any events known to the seer. To this class belong many of the landscapes seen by some people just before they fall asleep. I quote a capital and very realistic account of an experience of this sort from Mr. W. T. Stead’s *Real Ghost Stories* (p. 65).

“I got into bed, but was not able to go to sleep. I shut my eyes and waited for sleep to come; instead of sleep, however, there came to me a succession of curiously vivid clairvoyant pictures. There was no light in the room, and it was perfectly dark; I had my eyes shut also. But notwithstanding the darkness I suddenly was conscious of looking at a scene of singular beauty. It was as if I saw a living miniature about the size of a magic-lantern slide. At this moment I can recall the scene as if I saw it again. It was a seaside piece. The moon was shining upon the water, which rippled slowly on to the beach. Right before me a long mole ran out into the water.

“On either side of the mole irregular rocks stood up above the sea-level. On the shore stood several houses, square and rude, which resembled nothing that I had ever seen in house architecture. No one was stirring, but the moon was there, and the sea, and the gleam of the moonlight on the rippling waters, just as if I had been looking on the actual scene.

“It was so beautiful that I remember thinking that if it continued I should be so interested in looking at it that I should never go to sleep. I was wide awake, and at the same time that I saw the scene I distinctly heard the dripping of the rain outside the window. Then suddenly, without any apparent object or reason, the scene changed.

“The moonlit sea vanished, and in its place I was looking right into the interior of a reading-room. It seemed as if it had been used as a schoolroom in the daytime, and was employed as a reading-room in the evening. I remember seeing one reader who had a curious resemblance to Tim Harrington, although it was not he, hold up a magazine or book in his hand and laugh. It was not a picture—it was there.

“The scene was just as if you were looking through an opera-glass; you saw the play of the muscles, the gleaming of the eye, every movement of the unknown persons in the unnamed place into which you were gazing. I saw all that without opening my eyes, nor did my eyes have anything to do with it. You see such things as these as it were with another sense which is more inside your head than in your eyes.

“This was a very poor and paltry experience, but it enabled me to understand better how it is that clairvoyants see than any amount of disquisition.

“The pictures were *à propos* of nothing; they had been suggested by nothing I had been reading or talking of; they simply came as if I had been able to look through a glass at what was occurring somewhere else in the world. I had my peep and then it passed, nor have I had a recurrence of a similar experience.”

Mr. Stead regards that as a “poor and paltry experience,” and it may perhaps be so when compared with the greater possibilities, yet I know many students who would be very thankful to have even so much of direct personal experience to tell.

Small though it may be in itself, it at once gives the seer a clue to the whole thing, and clairvoyance would be a living actuality to a man who had seen even that much, in a way that it could never have been without that little touch with the unseen world.

These pictures were much too clear to have been mere reflections of the thought of others, and besides, the description unmistakably shows that they were views seen through an astral telescope ; so either Mr. Stead must quite unconsciously have set a current going for himself, or (which is much more probable) some kindly astral entity set it in motion for him, and gave him, to while away a tedious delay, any pictures that happened to come handy at the end of the tube.

C. W. LEADBEATER.

(TO BE CONTINUED)

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#### HEAVEN UPON EARTH

It is heaven upon earth to have man's mind move in charity, rest in Providence, and turn upon the poles of truth.—BACON.

## THE FIRST PRINCIPLES OF THEOSOPHY

IT has often been asserted that Theosophy is deductive in its methods, that it starts from certain first principles of a purely metaphysical nature, and works downward to phenomena, being opposed in this respect to orthodox physical science, which begins with phenomena and endeavours to formulate its principles or theories from a large number of well-ascertained facts. Now this, no doubt, is largely true, and may have the effect upon some minds of repelling them from the study of Theosophy. To such minds the only sure ground for advance is that which they can touch and experiment on with their physical faculties, the only generalisations which they will accept are those which are based on the knowledge which comes to them through their sense perceptions.

Theosophy thus, not merely in the first principles which are at the root of its doctrines, but in the attitude of mind which it demands from those who would really profit by its teachings, requires the recognition of certain factors which cannot be demonstrated by mere physical science, or even with mathematical certainty by philosophy or metaphysics.

How far then are we justified in accepting these principles? How far are we justified in believing in them to such an extent that they shall guide the whole course of our life and actions? How far are we justified as rational beings in departing from the solid ground of well-ascertained facts, and committing ourselves to the guidance of principles which we may believe, but which we cannot actually prove?

Now it has always appeared to me that Theosophy differs essentially and radically in its claims in this respect from the somewhat similar claims made on our faith by various religious beliefs. If we assert our belief in certain teachings of Theosophy, it is not because they demand our adherence on account of their

authority, but because they pre-eminently appeal to our reason; they explain to us the whole range of external phenomena and of human experience in a manner which neither physical science nor any one religion by itself has been able to do.

It is too commonly supposed that the acceptance of theosophical teachings is merely equivalent to giving in one's adherence to some form of religious sectarianism. I am not at all sure that at this time in the history of modern theosophy any of us are much concerned to combat the idea that theosophists are merely a sect; but I do think that we should endeavour to keep more prominently in view the great underlying principles of Theosophy, and that we have accumulated a pretty heavy load of undesirable karma in the way of misconceptions and misrepresentations, inasmuch as we have continually confused and obscured these principles by details as to rounds and races, psychic phenomena, and the seven principles of man; all of which are eminently useful to us as students but which do not appeal to the average man as being pre-eminently *true*. It is not everyone who can dig out of the present mass of theosophical literature the real basic fundamental principles, or discriminate between those principles and certain teachings which are undergoing modification in the form in which they are presented, and which are more or less of a tentative nature.

Now when we say that Theosophy starts with certain definite first principles of a purely metaphysical nature, it must not be supposed, therefore, that the basis on which it is founded is of the vague and shadowy substance commonly associated with the term metaphysic; or that it ignores in any way the proper use and place of the inductive method of science. Theosophy is pre-eminently a science. It is the science of life, inasmuch as it takes life as the basis of all phenomena. But it is more even than the science of life as phenomena, it is the science of living. It deals with the moral and spiritual side of our nature, as well as the physical. It deals with man in all his relations, and all his history; it is the sum total of human knowledge and experience.

It is not my purpose here to inquire how or where the principles of Theosophy came to be first stated. It is sufficient

to say that they can be traced back to the remotest antiquity, and that we find them accepted in some form or another by the best and noblest of the race in all ages. But it is clearly an enormous advantage to have before us some far-reaching generalisation by means of which we can compare and co-ordinate the apparently isolated phenomena of our life, which otherwise might appear to have no relation to each other. The work of many a scientist would have been shortened and enriched, could he have had before him at the commencement some great generalisation which he has arrived at only after a life-time of toil and experiment.

When we speak, therefore, of our *belief* in the teachings of Theosophy, we do not mean either that we accept them as authoritative and final statements, or that we regard them as matters which are beyond the reach of actual demonstration. They present to us certain wide, far-reaching generalisations, in the light of which we may study the riddle of our lives. They hold out to us, furthermore, the possibility of a definite scientific knowledge of our own nature, and we are no longer distracted by the various and conflicting claims of a science which stops short where we wish to begin, or a religion whose principles have no relation whatever to natural law.

In answering the question, therefore, how far are we justified in accepting the teachings of Theosophy as matters of belief where we cannot as yet actually prove, I would put the matter on the plain, common-sense basis, that we ought not to have the slightest hesitation in working out our lives under the guidance of that which appears to us to be the highest form of truth. It is the recognition of this principle which makes Theosophy non-proselytising. We have to recognise the fact that many minds are not yet prepared for the far-reaching principles which Theosophy discloses. The formless levels of truth are still beyond them. They can only recognise truth when clothed in some familiar form. They have not yet learnt to recognise the one truth which underlies all forms. And so Theosophy—recognising the value of form—recognises the value of each and every religion, and does not place one in antagonism to another, or itself in antagonism to any.

Shall we then be afraid to go boldly forward on the lines which Theosophy indicates, when once we have had a glimpse of the profound truths which it discloses? Shall we be afraid to acknowledge that we *believe* with sufficient force to mould our life and conduct in accordance with its teachings? Is it necessary in this age of scepticism to put in a plea for a rational exercise of the faculty of *faith*? If we have discerned anything more in nature than a fortuitous clash of atoms, or in our own lives a diviner purpose than the chemical assimilation of our food, shall we be afraid to listen to the still small voice, to follow the promptings of our higher nature, because in doing so we may appear at first to be launching out into an unknown sea of mere conjecture?

Let it be understood then that Theosophy, while demanding the full and legitimate exercise of the faculty of faith, without which assuredly no man can accomplish any one thing, demands also the fullest use of our reason and experience. But with Theosophy as a guide we need no longer experiment at haphazard. The facts that we encounter are no longer isolated and inexplicable. We can test and synthesise them in the light of certain principles already clearly formulated; and to the earnest seeker after truth, no better or more promising method is open by which he may arrive at a definite knowledge of those deeper forces which lie behind the veil of matter, and those spiritual laws of which so-called "natural law" is only a partial expression.

For when once we have satisfied our reason that Theosophy does rest on a bed rock of truth which no fluctuations of current opinions can change and no discovery of new facts can shake, there is a further step open to us, by which we may change our faith into knowledge; nor are we without the evidence of more advanced students that this knowledge lies immediately in front of us, and that they who seek it shall assuredly find.

W. KINGSLAND.

## THE SECRET SERMON ON THE MOUNTAIN

HERMES THE THRICE-GREATEST TO HIS SON TAT ON THE MOUNTAIN: A SECRET SERMON ON REBIRTH AND CONCERNING THE PROMISE OF SILENCE

I. TAT. In thy discourse "On Generation,"\* father, thou spak'st in riddles most unclear, conversing on divinity; and when thou saidst no man could e'er be saved before rebirth, thy meaning thou didst hide. Further, when I became thy "suppliant," upon "the passing o'er the mount,"† after thou hadst conversed with me, and when I longed to learn the lesson on rebirth‡ (for this beyond all other things was just the thing I knew not), thou saidst, that thou wouldst give it me—"when thou shalt have become a stranger to the world." Wherefore I got me ready and made the thought in me a stranger to the world-illusion. And now do thou fill up the things that fall short§ in me with what thou saidst would give me the tradition|| of rebirth, setting it forth in speech or in the secret way.

I know not, O Thrice-greatest one, from out what matter and what womb Man comes to birth, or of what seed.

\* *ἐν τοῖς γενικοῖς*. This seems to refer to a lost book, or collection of discourses, on generation (*γένεσις*) or birth; it seems to be the natural antithesis to the following term re-generation (*παλιγγενεσία*) or rebirth. All previous translators seem to have missed this point, for Everard gives, "in the general speeches"; Parthey, "in communibus"; Ménard, "dans les discours généraux"; Chambers, "in the Generalities." Reference to *The Key*, §§ 1 and 7, further shows that the term refers to a series of discourses on *genesis*.

† *ἐπὶ τῆς τοῦ ὄρους μεταβάσεως*.

‡ *τὸν τῆς παλιγγενεσίας λόγον*.

§ *τὰ ὑστερήματα ἀναπλήρωσον*.

|| *παραδιδόναι*, the word used for the giving of this lesson or inner instruction is the technical term for the "handing on" of a doctrine or being initiated into it.

2. HERMES. Wisdom conceived by mind\* in silence [such is the matter and the womb from out which man is born], and the true Good the seed.

TAT. What is the sower, father? For I am altogether at a loss.

HERMES. It is the Will of God, my child.

TAT. And of what kind is he that is begotten, father? For I have no share of that essence in me, which doth transcend the senses.† The one that is begot will be another God, God's son?

HERMES. All in all, out of all powers composed.

TAT. Thou tellest me a riddle, father, and dost not speak as father unto son.

HERMES. This race, my child, is never taught; but when He willeth it, its memory is restored by God.

3. TAT. Thou sayest things impossible, O father, things that are forced. Hence answers would I have direct unto these things. Am I a son strange to my father's race? Keep it not, father, back from me. I am a true-born son; explain to me the manner of re-birth.

HERMES. What may I say, my child? I can but tell thee *this*. I see within myself a vision of true being‡ brought to birth out of God's mercy, and I have passed from out myself into a body that can never die. No more am I the man I was before; but I am born in Mind. This matter is not *taught* e'en to this [inner] made-up§ element by means of which it|| can be *seen*, and to which owing my first compounded form¶ no longer is a care; not that I am cut off from it,\*\* I still possess the sense of touch and measure. But for the moment I'm withdrawn†† from them. Dost

\* σοφία νοερά.

† τῆς ἐν ἐμοὶ οὐσίας τῆς νοητῆς.

‡ ἁπλαῦστον, that is to say, not made up, non-fictitious, not compounded; that is, simple -- the opposite of compounded

§ πλαστόν.

|| Σί., the vision.

¶ Σί., the physical body.

\*\* Σί., the physical body.

†† ἀλλότριος, lit., have become a stranger to them.

see me with thy eyes, O child? Nay, e'en when thou dost regard me with fullest strain of body and of sight, not with those eyes am *I* now, child, to be beheld.

4. TAT. Into fierce frenzy and mind-fury hast thou plunged me, father. No longer do I see myself.

HERMES. I would, my child, that thou would'st e'en pass through thyself, like them who dream in sleep yet sleepless.

TAT. Tell me this too. Who is the author\* of re-birth?

HERMES. The Son of God, the One Man, by God's will.

5. TAT. Now hast thou reft me, father, e'en of speech, after I have been robbed of any sense I had before. For still thy stature, father, do I see the same, with its familiar marks.

HERMES. Even in this thou art deluded; † the form of mortals changeth with each day. It's turned by time to growth and waning, as being a delusion. ‡

6. TAT. What then is true, Thrice-greatest one?

HERMES. That which is never troubled, child, which cannot be defined; That which no colour hath, nor any figure, the That which is not turned, which hath no garment, which giveth light; That which is comprehensible unto Itself [alone], which doth not suffer change; the Good, That which no body can contain.

TAT. In very truth I lose my reason, father. Just when I thought to be made wise by thee, I find the senses of this mind of mine blocked up.

HERMES. Thus is it, child: That which is upward borne like fire, yet is borne down like earth, That which is moist like water, yet blows like air, how shalt thou *This* perceive with sense—the That which is not solid nor yet moist, which naught can bind or loose; of which in power and energy alone can man have any notion, and even then it wants a man who can § perceive the way of birth in God? ||

\* γενεσιουργός.

† ψεύδη.

‡ ὡς ψεῦδος.

§ Retaining the ancient reading δεόμενον δὲ τοῦ δυναμένου.

|| τὴν ἐν θεῷ γένεσιν.

7. TAT. I am incapable of this, O father, then ?

HERMES. Nay, God forbid, my child. Withdraw into thy self, and it will come ; *will*, and it comes to pass ; throw out of work the body's senses, and thy divinity shall come to birth ; purge from thyself the brutish things of matter, thy tormentors.

TAT. I have tormentors then in me, O father ?

HERMES. Aye, no few, my child ; nay, fearful ones and manifold.

TAT. I do not know them, father.

HERMES. Torment the first is this not knowing, child ; the second one is grief ; the third, intemperance ; the fourth, concupiscence ; the fifth, unrighteousness ; the sixth is avarice ; the seventh, error ;\* the eighth is envy ; the ninth, craft ;† the tenth is anger ; eleventh, rashness ; the twelfth is malice. These are in number twelve ; but under them are many more, my child, and through the  
 8. prison of the body they force the man that's placed within‡ to suffer in his senses. But they depart (although not all at once) from him who hath been taken pity on by God ; and this it is which constitutes the mode and reason of rebirth. And now, my child, be still and solemn silence keep ; thus shall the mercy that flows on us from God not cease. Henceforth rejoice, O child, for by the powers of God thou art being purified for the articulation of thy reason. Knowledge of God§ hath come to us, and when this comes, my child, not-knowing is cast out. Knowledge of joy hath come to us, and on its coming, child, sorrow will flee away to  
 9. them who give it room. The power that follows joy do I invoke ; 'tis self-control. O power most sweet ! Let us most gladly bid it welcome, child ! How with its coming doth it chase intemperance away ! Now fourth, on continence I call, the power against desire. The next,|| my child,

\* ἀπάτη.

† δόλος.

‡ ἐνδιάθετον.

§ γνώσις τοῦ θεοῦ, lit., gnosis of God.

|| Namely, the fifth.

- is righteousness' firm seat. See how she hath chased out unrighteousness without a home.\* We are made righteous, child, by the departure of unrighteousness. Power sixth I call, which coming unto us driveth out avarice—sharing [our goods] with all.† And now that avarice is gone, I further call on truth. And error flees, and truth is with us. See how the measure of the Good is full, my child, upon truth's coming. For envy hath gone from us; and after truth doth come the Good with Life and Light. And now no more doth any torment of the darkness
10. venture nigh, but vanquished [all] have fled with whirring wings. Thou knowest [now], my child, the manner of rebirth. And when the "ten" is there,‡ my child, the birth in spirit§ is complete. This birth drives out the "twelve," and we are made by it spectators of the truth.|| Who then doth by God's mercy gain this birth divine, abandoneth the body's senses, in the full knowledge that he doth consist of things divine, and thus is filled with bliss.
11. TAT. O father, by God's aid, I've conquered all my doubts; no longer with the sight my eyes afford I look on things, but with the energy the Mind doth give me through the powers.¶ In heaven am I, in earth, in water, air; I am in animals, in plants; I'm in the womb, before the womb, after the womb—I'm everywhere! But further tell me this: How are the torments of the darkness, when they are twelve in number, driven out by powers [that number] ten? What is the way of it, Thrice-greatest one?
12. HERMES. This tent through which we have just passed,\*\*

\* *χωρὶς κτίσεως*. I cannot understand the usual translation of this passage. Everard gives "without labour"; Parthey, "nulla contentione"; Ménard, "sans combat"; Chambers, "without contention." It seems to me that in *χωρὶς κτίσεως* we have the exact antithesis of *ἔδρασμα*. Righteousness has here its firm seat or abode, and unrighteousness is thus naturally without a home.

† *κοινωνίαν*.

‡ That is, when the decad reaches its completion

§ *νοερὰ γένεσις*, lit., intellectual birth.

|| *ἐθεωρήθημεν*, become contemplators of realities

¶ *τῇ διὰ δυνάμεων νοητικῇ ἐνεργείᾳ*.

\*\* Tent or tabernacle of the human soul, enlivened by the ten powers.

my child, is made from the life-giving circle, whereas that other\* is compounded out of the types-of-life,† in number twelve, in nature one, in look all-formed. For man's delusion there exist divisions in them, child, while in the fact they're *one*. Not only can we never part rashness from wrath; they cannot even be distinguished. According to right reason, then, they‡ naturally withdraw in as much as they are chased out by no less than *ten* powers, that is, the "ten." Now, child, the "ten" is that in which souls§ have their birth. While Life and Light are unified there, where the "one" hath being from the Spirit. According then to reason the "one" contains the "ten," the "ten" the "one."

13. TAT. Father, I see the all, I see myself in Mind.

HERMES. This is, my child, rebirth—no more to look on things from body's view-point (a thing three ways alone|| in space extended), [but] as this sermon on rebirth describes, on which I have commented;—that we may not be slanderers¶ of the All unto the multitude to whom indeed God's self doth will we should not.

14. TAT. Tell me, O father: This body which is made up of the powers,\*\* is it at any time dissolved?

HERMES. Hush, [child]! Speak not of things impossible, else wilt thou sin and thy mind's eye will suffer the result of thy impiety. The natural body which our sense perceives is far removed from this *essential* birth. The first must be dissolved, the last can never be; the first must die, the last death cannot touch. Dost thou not know that thou wast born a god, son of the One, even as I was born?

\* That is, the animal soul.

† *ἐκ τῶν ζωδίων*, generally rendered the "signs of the zodiac"; but here the expression is evidently an antithesis to *ἐκ τοῦ ζωηφόρου κύκλου* and appears to be used in its mystic or inner meaning, whereas the "signs of the zodiac" belonged to the circle of popular ideas.

‡ That is, the "twelve."

§ That is, human souls.

|| Presumably as opposed to the perfect ten modes

¶ *διάβολοι*, compare § 22.

\*\* Sci., the spiritual body, or human soul.

15. TAT. I would, O father, hear the hymn of praise, which thou didst say I should hear from the powers when I came to the "eight."

HERMES. E'en as "The Shepherd" in his oracles declared about the "eight," my child; well dost thou haste to strike thy tent,\* for thou hast been made pure. The Shepherd—Mind of mastership—hath not passed on to me more than hath been writ down, for full well did he know that I should of myself be able to learn all, and hear what I should wish, and see the whole. He left to me the making of fair things; and therefore do the powers within me, e'en as they are in all, break into song.

16. TAT. Father, I wish to hear; I long to know these things.

HERMES. Be still, my child; hear now the praise that keeps [the soul] in tune, regeneration's hymn—a hymn I would not have thought fit so readily to tell, had'st thou not reached the end of all [the course].† Wherefore this is not taught, but is kept hid in silence. Thus then, my child, stand in a place uncovered to the sky, facing the "southern wind,"‡ about the sinking of the setting sun, and make thy worship; so in like manner too when he doth rise, with face to the "east wind." Now, child, be still!

#### THE SECRET HYMNODY

17. Let the whole nature of the world await to hear my hymn! Open thine ears, O earth; let every water-gate§ be opened for me; stir not, ye trees! I am about to hymn creation's Lord, the All, the One. Ye heavens open, and ye winds stay still; and let God's deathless sphere receive my word!

\* *λύσαι τὸ σκῆνος*, compare the Pythian Oracle concerning Plotinus to which I have already referred: "But now since thou hast struck thy tent and left the tomb of thy angelic soul" (*νῦν δ' ὅτε δὴ σκῆνος μὲν ἐλύσαο, σῆμα δ' ἐλειψας | ψυχῆς δαιμονίης . . .*). Porphyry, *Plotini Vita*, xxii.; ed. Creuzer, Oxford, 1835.

† *Sci.*, of a certain grade of instruction.

‡ Also used of the south-west quarter. The "south wind" is thought to have extended from SSE. to W.

§ Lit., bolt, bar or gate of rain

- For I will sing the praise of Him who did all things create, who fixed the earth and hung up heaven, and gave command that ocean should afford sweet water [to the globe], to both those parts that are inhabited and those that are not, for the support and use of every man; who made the fire to shine for gods and men for every act. Let us together all give praise to Him, sublime above the heavens, all nature's Lord. 'Tis He who is the eye of the [great] Mind; may
18. He accept the praise of these my powers! Ye powers that are within me, hymn the One and All; sing with my will, powers all that are within me! O blessed Gnosis, by thee illumined, hymning through thee the Light that mind alone can see,\* I joy in joy of Mind. Sing with me praises all ye powers! Sing praise, my self-control; sing thou through me, my righteousness, the praises of the righteous; sing thou, my sharing all, the praises of the all; through me sing, truth, Truth's praises; sing thou, O good, the Good! O Life and Light, from us to you our praises flow! Father, I give thee thanks, to Thee Thou energy of all the powers; I give Thee thanks, O God, Thou power of all the energies! Thy Reason sings through me Thy praises; take back
19. through me the All into Thy Reason—my reason's sacrifice! Thus cry the powers in me. They sing Thy praise, Thou All; they do Thy Will. *From* Thee Thy Will; *to* Thee the All. Receive from all the reason's sacrifice. The All that is in us, O Life, preserve; O Light illumine it, O Spirit,† God. It is Thy Mind that plays the shepherd‡ to Thy Word,§ O Thou Creator, who dost bestow thy Spirit [on all men].||
20. Thou art the God; Thy Man thus cries to Thee through fire, air, earth, through water, spirit, through these Thy creatures. I have discovered how to sing [Thy] praises

\* τὸ νοητὸν φῶς.

† The Spirit being Light and Life.

‡ ποιμαίνει, acts as a shepherd or feeds; *Poimandrês* is thus the shepherd of men or the feeder of men, he who gives them the heavenly food.

§ The Word or Reason or true Man in man.

|| πνευματοφόρε δημιουργέ.

from Thy heavenly home ;\* and in Thy will, the object of my search, have I found rest. I know 'tis by Thy will that this thanksgiving hath been sung.

TAT. O father, I've set it† in my world.

HERMES. Say in the world of Mind, my child.

TAT. Yea, can I in the world of Mind, O father ; for by thy hymn and thy thanksgiving my mind hath been illumined. But I would further from my natural mind send praises unto God.

21. HERMES. But heedfully, my child.

TAT. Aye, father mine ; what I behold in Mind, I, Tat, say unto thee, thou patriarch of [all] my ancestry. To God I offer up the reason's sacrifice. O God, 'tis Thou, O Father, Thou that art the Lord, Thou art the Mind. Receive from me the reason's sacrifice according to Thy will, for by Thy will all things are done.

HERMES. Send [then] a sacrifice acceptable to God, the sire of all ; but add, child, "through the Word."

TAT. I give thee, father, thanks for thy approval of my prayer.

22. HERMES. Happy am I, my child, that thou hast brought the good fruits forth of truth, products that cannot die. And now that thou hast learnt thy lesson from me, make promise to keep silence on thy virtue, and to no soul, my child, make known the handing on to thee the manner of re-birth, that we may not be thought to be calumniators.‡ And now we both of us have done enough, both I the speaker and the hearer thou. In mind§ hast thou become a knower of thyself and of our [common] sire.

G. R. S. MEAD.

\* ἀπὸ σοῦ αἰῶνος, lit., from Thy æon, that is to say the eternal *kosmos* or everlasting world-order.

† That is, the thanksgiving.

‡ διάβολοι, slanderers, calumniators ; compare § 13.

§ νοερῶς.

## THE AWAKENING OF THE HIGHER CONSCIOUSNESS

A LITTLE while ago I was speaking on this subject with a friend whom—on the physical plane at least—I am proud to call my master. I was expressing myself in rather a “hair-stiffening” manner, as is my wont where I have no fear of “giving scandal” (as a theologian would say), and he laughingly suggested that I should write a paper upon it, and entitle it “On the Moral Inferiority of the Higher to the Lower Self.”

It is a startling phrase; and though (in a sense) profoundly true, it is a drop of treble-distilled extract—an absolute alcohol—which requires a considerable amount of dilution before it is safe for practical use. The task is worth undertaking, for I fancy there are few who have not, at some point or other of their progress, been conscious of a feeling of the kind; and the discussion will not be without enjoyment, even for those who do not actually need it.

Let us start from those very remarkable words in the second part of *Light on the Path* which speak of the Warrior who must fight in us and for us, if we are to have any hope of victory. Amongst the several meanings which, we are told, each phrase of this book contains, it is not hard for us to pick out this one—that the exhortation is addressed to us in our lower personality—the man as he lives and thinks and struggles on this physical plane—the only “I” of which we are conscious at all in our early stages. We are to seek to bring this into communication with our higher ego, the heavenly man “who cannot be touched with the feeling of our infirmities.” If we can do this—can get him to rule us, victory is indeed certain. But here comes in something very strange. We, the lower ego, must “look for him”—“he will not know us unless we know him.” We may by evil hap “pass him by,” and then, for this incarnation at

least, all is lost. On first reading there seems something unintelligible, unaccountable, in this; and I suspect a good many of us do as I did—let it alone as something whose meaning we may come to discover hereafter, in some future life, but which does not at present concern us. But it is not so; unless we clearly understand it we can never understand our own inner life-struggle—never be freed from that overwhelming sense of sin, discouragement and failure, which has been left upon most of us by our (falsely called) Christian training, and which it is the glory of the Wisdom to lift away. Once enlightened by this, we may no more say with David *De profundis clamavi ad Te, Domine*; as long as we feel ourselves thus crying out of the depths to some power above and far away, life is hopeless. It is only because the Warrior is as yet blind and deaf to us that our failures are excusable and our hope unshaken. Our first and greatest lesson is that we are not “fallen” into an abyss; we stand low indeed—so low as to be a sore trial to our pride, but our feet are firm on the ladder which leads upwards, and in time—if not in this life, in another—we shall reach Him and awaken Him to rule us; and “once He has entered us and become our Warrior, He will never utterly desert us, and at the day of the great peace He will become one with us.”

To clear up this point does not require any profound research; the materials are scattered about in all our Theosophical literature, but I am not sure that they have ever been so put together as to be a complete answer for the ordinary reader to the question I have raised. What I have to say here I only put forward as a way of viewing things which I myself have found useful, and speak, as always, “under correction.” We are all aware that the evolution of man at his present stage is not so simple as science takes it to be. There is the gradual development of the animal to the first entrance of the spark of mind; then that mind slowly advancing upwards, from being simply the servant of the bodily desires, and thus (at that particular point) the mere “procuress to the Lords of Hell,” to the power of abstract reasoning, and so on, ever higher. But this is not a simple advance; forward and backward are yet strangely mixed; such manas as has developed is so far mainly one with

kâma; the highest reasoning and imagination may still serve the animal—there is nothing in them which can be relied upon with certainty to keep us always above it. For this we must look to another line of evolution, of which science knows nothing; one which descends instead of rising.

The highly intelligent animal, which is all the first-named evolution has produced, must be ensouled by the manifestation, in it, and by it, of that higher ego which is its true self. Until this takes place its highest development can go no further than Margrave, in Lytton's *Strange Story*; a creature magnificent in health, strength, beauty and mental power, but absolutely selfish and remorseless, whose end can only be to be extinguished for ever when physical life departs. The spark of Divinity which makes of this creature a human being has, in itself, all knowledge and all power; but as this is hidden in veil after veil of matter to bring it to such a pitch of materiality as to enable it to act upon the mind of the creature it ensouls, its consciousness is clouded. At the starting point this obscuration was almost complete, and thus we are told of some of the earlier races of mankind that they were all spiritual, but that on the physical plane they were senseless—the spirit within had no means of reaching the world without, simply dwelling in the body, but with no bridge of communication whereby the impressions from outside could reach to the spirit, or its orders be conveyed to the flesh.

The present aim of our life-struggle is thus seen to be twofold: on the one side to raise and purify the lower ego that the spirit may be able to shine through; but also, on the other side, to develop the consciousness of the spirit and bring it down so that it may see and understand clearly what the lower ego is doing and direct its actions. At present it is only in the very few amongst us who are actually upon the Path, that the consciousness of the higher ego has fully attained to this point. The technical phrase for this is the unification of the higher and lower manas, and in its complete attainment consists what we know as Initiation. For the immense majority of us the position is that summed up in *Light on the Path*; the Warrior is there, waiting for us, but cannot see us, so thick is the veil of matter spread before his sight, until we—the lower ego—force ourselves upon his notice.

Each individual is thus the joint result of these two separate developments ; and as a high degree of one is quite consistent with a low degree of the other, we may see in this an explanation of many, at first sight unaccountable, differences between one man and another. One is tempted to use the words mental and moral to distinguish them, but the awaking of the higher ego is something very far beyond the transitory and mechanical conception to which the word morality is limited in the ordinary mind. "Spiritual" is better, but is, on the other hand, so very vague and confused in common speech as practically to mean nothing at all to most who use it. It is the sense of the independence of the two which suggests the foundation of many popular ideas not easily otherwise accounted for—amongst others that curious and widely-spread difficulty of distinguishing between sanctity and idiocy which is found all over the East and is by no means unknown in the western world. The lack of mental intelligence shows, indeed, that the idiot's brain is defective, but the kindly eastern mind prefers to assume that in the one case, as in the other, the spirit within is all the more alive and vigorous for its lack of the means of outward expression. The saint will not, the other cannot, expend himself on the outward world—*voilà tout !* Usually, however, both developments go more or less together. A phrase often used of the greater ones amongst us, that they are persons "of many lives," points out at once the result and the ordinary means of attaining it ; but in no two human beings is the mixture precisely the same, so that in truth no one can judge another.

A very favourite comparison will perhaps bring us a step farther. The lower and higher ego are often spoken of as a horse and his rider, or a musical instrument and its player. We are exhorted to purify our lower selves, so as to be better instruments for our true selves to play on. But this duplicity of which I have spoken will suggest that the very poor music we most of us make is not altogether the fault of the piano. Though our player may be a perfect theoretical musician (I need not dispute that) it is a sorrowful fact that at this present stage he doesn't know how to strike the keys ; or if he does, then it must be that he is too sleepy or too drunk to sit down and

perform. I have ventured more than once to say to my superiors (and this without rebuke) that I thought on the whole I and most of the people I knew were instruments quite good enough for our players—you don't need a hundred and fifty guinea grand for a schoolboy's practice of scales. And I do venture to say, with a very considerable positiveness, that this stirring up of the rider to ride is, for most of us, a more pressing necessity than the other. A good rider on a moderate horse has a very much better chance of winning the race than a bad rider on a good one. In the old phrase, first we must find our Warrior; when he is found, I think it will not be hard to obey him!

We may press this argument somewhat farther. In actual fact the improvement of the instrument can only be successfully undertaken by the player. Once we have drawn his attention to us, once that he has found out by actual experiment how many strings are wanting and how far out of tune are those yet unbroken—how rusty are the springs and how dilapidated the "action" of the instrument by which alone he can express himself in the world—his only means of gaining the life-experience for which he has come into the universe—we may be certain he will set to work with all his divine powers to improve matters. We think of it as "fighting for us"; but the other image is much nearer the reality. It is not our lower personal ego which has the power to do much in this way; the very sense of our deficiencies which torments us can only arise from the fact that some one is laying his hands upon the dumb notes and twangling wires—with very painful results! and this can only be the very higher ego to whom we appeal for improvement. The lower ego left to itself is unconscious of its defects; every effort we make to improve ourselves means that the higher is beginning to awake to the task which lies before him—our share in the work is to see that the lower desires which are natural to the personality shall keep silence, so that we may not miss the faint distant whispers which at first are all that can pierce to us through the veil of matter, whispers which as the veil slowly thins away will some time come to us as the very voice of God.

These considerations may enable us to put some meaning

into the paradox with which we started; we may see how the lower self which has come to recognise that it exists for the progress of the higher and to desire this—to wish to be the servant of the Warrior, the obedient steed for the rider—is, in a certain sense, the superior of the as yet but semi-conscious divine spark. In this we have indeed the mighty King Saul, but the evil spirit holds him, senseless and moveless until his young servant David awakes him with his music. This is our task in this life—a task which may well take many lives of hard work to complete, for by natural course of things it would not come about till the end of the manvantara, and it is not O. P.'s like you and me who have made much of a start already!

How to set about it? Here, after my usual fashion, I must leave you to consult those who know—I am no teacher, only an inquisitive class-mate. There is, however, one very natural misconception I may perhaps without presumption try to remove. In our meditations we make, and very rightly, a sharp distinction between what I have spoken of as our lower and higher egos, and the position is apt to present itself thus, that our usual thoughts are from the lower, and anything from the higher is to come with a consciously distinct voice from heaven, as it were, into our minds. If we do not actually sharpen our physical ears to listen for such a voice, we still expect it to come from something above us like Fleta's Self "crowned with flowers whilst we are yet in the mud of earth." Now this is a very usual, but fatal mistake; a remnant of that *De Profundis* way of looking at things I have already warned you against. "Every good and perfect gift cometh down from above, from the Father of lights." Every good thought and aspiration which arises in our mind is already an inspiration of the higher ego we desire to rule in us—where else could it come from? All that we can expect for a long time to come as the result of our toil is simply that these suggestions shall come through into our waking mind with increasing frequency and greater power, till the lower desires find no place there. As long as we have to struggle against them we are still on their plane, and again and again they will be too strong for us. The only true security is to do as the angels over the body of Faust—you remember there was no fighting, only

the good spirits multiplied and increased till the evil ones, Satan and all, were simply crowded out—no room for them to come near!

But that old (once more I repeat falsely called) Christian doctrine of our total depravity still casts its shadow over us. As was said of the ghosts, we don't believe, but still we fear. The desires of the world and the flesh are so strong, so solid, and the first suggestions of the higher and nobler motives so faint—almost imperceptible—that we have not courage to believe that these are in reality our own highest and truest thoughts. We cry out for a sign from Heaven, but that is just what will never be given. And when we look back upon the many years in which the lower self has ruled us, our best virtues join hands with our vices to draw us back; our scrupulous honesty to ourselves, our fear of hypocrisy, our modest sense of our own ignorance, all combine to persuade us that the evil beast is our real self, and all our better wishes a mere delusion. Thus we may pass years, nay lives, of misery, all unknowing that

We suffer from ourselves, none else compels,  
trampling down fiercely every faint springing of the good seed,  
in the broken-hearted conviction that it cannot be anything but  
a weed, and vainly crying for some God to come down and help  
us—vainly, for that is not the way.

But those who have learned from the Wisdom will do otherwise. They will know how to make the "venture of faith" so much spoken of in the world and so little understood—to believe against all appearance, as it were against their very senses, that they in their real selves love and care for the highest; will cherish every faintest intuition and longing, nowise cast down or discouraged because these are so weak and the evil so strong. A Catholic saint has said, "Do not be ashamed or afraid to tell God how much you love Him—if it is not true, He will make it true!" This must be our attitude towards our higher self—one of perfect confidence in our own resolution and good will, however often we fall by the way.

As we multiply our aspirations and put more and more heart into them, we shall find them growing stronger and the desires of the lower sense fading away. Nor are we left to ourselves,

though it may, and indeed does, seem so. Every effort we make opens wider the channel through which higher powers than our own may enter to hasten the development of our higher consciousness; and it may well be that when we are at last able to look back over the path we have so painfully trod, we shall be amazed to see for how much of all we have thought our own we are in truth indebted to those invisible helpers whose life and joy it is to guide and strengthen the wanderers in the wilderness. It is not hard to believe, if we will but remember that the path we have to tread is not only of unification of our own personal spirit with our higher ego, but that the essential mark and sign of our advance is not vision or supernatural power; but far beyond all such vanities, the more and more complete realisation of our unity with all that lives—the more and more perfect anticipation of the time when “all power shall be delivered up to the Father, and God shall be all in all.”

ARTHUR A. WELLS.

## THE MIRROR OF ILLUSION

THE profoundest and most transcendental speculations of the ancient metaphysicians of India and other countries are all based on that great Buddhistic and Brâhmanical principle underlying the whole of their religious metaphysics—illusion of the senses.—*Isis Unveiled*, Vol. ii., p. 157.

By the one theory of illusion the philosophical works of the past might be tested, and where it is found as one of the cardinal conceptions of a system it may then be concluded that the author is in the main line of descent from, and in touch with the bed-rock of, the ancient original gnosis.

In what sense are the transitory shows of the world an illusion in the system of Ibn Gebirol? \* In the sense that an image in a mirror may be said to be an illusion ; and in this sense only. The image is not the original reality, yet it is real *quâ* image. The fact of an illusion is not an illusory fact. The phenomenal world of the *Fons Vitæ* is the one reality as seen in the glass of the soul. Before this glass stands the “vital” or sensible soul.

And in her web she still delights  
To weave the mirror's magic sights,

the web being the three-dimensional world having three qualities of figure, colour and motion (§ 19, Book IV.), and it is woven by the imaginative faculty inherent in the soul. This web is therefore twice removed from the real world, as the world of the mirror is once. Ibn Gebirol conceives of the cosmos as a system of concentric circles, which is described as by one standing in the centre whose soul is as it were a spherical mirror, reflecting in its depths not only the sphere next surrounding it, but also the higher and further ones up to the

\* See the article “Ibn Gebirol's ‘Source of Life’” in *THE THEOSOPHICAL REVIEW* (December, 1898), xxiii. 334—340.

“boundless circle” of the Ineffable. Yet the mirror itself is merely a point, the vanishing point of finite existence. The matter in the image is the substance which bears corporeity, the lowest thus reflecting the highest, which is the “primal substance.” The intellect alone sees things independently, *sub specie æternitatis*, for its form is the unitive form which includes and transcends all things, as is shown in the following passages from Schem Tob’s version, from Book IV., which treats of the matter and form of the simple substances.

§ 34. “The world corporeal and composite is the image of the world spiritual and simple, and the lowest in the simple worlds is the image of that which is higher until the simple world *par excellence* is reached.

§ 25. “Therefore, the inferior forms must have emanated from the superior forms; so that the form of the corporeal substances will be found in the form of nature, that of nature in that of the soul, and that of the soul in that of the intellect.\*

§ 26. “The proof that sensible forms are hidden in the intelligible forms is in this, that figures and colours appear in the animal, the vegetable and the mineral through the impression made on them by the soul and nature, and that the manifestation of painted colours and figures,† and in general of all artificial forms, comes from the rational soul.

“If it is objected that perhaps these forms arise from the composite (substances) through the elements which are brought together in a certain proportion, and do not arise from the impressions of the simple substances (upon the composite), I should answer: If colours and figures arise from the (composing) elements they would always be the same in all composite things, and they would not vary in colour and figure as they vary through reception of the impressions of the simple substances.

§ 27. “All the inferior forms exist in the superior forms in a more simple and a more subtile manner; thus, for example, all bodies and their forms exist in the faculty of the imagination,

\* The number of Nature is four, as it is three times removed from Reality. Cf. §19.

† The Latin version names three things “*depictionum, colorum et figurarum.*” (Note, Munk.)

which is one of the faculties of the soul, even when these forms are hidden from the senses.\*

“And yet more do all forms exist in the intellect.

§ 28. “The form of the intellect perceives all forms and knows them; the form of the rational soul perceives a part of the intelligible forms and knows them, by moving among them and traversing them, in which it resembles the action of the intellect; the form of the vital soul perceives the corporeal forms and knows them, by moving the entire bodies themselves in space, in which it resembles the action of the rational soul; the form of the vegetative soul perceives the substances of the bodies and moves their parts in space, in which it resembles the action of the vital soul; the form of nature effects the re-union of the parts, their attraction, their expulsion and their transmutation, which resembles the action of the vegetative soul.

“Therefore since all these activities resemble each other, it follows necessarily that the forms from which they arise should resemble each other also.

§ 29. “We have already said that that which, in these substances, is the more perfect and the more powerful, is the cause of that which is less perfect and less powerful.

“Hence, as the forms of the substances, both simple and composite, permeate their essences and entirely environ them, and the forms are derived each from each, that is, the inferiors from the superiors, and are ranged in a given order from the higher extremity to the lower extremity, (it follows) that the (universal) form permeates all forms, as light permeates the air, and extends as a *continuum* from the highest to the lowest, being the plenitude and environment of all matter in such a manner that there are no parts that are void, neither is there any place which is bare that it does not clothe as with a garment.

“Nevertheless it is found in different degrees in matter; for at the superior extremity, the light which emanates is pure and perfect, and the substance which bears it is spiritual and subtile,

\* *I.e.*, are below the threshold of the sense-consciousness but “are perceived as psychic forms in the dream-state; for the corporeal forms are the images (copies) of the psychic forms and these latter are the copies of the interior intelligible forms” (§ 24). (The dream-state is the state of “veridical premonitions.” Munk, p. 94.)

whereas at the inferior extremity the light which emanates is sombre, obscure and cloudy, and the substance which bears it is corporeal and gross ; between the two extremes there are medial gradations, according to the changing light and the density of the matter, whether it is far or near (from the extremes). If thou shouldst examine form in this connection, thou wilt find that it is at first spiritual and perfect, but then it becomes by degrees more dense, until it reaches the furthest extremity ; there thou wilt see that all action ceases and that form is arrested in repose."

Again in Book V. (§ 71) we read: "I have already compared creation to water which springs from its source and to the image in a mirror."

This refers to the following :

§ 64. "The impression which form makes upon matter when it descends upon it from the will may be compared to the impression made in the mirror by him who regards himself in it—for according to this comparison, matter receives the form of the will as the mirror receives the image of him who looks in it, and so matter does not receive the actual essence of that of which it receives the form.

"One might also compare (this impression) to the sense which receives the forms of sensible things without receiving the matter [as the intellect receives the form of the intelligible thing without receiving the matter] ; and likewise everything which acts upon another thing acts but through its form which it imparts.

§ 65. "Thou wilt now ask me : Why is it that the soul is deprived of the impressions of knowledge, so that she is obliged to instruct herself thus and to refresh her memory ? Know this that the soul is created with the true knowledge, therefore she possesses in herself a knowledge of her own. But when the soul unites itself with substance and is confounded with it by union and intermingling, she cannot receive the impressions (of this knowledge), these remain hidden within her, for the obscurities of substance cover her in such a manner that they obstruct her light and her substance becomes less tenuous ; it is thus as if a transparent mirror had been applied to a troubled and turbid

substance in such a way that its light would be darkened and its consistency coarsened."

Thus during the earth-life of the soul, her work is

To weave by night and day  
A magic web with colours gay.  
She has heard a whisper say,  
A curse is on her if she stay.

For the soul reaps great advantages from her union with the matter-and-form world, since that which is potential and hidden in her becomes active and conscious (Book V., § 66).

The ethics of the *Fons Vitæ* are summed up in one word "Think." The soul can only obtain her liberty from bondage and toil among shadows by union with the intellect which is in the eternal light of reality. So the time comes when the "rational soul," like the fairy Lady of Shalott, is attracted by the glittering appurtenances of a Sir Lancelot, "whose broad clear brow in sunlight glows," and half-sick of shadows she takes the three paces backwards from the loom of time, the web flies apart, the mirror cracks from side to side, and the soul, admitting the fascination of intellectual prowess, dies to illusions and finds that the shows of sense are ever after non-existent.

§ 39. "Thou shouldst abstract thine intellect from the corporeal substance, and plunge thyself entirely into the spiritual substance, holding thyself at the limits of creation, that is there where union commences between matter and form, and from thence turn thy thoughts backwards to the world below thee; then shalt thou recognise the truth of that which I have said of the littleness of corporeal things, beside the grandeur of the spiritual substance.

§ 74. "If thou shouldst ask what shall help thee to realise this sublime hope: Thou shouldst separate thyself from sensible things, steep thyself in the intelligible things, and unite thyself to Him who gives that which is good; for then He will turn His regard towards thee and will bless thee, for He is the source of all Beneficence.

"May He be praised and exalted! Amen."

A. L. BEATRICE HARDCASTLE.

## THE CHRISTIAN IDEAL

AMONGST those who have been attracted to Theosophy in the western world, it may safely be asserted that the majority have approached it from a Christian standpoint. And, whilst drawn to the great Wisdom Religion by its sublime ethics and all-embracing philosophy, it has nevertheless been the experience of many earnest and devotional minds that in the first instance some sense of loss has supervened. The idea of the Absolute is convincing enough to the higher reason, but when it is presented to the ordinary religious person, it commonly brings about a feeling of blankness. We hear again the old cry, "They have taken away my Lord, and I know not where they have laid Him." And it is undoubtedly a fact that the chief power of Christianity, as probably also of Buddhism, lies in the presentation of an Ideal Divine Man before the eyes of mankind. Such an object of devotion exercises a great influence upon the human heart, and almost automatically places it in the right attitude for spiritual progress. "The Path of the Unmanifest is hard," says the *Bhagavad Gítá*. But the Path of Devotion is intensely winning to the religiously-minded person; and I fear that the grand truths of Theosophy have sometimes been presented in such a way that they have only been grasped in a very one-sided manner, and the individual who has felt their reasonableness has often at the same time been deprived of what was previously a source of help to him—a Personal Being to whom prayer could be offered, a Friend, a Master, a Lord.

Now to bring about such a loss as this, even for a time, is not the mission of Theosophy. The product of light should not be darkness. If Theosophy cannot give to man an intensified spiritual life, it is nothing; its lofty reasonings, its metaphysical subtleties, sink to the level of mere word-spinning unless there

be something in it that draws men nearer to the Divine Life. The effect of Theosophy should be a deepening of the spiritual nature, a fuller grasp of the vital principles of the man's own faith, and a higher and truer conception of that Great Being to whom his devotion is offered. For Theosophy does not seek to make a man embrace a new creed; it rather encourages him to seek, along the lines of the belief in which he has been brought up, for the reality that lies behind all religions. For these religions are but broken lights of the one Truth; and most probably the way to that truth for many of us is through a gradual widening of that form of belief with which all our earliest and closest associations are bound up. Buddhism is a great faith, and so is Brâhmanism; but what is best for India is not necessarily the best for us. Christianity is so bound up with all our family ties, is so vitally connected by us with the great arts of literature, painting and music, is so round about us in the atmosphere of our life in every way, that we cannot avoid coming into contact with it; and it would certainly appear that for the majority of western minds the ideal religion is that of Christianity, rightly understood, and reverently lived out, and illuminated by side-lights from other religions. This, of course, involves the recognition of Jesus Christ as the Divine Master and Teacher, the revelation of God to men. And as the central idea of the teaching of the Master of Nazareth is that of the Fatherhood of God, we are undoubtedly called upon by the Christian faith to acknowledge the element of personality in the Deity.

Let us therefore consider the extent to which these conceptions are in accordance with the spirit of Theosophical teaching. And here let me say, that the object of this paper is not to set forward the esoteric basis of Christian doctrine; that has already been done most admirably by Mr. Leadbeater in his articles on the Christian Creed, and by Mrs. Besant in her lectures on Esoteric Christianity and elsewhere. Nor is it my intention to investigate the historical Jesus, a subject teeming with difficulty; on this point the reader may be referred to the earlier of Mr. Mead's papers on the Gnostics. It is rather my wish to show the immense extent of ground which the higher Theosophy and the higher Christianity

hold in common, and to present the figure of the Christ not only as a great Master and Teacher, but as in a profound sense a revelation of God to men, an object of devotion, and, most important of all, a continual source of strength and help to those who seek Him.

First, then, as to the personality of God. In using this term we must, of course, be careful to eliminate from our minds all the crude conceptions which it has sometimes been held to imply. No thoughtful and educated Christian now conceives of his Deity as a magnified man subject to like passions with ourselves; the Jewish idea of an angry, jealous and implacable Jehovah has been largely outgrown, and the Father of Christ has taken his place. If, then, we raise our conceptions of God as a spiritual entity to the highest possible plane, endowing Him in our thoughts with the uttermost perfection of power, wisdom and love, we may then faintly shadow forth the idea of the manifested God or Logos, the Great Spirit in whom we live and move and have our being. Such is at once the Theosophical idea of the Logos of our universe and the Christian conception of God.

“When we look at the object to which the Bhâkta (devotee) directs his attention, his love, his worship, his un-deviating faith, we find that this object is the supreme Îshvara, the embodied Lord, the manifested God, the one Lord making Himself manifested in form, and so becoming a concrete object of love and adoration. In fact, where Bhakti (devotion) is to be aroused, it must be directed towards a Being who shows what, in the widest sense of the term, may be said to be the limits of individuality. However much we may extend our conception of individuality, casting aside all by which it is limited when we are dealing with an individual who is human, it ends after all in the very fundamental idea of limitation; the Lord of the Universe, Îshvara, the Supreme, has imposed a self-limitation for the purpose of manifestation, in order that the universe may be; and this Lord of the Universe is the object towards which the aspirations, the love, the worship of all beings in the universe may be directed.”\*

\* Annie Besant, *The Three Paths*, p. 50. The whole of the lecture on Bhakti-Marga should be carefully read in connection with this subject.

It is needless to remind Theosophical students that the Logos of the Universe is the source of all life, the fount and origin of all evolution on every plane, the Father of our spirits, by whom they exist and to whom they return, laden with all the fruit of experience, and grown into undying centres of divine consciousness, when the long path of the present evolution is ended. It may be well, however, to bear in mind that this self-limitation of the Logos is an act of sacrifice, an act voluntarily undertaken by the Eternal Father in accordance with that law of compassion, which we are rightly told in the *Voice of the Silence* is "no attribute," but is "the Law of Laws—eternal Harmony, Âlaya's Self; a shoreless universal essence, the light of everlasting Right, and fitness of all things." Hence we are enabled to see that the manifested God, by the very act of His self-limitation, is the manifestation of this eternal law; and we may furthermore rightly conceive, as is taught us under different figures in various great religions, that this act of sacrifice is at the same time an act of joy, of the glad renunciation of bliss for the sake of helping on the evolution of consciousness. Thus we see that the law of sacrifice is at the very heart of the universe, and is indeed of the essential nature of God Himself; and all this Divine Compassion is aptly pictured for us, and brought within the comprehension of everyone in the idea of the Heavenly Father as set forth in the teachings of Jesus of Nazareth.

But not only as the Manifested God does the Father draw near to men. He takes yet a further step in His love for His children. "In condescension to the weakness of His creatures, in compassion for the feebleness of their thought, He comes, as it were, within the reach of their limited intelligence, within the reach of their half-blind love, and presents Himself as an Avatâra, manifesting in human form some of the perfections of the Supreme. . . . Whether it be under the name of Christ or the name of the Buddha, you will find that humanity specially craves to worship a Being, and seeks in devotional emotion that satisfaction which no abstract conception of infinity can afford."\*

\* *Ibid.*, p. 52.

Here, then, we have something that corresponds very closely with the Christian doctrine of the Incarnation. But it will doubtless be contended by objectors that Theosophy has set forth the idea that Jesus was a Master or Mahâtman. Now the popular idea of a Mahâtman is still, I fear, that of a kind of Indian Fakir, who performs conjuring tricks with teacups, brooches, and doubtful cabinets; and the Theosophical Society of earlier days is not entirely free from blame in the fact that such a view is held. But we have, of late years, realised more fully the true conception of what a Master is; and it is in the light of this more complete conception that the doctrine under consideration must be examined. It will then be found, I venture to believe, to throw considerable light upon the dark problem of the divine and human nature of Jesus Christ. But let us not forget that in trying to understand something of the inner life of the Master we are necessarily approaching a mystery which will not be unveiled to the prying gaze of mere curiosity; only the spiritual intuition that dwells in the loftiest part of our natures can catch a glimpse of the truth. Let us, therefore, put off the shoes of the lower mind, for the place where we stand is holy.

A Master, then, is one who has so far transcended the conditions of ordinary humanity that it is no longer possible for Him to commit either error or sin; and whose consciousness is raised to so high a plane, that He has not only felt that He is one with all humanity, but has realised that He is also one with God. Life after life He has gradually become perfect through suffering; His heart has gone out in love to the race; He has felt their life as though it were His own; their sorrow and joy have been His, and He has been consumed with the passion of infinite love towards the whole race of men. But there has come a further stage in His evolution when He has passed from this high condition into a still higher, and has realised the unity of Himself with the Divine; the Son has become one with the Father, has developed into the fulness of the perfect Divine Image. And then, when He might pass on into still loftier conditions of existence, He turns back of His own free will, and leaves the throne of His Father in Heaven to take on flesh again for the redemption and uplifting of man. Such a one is known in

Theosophical teaching as a Master of Compassion ; such a one, we say, was Jesus Christ.

And so we may conceive of Jesus the Essene preparing Himself for His great ministry during the first thirty years of His life. As yet He was Jesus the man ; the divine influence of the Holy Spirit that should complete the work of the Incarnation and show forth the Master in His Christ-aspect had not yet descended. At His baptism (or whatever is symbolised by it) this great event takes place, and He becomes Jesus Christ, the anointed Saviour, the Divine Man. The human soul takes on its first element of divinity, and is filled with the spirit of eternal love and sympathy, and the active work and ministry of the Master is begun. Then follows the life of the Christ in the "body of humiliation"—the life so dear to the hearts of Christians, so touched with an outer sadness, yet so radiant with an inward peace and joy, that the pathos and beauty of it wins all hearts. And finally comes the further stage, when even the outer sadness of the Christ in the body of humiliation disappears, and gives place to the glory, rapture and power of the "Christ triumphant." The Son has ascended to the Father ; through all the earthly Incarnation the unity has been *felt*, now that unity is *realised*. The Christ-consciousness is released from the conditions of earth-life and regains the bliss of union with the Logos ; the sadness of His universal sympathy has become the power of the risen Saviour ; the Son is "glorified with the glory He had with the Father before the world was." But now there is something added, for He has, as it were, caught up the threads of humanity and drawn them with Him into the Divine Heart. He has become a tremendous force for the uplifting of the race, a constant magnetic presence and influence *now and throughout the ages* to bring mankind out of darkness into the Light of Life. It is in the ignoring of this constant presence of the Master that modern Christianity is losing its life-blood. "The presence of the living Christ," says Ian Maclaren, "the object of adoration and service, has been wonderfully realised by the mystics, and distinctly held forth in the sacraments, but it is apt to be obscured in the consciousness of the Church by two different influences. One is a mechanical theology which builds every act

of Christ into the structure of a system till no virtue comes from the flowing garments of His life, because they are nothing but the grave-clothes of a dead Lord. The other is an idealising criticism, which evaporates the Person of Christ in His teaching, and while it may leave us a master, certainly denies us a Lord. . . . We ought to discern the real strength of Christianity, and revive the ancient passion for Jesus.”\*

Trying, then, to realise this aspect of the Christ, that not only did He live the life of a man on earth, but that He is still carrying on His work by His continual presence and help; that He is not far away in some distant sphere, but ever close at hand and approachable,—not as a mere sentiment or figure of speech, but in very truth and actuality,—realising this let us consider how our development may be affected thereby, and what attitude towards Christ may rightly be taken up by the devotional soul.

When we read the writings of the various mystics of Christianity, we are struck with the reality of Christ to them; they talk with Him as in close companionship; they strive never to forget Him. “Self-delusion!” says the man of the world; but the man of the world is not competent to decide upon the point at all; the blind have no right to criticise the accuracy of the vision of those who can see. For the mystic *knows* that his Lord is with him; he experiences the regenerating power of the inward life; he feels more and more that all the pleasure and knowledge that earth can give is as nothing to the presence of his Master. He feels in that presence a constant uplifting power; a reserve of inward strength that nothing in the universe can withstand. And here we come to what may be called the secret of true religion, the “new birth.” The greatness of Christianity does not lie in its moral precepts, grand as they are. Those Christian sects that make of Jesus a mere example and teacher, highly intellectual though they may be, are the coldest and least vital of all the many divisions of the Church. The assertion that Christ was a mere man, a great teacher, is poor food on which to feed starving souls. Instruction in ethics is not religion; everyone knows what he ought to do, and how he

\* *The Mind of the Master.*

ought to live ; what is wanted is a power in the heart to enable men to do it ; the true Christian finds this power springing up within him when he receives the new birth and becomes a little child in the Kingdom of God. He may not be a very advanced person ; he may be ignorant and sinful ; but he is alive and growing, he is no longer stagnant and passive. There is, without doubt, a marked distinction between the man who has received the " new birth " in the Christian or any other religion, and the man who has not done so—irrespective of moral and intellectual qualifications. Morality is not spirituality, nor does growth in morality necessarily bring a man into touch with the spiritual life, using the term to imply a distinct inward relation of the soul to its Lord, and a consciousness of contact with Him. But we must not therefore conclude that the spiritual man will not have to acquire the intellectual and moral virtues, nor that the merely moral man is in any way shut out from future development. It will be well if we recognise the fact that every kind of evolution is a step in the great ladder of progress, and only a step. The path for one man is not necessarily the path for another.

At the same time, for those who follow the Path of Devotion, there can be no doubt, as I said before, that personal love and service towards a great Master, such as Jesus Christ, places the disciple in just that attitude that is the most favourable to his spiritual development. We can see this, if we will, in the lives of those who have come into contact with Him from when He trod the shores of Galilee down to the present time. But it is only so where the contact has been real. As far as the bulk of so-called Christians is concerned, I fear there is no point of contact whatever. Going to church on a Sunday, repeating the creeds, singing hymns and " enjoying the service " generally, does not bring a man into touch with Christ. This inner contact with the Master can only be established by raising the consciousness to His plane, by meditating upon Him, by devoting the life to Him and consecrating to Him every action. By such ardent devotion we are enabled to feel His influence in our hearts, to understand His teaching and to learn something of that Divine Nature to which it is ever the Master's delight to

raise us. For the Master has become one with the Divine Father ; for our eyes He is indeed " the brightness of His glory and the express image of His Person." He has trodden all the path from the lowest human level to the heights of the divine Sonship ; there is not a frailty or trial of our human life that He has not experienced ; all our doubts, our mental difficulties, our efforts, our relapses, have at one time been His ; and therefore, with full and perfect knowledge and sympathy, He is able to aid every aspiring soul. And surely it must be that everyone who in the quietness of his chamber has caught an inward glimpse of the Master's eyes, turned upon him with infinite compassion and tenderness, can never again quite fall away from his higher, nobler self, can never utterly forget that at the heart of all things is Eternal Love, and that within his deepest nature is a sanctuary of everlasting peace whose threshold can only be trodden by feet that never weary in the Master's service, and whose door will only open to the voice whose tones are thrilled with the compassion of Christ.

We Theosophists are often asked the question : " Do you believe in prayer ? " and it is a fact that in some of our early literature some hard and ungracious things have been said upon the subject of prayer. A gentler and more tolerant spirit now prevails, and I need only refer the reader to Mrs. Besant's admirable paper upon the subject in THE THEOSOPHICAL REVIEW of February, 1898. If our hearts long to pray, we are in great error in permitting our lower mind to step in and forbid us. The attitude of prayer, of the surrender of our will to a higher Will, is the attitude we need to cultivate. Whether it be done in what is called prayer or in what is called meditation is immaterial, so long as it *is* done. And whether it be directed to the Logos, to God through Christ, to Christ Himself, or to any other great Master, matters little, so that the object to which it be directed is one that calls forth the deepest love and reverence within us. In this, as in all things, let us be tolerant of one another. We need not be afraid that the great spiritual entities that rise above us, link by link, in one great chain of love and helpfulness, will refrain from giving us all They can because we address Them by the wrong names and in the wrong formula.

So long as we aspire to the highest we can conceive of, and pray the highest prayer we can frame, that is sufficient. "In your metaphysics," says Emerson, "you have denied personality to the Deity; yet when the devout motions of the soul come, yield to them heart and life, though they should clothe God with shape and colour."

Bearing all these things in mind it seems to me that it would be well if we western Theosophists would give more attention to the Christian aspect of our philosophy, seeing that our work lies in a Christian country, and that nine out of every ten of the people we come across can only be helped from the Christian standpoint. I feel sure that the movement would receive an added impulse for usefulness if this were done. And even amongst our own members there must surely be many to whom the figure of the Master Jesus Christ has an intense attraction, and who would find their inward life quickened if they would not be afraid of giving way to that devotion which alone can bring the disciple to the feet of his Master. We feel the grandeur and sublimity of the lofty teachings of the Self when we read in the Upanishads: "There shines not sun, nor moon and stars, nor do these lightnings shine, much less this fire. When He shines forth, all things shine after Him; by Brahman's shining shines all here below"; we appreciate the truth of the Theosophical doctrine of the higher ego, and make "the profound obeisance of the soul to the dim star that burns within"—but our hearts go out in love and adoration to a Master when we see Him as He is—and no Master is readier of access than He Who said at one time: "I am the Light of the World; he that followeth Me shall not walk in darkness, but shall have the light of life," and at another: "Lo, I am with you alway, even unto the end of the world."

H. ERNEST NICHOL.

## CORRESPONDENCE.

## ATOMIC SUB-PLANES.

WE are told that the highest sub-planes of each of the seven planes of our evolutionary system form together a great cosmic plane. These sub-planes are formed of ultimate atoms, which are vortices for the coarse aggregations of matter, and these ultimate atoms are themselves formed from the aggregation of the coarsest material of the plane above. Are they different at all in substance, or only in degree of density? If only the latter, why should they belong to a cosmic plane?

Is it only on the fact that they are vortices that their value as matter of a cosmic plane depends? In other words, why should the ultimate atoms of each plane belong to a cosmic plane, and in what lies their difference from the other matter?

H. M. S.

LET me begin by reminding our questioners generally, as I have done more than once before, that our investigators do not necessarily know the reason of everything that they see. They can observe a few of the more obvious facts of nature, and they can collate and classify them, and after many patiently-repeated observations they can come to feel themselves on tolerably safe ground so far; but when it comes to discussing the reason of it all we at once enter a region of deductions and inferences where we tread far less surely. Sometimes we catch as it were passing glimpses of great ruling principles, but as regards most of them we know as yet far too little to be able to formulate them with any degree of precision. But it seems to me preferable to build slowly and surely, fixing each stone firmly in its place as we lay it, rather than to run up rapidly huge edifices of rash speculation, which are liable to sudden overthrow a little later by the discovery of new and irreconcilable facts.

I think therefore that I will respectfully decline to offer any opinion as to *why* these atomic sub-planes should belong to a cosmic plane

and, after premising that the information was originally given by an older student whose acquaintance with occult science seemed extensive and thorough, I will confine myself to mentioning some of the observations which show that the statement is a correct one.

1. *The direct relation between these atomic sub-planes.* This is manifested in many ways, but perhaps in none more strikingly than in the manner of descent of the monadic essence through the various kingdoms. For example, after entering the third elemental kingdom (which it does by veiling itself in the atomic astral matter) it gradually presses downward into all the other sub-planes, until it ensouls forms of the very lowest astral matter, and is on the very verge of physicality. Yet it does not step from that lowest subdivision of the astral into the highest of the physical, which seems to lie so near; instead of that, it slowly draws back into the astral atomic condition, bearing with it all experience gained or quality developed, and then from the highest astral it shoots straight down into the highest physical, along another line of connection—as it were in another dimension.

Another way in which this direct connection shows itself is in the transmission of vibrations. Usually a vibration in any sub-plane can readily affect only the one next below or above it; for example, a movement on the second etheric sub-plane would instantly set in motion matter of the third, and through that would influence the fourth, but it would be only with considerable difficulty that it would directly affect matter of that fourth sub-plane if there happened to be none of the third order of ether present to act as an intermediary. Yet certain motions in atomic astral matter immediately affect the physical atoms, even though they may scarcely act upon even the matter of the second astral sub-plane. They simply overleap those intervening sub-planes, or rather they seem to travel by another route altogether—by what we might call a cosmic route.

2. *The condition of interplanetary space.* Interplanetary space properly contains only matter in the atomic condition—atomic physical ether, atomic astral, atomic devachanic, and so on. So much of the space is loaded with meteoric dust, and filled with worlds that are not physical, that the purely atomic condition of which we are speaking is not so enormously predominant as would naturally be supposed. Still where we do find it, its constitution is as I have described—a sort of honeycomb of widely-separated equidistant atoms, each vibrating in its own field of action; and this is so upon all the planes within reach of the investigator. Now this interplanetary space is

undoubtedly part of the lowest cosmic plane; so that this consideration again confirms the theory that these are its sub-planes.

3. *The constitution of the atom.* Here there is very striking evidence to be found, though the description of it is perhaps rather difficult to follow for those who are not yet able to see the atom for themselves. It is true, as implied in the question, that if a physical atom be forcibly broken up for the time by occult means, its fragments will be transferred by that action to the lowest astral sub-plane. They will have to be held there equally by force, as long as it is desired that they should remain; the moment they are released they will return to their previous condition, and the physical atom will re-appear.

But there is another method of dealing with it. Anyone who will carefully examine the drawing of an atom published by Mrs. Besant in *The Ancient Wisdom* will see that it is in reality composed of ten lines or wires lying side by side, each complete in itself and returning into itself, but never interfering with the others. They are like ten exactly similar circles of wire, somehow twisted through themselves fourth-dimensionally into complicated parallel spirals—exactly alike, except that three of them are thicker and slightly larger than their fellows.

Now each of these ten, when carefully examined, is found to be not a simple wire but a coil, for it is composed of spirillæ wound closely at right angles to the line of the wire. Obviously such a coil might be straightened out and it would then represent a very much larger circle of much thinner wire. But this again proves to be a coil composed of a finer order of spirillæ, and so it can be unwound and attenuated in its turn; and this process may be repeated again and again until we get a comparatively enormous circle of a thinness quite beyond imagination.

When the whole has thus been carefully unwound even down to the seventh order of its spirillæ it will be found that the circle really consists of an immense number of astral atoms lying end to end in one long line—*how* long it would be difficult to say, but certainly of prodigious length as compared to the size of the physical atom. Thus we see another evidence of direct connection between the different orders of atoms, in that each is simply composed, in its ultimate analysis, of ten great circles of the atoms of the order next above—not even combined, but simply arranged end to end by one stream of force which flows ever round and round through them.

4. *The vortex aspect of the atom.* Hitherto we have been dealing

with the atom of each plane simply as a kind of brick out of which all the other forms belonging to that plane must be built up; and even from that point of view the fact that it *is* the ultimate brick of a plane, and that any further subdivision of it at once puts it on the plane next above, seems to give it a character all its own, entitling it to stand as the representative of its plane in cosmic relations.

But the atom has another aspect. We have only to watch its intense activity, to note the exceeding rapidity and variety of its motions, in order to recognize that it is the vehicle of some wonderful force which incessantly wells up within it, apparently from nowhere, and sets currents into vigorous and constant circulation all round it. Really of course this force is pouring steadily into it from a higher plane—from another dimension, as it were.

Closer examination leads us to the conclusion that the atom is not only the vehicle of this higher force for its own plane, but that it has itself been called into existence by the action of that force. The fact that there is in a certain spot a vortex produced by that force, is the only reason why in that spot the particular aggregation of astral matter which constitutes a physical atom is also to be found, for that matter has been drawn together and is held together by that vortex.

Now though this force is essentially and always *one*—the great force of evolution which is the will of God in action—yet it obviously needs different vehicles in which to work on the different planes, and for this reason it sets up on each plane the innumerable vortices which provide it with the requisite atoms. Here, evidently, in the common production of all atoms by the direct action of the one great cosmic force, and in their common use for its more direct manifestations, we have another close bond between the atomic sub-planes, another proof of their cosmic importance.

The question as to the difference of substance has been practically answered in the above remarks. It will be evident from what has been said that there is in reality but one substance in the universe, so far as we can know, and that all the bewildering complexity around us is produced from it simply by aggregation and arrangement in obedience to cosmic law.

C. W. L.

## THEOSOPHICAL ACTIVITIES

“NEVER before has there been so brilliant an outlook for the progress of Theosophical ideas during the next century.” These are the last words in the General Report on the Twenty-third  
 India Anniversary of the Theosophical Society at our Headquarters, Adyar, Madras, and they quite convey the impression produced by its perusal. The Society has since its inauguration issued 542 Charters to branches scattered over the various Continents, and it is everywhere increasing in numbers and in importance. The reports of the General Secretaries of the various Sections show that serious work is everywhere being done. The educational work conducted under the auspices of the Society is an encouraging feature. We have mentioned the Central Hindu College at Benares, inaugurated this year with such hopeful prospects, and we have long watched with interest the progress of the numerous Buddhist Schools in Ceylon conducted under the auspices of the Society, and the efforts of our President-Founder, Colonel H. S. Olcott, to establish schools for the Pariah communities in the Madras Presidency. This branch of activity is attracting attention from outside circles, and the Governor of Madras, Sir Arthur Havelock, attended by his A. D. C. and Private Secretary, was present both at the first of Mrs. Besant’s four morning lectures to the Convention and also at a large public meeting in Madras in aid of the Benares Central Hindu College. Mrs. Besant spoke on the need for religious and moral education as well as secular instruction, and at the conclusion of the meeting it was announced that the Chetty community of Madras had promised Rs. 50,000 for the College, a practical way of showing their appreciation of the work.

The improvements in the Adyar Lecture Hall and Library, which have been planned and carried out under the care of Colonel Olcott, were much admired. There are nearly 5,000 valuable works and MSS. on Oriental religions, etc., in the Adyar Library, and additions are being constantly made with a view to the future Oriental Institute for which the President-Founder’s plans are laid.

Besides the President-Founder and the Indian Staff there were present at the Convention, Mrs. Besant, Countess Wachtmeister, Miss Lilian Edger, M.A., Miss Palmer, B.Sc., who is to assume the control of the Pariah education scheme, Mr. Bertram Keightley, Dr. Richardson, Dr. Pascal, Mr. Banbery, and a large representation of our Indian colleagues.

THE course of Sunday evening lectures on the condition of life after death, by Mr. Leadbeater, continues to fill the Blavatsky Lodge. In

the lecturer's unexpected absence on January  
 Europe 15th, his place was taken by Mr. Cuffe. The four  
 Thursday evening lectures during the month have  
 been "Fire Rites among Peasantry and Savages," by Mrs. Hooper, who plainly showed how universal are the traces of fire-worship; "Atomic Sub-Planes," by Mr. Leadbeater, a valuable exposition of this complicated subject; "Mystical Mohammedanism," II., by Mr. Cuffe, in which the correspondences between our teachings and those of the Mystic Al Ghazzāli were brought forward; and "The Tris-megistic Literature," in which Mr. Mead put forward his view of the pre-Christian origin of the oldest deposit of this literature as the result of careful research into the existing documents and evidence.

Ninety-two meetings were held for study during the past year by the members of the North London Branch.

The North of England Federation meeting was held at Harrogate, on Saturday, February 11th. Mrs. Cooper-Oakley presided, and afterwards visited some of the Northern Branches.

In Paris the meetings at the office of the *Revue Théosophique Française* and the lectures of the Ananta Branch are reported to be very successful.

The Rome Branch is expecting shortly to require a larger room in consequence of the increasing membership. It has now thirty-five names on its roll.

Spain has produced a translation of *The Secret Doctrine*, vols. i. and ii., in itself a proof of a single-hearted devotion which is sure to yield good fruit in time.

From Holland we have received the following:—*Theosophia* will begin its eighth year in May; it will change its size to one similar to that of THE THEOSOPHICAL REVIEW, and double its present contents. The subscription will be raised from *gldrs.*2.50 to *gldrs.*4. A Sectional Reference Library was established last month, and Madame Perk-Joosten has been appointed librarian. It is hoped that many

will contribute to it by the gift of books; English Theosophic literature would be especially welcomed. A Lotus Circle for children has been formed and meets every Sunday at the Headquarters of the Section in Amsterdam. A centre was established last year of members who are students at the Amsterdam University. This winter it has begun work by a course of six public lectures in one of the great halls in the centre of the town to an appreciative audience of nearly 200 people. Mr. Fricke, Mr. J. Hallo, cand. phil., Mr. J. W. Boissevain, litt. stud., and Mr. J. van Manen are the lecturers. This promises very well indeed, and brings many students into touch with our ideas. Mr. Fricke has, for the first time, lectured in Delft, the seat of the Dutch Polytechnic University. More than a hundred of its students attended and warmly applauded. A second lecture by Mr. Hallo met with a very sympathetic and attentive reception. Mr. Fricke also lectured in Breda for the first time to about 200 people. Mr. J. van Manen has spoken on Theosophy in Haarlem and Rotterdam, and Mr. Hallo at the Hague. Last week Mrs. Windust lectured in Hoorn for the first time on "Theosophy in Daily Life" to an audience of 150. She was invited by the local Branch of the "Nederlandsche Protestantens Bond," a most influential body in Holland, and one of the local clergymen, who is the president, introduced her. Mrs. Windust was listened to with much attention and appreciation.

The following reaches us from a Finnish correspondent:—"In Finland, we have not as yet any Section or Branch of the Theosophical Society—through the hostile position that the clergy here have taken against Theosophy, and because religious liberty is still very limited. But there are a few free members—about sixty—of the Scandinavian Section of the T.S. By voluntary contributions from most of these members, and other persons interested, a Theosophical Lending Library has been maintained in Helsingfors for about two years. It is open every Tuesday and Saturday, from 6.30 to 8 p.m., and on Thursday evenings for conversation and discussion, when also non-members are admitted. Here also exists a Theosophical Discussion Club, assembling every other Sunday, from 6 p.m. Now and then public lectures are given, and new ones are being prepared."

ON the Pacific Coast Miss Walsh has delivered courses of lectures in Seattle, Tacoma, and Vancouver, B.C., besides speaking in other towns. The attendance was remarkably good, and as a result a branch of fourteen members has been formed in Tacoma since her departure for

America

Ellensburg and Spokane. The Seattle Branch reports good work. A Lotus Circle for children has been formed there.

The Chicago Branch continues its "Studies in Evolution from Theosophical Standpoints."

The Alpha Branch, Boston, Mass., which began the winter with a small but earnest membership, has been greatly encouraged by a visit of three weeks' duration from Mrs. Buffington Davies, of Minneapolis. Under Mrs. Davies' energetic leadership many extra meetings were held, both in Boston and in the neighbouring towns which have branches. On New Year's day a meeting was held at the Boston headquarters, 6, Oxford Terrace, which Mrs. Davies opened by a brief review of the historical aspects of Theosophy. The Branch library has been increased by the addition of nearly twenty books, gifts from different friends. Mrs. Davies has now left Boston to take up the work in New York, and the Alpha Branch desires especially to thank her for her Sunday afternoon expositions based on the *Bhagavad Gîtâ*. The regular course of study has now been resumed, including an *Ancient Wisdom* class on Sunday afternoons, a class for beginners on Saturday evenings, and the regular Wednesday evening meeting, which is following out the Chicago Syllabus, "Studies in Evolution."

THE most prominent feature of the activities this month is the opening of a stall in the Auckland Industrial and Mining Exhibition for the sale and distribution of Theosophical literature.

New Zealand The display of magazines in various languages, the maps from *The Story of Atlantis*, coloured illustrations of thought-forms from LUCIFER, the frontispiece from Dr. Marques' *The Human Aura*, a well-filled bookcase and a tastefully decorated stall attracted a good deal of attention, and have brought a good many inquiries as to Theosophical ideas.

The annual meeting of the Christchurch Branch was held on November 22nd. There was a good attendance of members. The Secretary reported a slight increase in the membership. *The Secret Doctrine* Class, the *Ancient Wisdom* Class and the H. P. B. Class are all steadily at work, and the Sunday afternoon public meetings keep up their interest and do good and useful work both for members and the public. Mr. Wither was re-elected President for the ensuing year.

Mrs. Draffin is delivering in Auckland a series of five lectures. Beginning on December 4th with "Theosophy: What it is," there

followed "The Growth and Evolution of the Soul," "Rationale of Reincarnation and Karma"; on Christmas Day the subject was "The Masters," on the following Sunday "The Practical Application of Theosophy." These lectures are attracting large audiences and interesting discussions follow.

The Dunedin Branch library increases steadily in size and value, and is being just now enriched by the addition of the *Polychrome Bible* as issued.

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## REVIEWS AND NOTICES

### THE CONTINUITY OF LIFE

Human Immortality. Two supposed Objections to the Doctrine. By William James, Professor of Philosophy at Harvard University and Ingersoll Lecturer for 1898. (London: Archibald Constable and Co., 1898.)

THIS little book consists of a lecture given in America in 1898, and known as "The Ingersoll lecture on the Immortality of Man." It is remarkable in two ways, first as being one of a series established by the Harvard University for the consideration of a subject hitherto deemed to belong exclusively to the province of religion; secondly, in that the lecturer himself has in no way taken the position of an inspired teacher and does not even claim to be an "enthusiastic messenger of the future life." The Founder of the Lectureship did not wish that the treatment of this subject should be handed over to the ecclesiastic alone; on the contrary, he stipulated that the lecturer should not be chosen from any one particular religious denomination, nor even from the great body of professional religious teachers as such. Churchmen or laymen are equally to be invited to state their thoughts on this subject which so keenly concerns the hopes and aspirations of the great bulk of the human race. This freedom of choice is in itself a great advance on the narrow bigotry of those who, in the words of the lecturer, consider themselves the official guardians of Immortality, and who "pretend to accord or withhold it from the individual by their conventional sacraments."

Professor William James, who was chosen by the University to deliver this lecture in 1898, is a psychologist of high repute. He

brings to bear on the subject a mind trained in scientific modes of thought and reasoning, and his words therefore will carry weight to many who reject the teachings of Theosophy as being unstamped with the hall-mark of science. With the modesty of all truly great thinkers the Professor only attempts to offer what he calls "two grains of truth" as answers to difficulties which beset the doctrine of Immortality when viewed in the searching light of modern scientific criticism. The truth of one of these "grains" we as students of Theosophy do not question, and it is important as marking a decided advance in scientific thought.

Starting with the well-known dictum that "thought is a function of the brain," the lecturer proceeds to discuss how far this formula logically compels a disbelief in immortality. The uncompromising disciple of science finds in this functional dependence the necessity of resigning his hopes of a hereafter. This supposed necessity arises, however, from a limitation of the term "function" to the productive function only, although in physical nature we are familiar with other kinds, such as the releasing and the transmissive. But if we take this position it follows that when we speak of thought as a function of the brain "we are not required to think of productive function only; we are entitled also to consider permissive or transmissive function." How near Professor James comes to the idea of the One Consciousness manifesting through the varied phenomena of nature may be gathered from the following quotations:

"Suppose, for example, that the whole universe of material things—the furniture of earth and choir of heaven—should turn out to be a mere surface-veil of phenomena, hiding and keeping back the world of genuine realities." This veil of nature may at particular times and places grow thin enough for the absolute life of the universe to shine through.

"Admit now that *our brains* are such thin and half-transparent places in the veil. What will happen? . . . The genuine matter of reality, the life of souls as it is in its fulness, will break through our several brains into this world in all sorts of restricted forms, and with all the imperfections and queernesses that characterise our finite individualities here below."

The idea of an Absolute Mind, according to Prof. James, is not necessarily involved in the transmission theory, which in his view only requires minds that should transcend our minds; his position as regards this theory being that the mental life of the individual comes

from something that pre-exists and is larger than itself. The Theosophical student cannot fail to be reminded, at this point, of the conception of the higher ego, limited in its present manifestation by its previous karma, so that the consciousness that pierces the veil of the physical brain gives but an incomplete presentation of the real consciousness from which it springs.

It is also to be noted that in speaking of such phenomena as clairvoyance, premonitions, etc., the Professor does not exclude them from the region of facts in nature and assigns to them a position of importance in the consideration of any theory of consciousness. For him, then, some of these phenomena are facts, and it is to be hoped that he will be able to devote some attention to the phenomena of trance, the serious study of which he considers as the greatest need of psychology at the present time.\*

Into the question of the condition of immortality the lecturer refuses to enter. How far the finite personal essence will continue in identity "when the finiting organ drops away, and our several spirits revert to their original source and resume their unrestricted condition," he leaves to the discussion of others. He has, however, earned the gratitude of those who have not yet grown into the knowledge of soul, but who nevertheless desire the satisfaction of feeling that their hope of immortality is not incompatible with the dictum of that physical science, which, however much it may err in some of its conclusions, is a grand product of the mental evolution of the age. At any rate a great point is made in thus dealing with consciousness, if men are led to recognise that it transcends the physical, that the roots of our being lie in a higher being, and if they are not brought thereby to a conception of Absolute Being they nevertheless make an advance towards something that lies beyond these finite lives.

The other point taken up by the lecturer is one which can only be a difficulty to those who are unable to accept the theory that the manifestation of any particular thread of consciousness may occur many times under different conditions. How incomplete are all arguments for immortality without the fundamental idea of the evolution of the ego through re-incarnation, is evidenced by his truly pathetic plea for billions of striving fellow creatures, however much they may be steeped in crime and ignorance. "If any creature lives for ever, why not all? why not the patient brutes?" Yet it is this great and

\* *Principles of Psychology*, p. 396.

ever-increasing multitude which stands as an obstacle to the belief in immortality. But the difficulty seems to arise not so much from lack of space as from a lack of sympathy.

Prof. James rightly says that "not a being of the countless throng is there whose continued life is not called for, and called for intensely, by the consciousness that animates the being's form." Yet he fails to see the true significance of that call, for it is not a call for existence separate and apart from all others, it is not the mere "inner joy of living." If all are to remain at their present stage of development, the immortality of each separate specimen of the "grotesque and repulsive alien" of humanity would certainly be "as indigestible a load to carry" for God and the universe as for ourselves. But immortality does not mean stagnation, the call for continued life is a call for progress and growth. Each life becomes fuller and richer as it unfolds and expands in the life of others, until, as the teacher says, the "universe grows I." In any one particular system of world evolution there is a certain limit to number through re-incarnation, but in Infinite Being itself there can be no possibility of limitation, yet life in that being is one and not separate, and to those who realise that life nothing can be separate or alien.

The Professor's treatment of this second point is not altogether satisfactory from the standpoint of Theosophy, owing to the lack of appreciation of the fundamental truth of the growth of the ego. Nevertheless, there is so much that is admirable in the pages of this little treatise that it is well worth reading and is a valuable contribution to the discussion of the subject of Immortality.

F. A.

#### THEOSOPHY IN MUSIC

The Holy Grail, a Dramatic Cantata. Words by Colin Sterne, Music by H. Ernest Nichol, Mus.B., Oxon. (London: J. Curwen and Sons, Warwick Lane, E.C.; 1898. Price 2s. 6d. Tonic Sol-fa ed., 9d.)

PERHAPS among the many legends handed down to us from the dim past none is more fascinating or appeals more strongly to the spiritual side of our nature than that of the Holy Grail. Certainly none seems more fitted for musical treatment, even from the exoteric side, while from the esoteric standpoint, music seems better able to express the emotions awakened by it than even poetry. There are

some things that words fail utterly to enable us to bring down to this plane, but which in music may be said unalloyed—to those who have learned how to listen and to understand.

Our composer has been fortunate in his librettist—evidently “one of us”—who has endeavoured to bring the real teaching of the Grail legend into practical working. To quote from his own words: “In the present version the attempt has been made to keep the underlying meaning clear and coherent. The Grail represents the highest spiritual achievement possible to man, and for its full attainment only a few natures of exceptional purity, devotion and self-sacrifice, the Galahads of our race, are fitted. Others, like Sir Percival, discover their limitations and abide by them, though looking for a distant future when the Divine Self at the heart of all shall burn away the last vestiges of the lower self that the inner glory may be unveiled.”

Turning to the music, we find much that is worthy of association with the great theme that inspired the composer. It is in form a cantata, and although published with only a pianoforte accompaniment, we presume it is scored for orchestra, as much of it looks like a transcription, and doubtless it would gain very largely by the employment of orchestral resources.

The work opens with an introduction and chorus. In the former the knights' motive first appears, and in charming contrast to it the Grail motive presents itself—as a middle subject—and in the following chorus a similar change from the martial and contrapuntal to soft delicate harmony in entire sympathy with the subject, makes a most effective piece of writing.

In the recitatives there is occasionally a word wrongly placed as regards accent and quantity, which perhaps might be amended in a future edition. This is, in short, the weakest point in the writing, as an instance, on page 17 “of the perilous chair,” the accent is placed on “of.”

In the next number Aleine tells us very simply and sweetly how she saw the Grail, and the chorus “Blessed” is a very fitting continuation, being smoothly written and devotional in character. Tenors will welcome the air by Sir Galahad, which follows. In the subsequent numbers describing the passing of the Grail before Galahad and the knights there is much excellent writing, reminding one at times of Schubert and Gade, but perhaps none the worse for that, and the part concludes with a fine chorus, in which the composer

shows his fugal writing to advantage. The change at "Go forth to glory" is very striking and effective.

Part II. opens with a chorus of maidens, in which Sir Percival is eloquently entreated to rest, and in the next number Blanche fleur appeals to him in an effective song. I do not, of course, know what interval of time, if any, elapsed before the composer proceeded further in his work, but certainly from this point the music is of a higher order. The sunrise introduction and chorus occurring here is distinctly beautiful.

The Song of Galahad which follows keeps well up to the same high level. Then follows a long and very beautiful scene "In the Abbey," in which one hardly knows whether most to admire the skill with which the choral music is written or the touching music given to Sir Percival, which evidently came straight from the heart of the composer, and therefore appeals strongly to other hearts. It is beautiful.

Numbers 16 and 17 would be better omitted. After so high a flight they are commonplace, and the farewell of Galahad is all one wishes for, if indeed our sympathy is not almost more with Sir Percival; and possibly it would have been better to leave off with the Abbey Scene, if one could have had Sir Galahad's explanation before the Percival.

Choral societies will gladly make the acquaintance of Mr. Nichol's work, which contains much that is good, and some that is so fine that English art is decidedly the richer for it.

Mus. Doc.

#### WHAT IS A DREAM?

Dreams: What they are and how they are caused. By C. W. Leadbeater. (London: T.P.S., 26, Charing Cross, S.W., Price 1s. 6d.)

THIS exceedingly interesting study has already appeared in our pages and also as one of the London Lodge *Transactions*; it is now revised and enlarged. Mr. Leadbeater's little book is certainly the best treatise which has yet appeared in our modern Theosophical literature on the subject, and deserves the closest attention of all Theosophical students; for the vast majority of us gain our first introduction to the invisible world by means of dream, and the analysis of the tangled skein of dream-consciousness is, therefore, one of the most immediate tasks of every student. To venture on a criticism of such

a treatise would mean the possession of definite knowledge of the complicated factors and machinery with which our colleague deals in so lucid a manner, and to that the present writer can make no manner of claim. But as a student of general Theosophical literature from a comparative standpoint he can congratulate his colleagues who are dealing with the practical part of psychic science on the increasing use of a more understandable nomenclature compared to the terminology of four or five years ago. Not that the *barbara nomina* have entirely disappeared—there is still much to be done in this direction—but they are being gradually eliminated. Happy will be the day for us when they have all gone, for it will mark a time when we have fully grasped of our own selves and without the intermixture of a dozen different traditions and their multifarious terms, the nature of the factors with which we deal. Thus shall we not only gain in clarity, but possess a more beautiful and natural literature. Not that anyone is to be blamed for the present state of affairs, for the difficulties have been so far quite insurmountable, because of the poverty of our modern tongues in terms corresponding to these little-known facts and ideas. But gradually we are eliminating the “mesopotamias” in favour of the vulgar tongue, and when we some day (let us hope in the near future) have got rid of all of them, we may think that we are in a fair way towards the understanding of the alphabet of the Sacred Science.

But the use of technical terms in no way takes away from the value of Mr. Leadbeater's treatise to any appreciable extent, for we are all so familiarised with them by this time that no doubt ninety-nine out of the hundred of us would miss them badly if they were changed. The invention of correct terms is of very little consequence compared to the exact observation of facts, and it is with the observation of facts that our colleague is concerned. If the reader does not know something more about dreams after perusing what Mr. Leadbeater has to say on the subject, he cannot be numbered theosophically among “first-class pitris.”

G. R. S. M.

“THE SECRET DOCTRINE” IN SPANISH

La Doctrina Secreta: Síntesis de la Ciencia, Religión y Sabiduría  
Vol. II. Por H. P. Blavatsky. (Madrid; 1898.)

PERHAPS no greater tribute has been paid to the memory of H. P. Blavatsky, than the translating of her monumental work into

German, Swedish, French, Dutch and Spanish. The work of translation in every case has been a labour of love, and, with the exception of the German edition, the publication has been equally love's labour. So large a work dealing with such extraordinary subjects can never hope to be popular, or expect to prove a commercial success. But neither the immense labour of translating and editing so large a work crammed with technicalities, strange names and terms, and stuffed with an infinity of notes and references, nor the large monetary risk involved, has deterred our members from the undertaking.

The second volume of the Spanish translation comes to us in a *format* larger even than the English, and represents years of patient toil by two or three of our devoted Spanish brethren. What greater proof could we have, if proof were needed, of the power of Theosophy! A bare handful of Theosophists in a country crushed by the disaster of an unfortunate war, cheerfully labouring at their self-imposed task, and that too in a country bigoted beyond all others in matters religious. Well does it prove to us that the number of members or branches does not count, and that in Theosophy beyond all other things it is quality and not quantity that is the most potent factor in the long run. No names appear on the title-page, and the translators efface themselves under the modest phrase "several members of the Madrid Branch," but had it not been for José Xifré, José Melián and Manuel Treviño, *La Doctrina Secreta* would not have seen the light. The book is very well printed and well got up and is a credit to all concerned.

G. R. S. M.

#### A NEW VERSION OF THE NEW TESTAMENT DOCUMENTS

The Twentieth Century New Testament; Part I.—The Five Historical Books. (London: Mowbray House, W.C. Price 1s. 6d.)

THIS purports to be a "translation into modern English made from the original Greek Text." Would it were so! If only we had the *original* Greek text from which to make a translation, how many problems would be solved. But this, unfortunately, is not the case, for immediately under the above-quoted words from the title-page we read in parentheses, "Westcott and Hort's text." It is true that the text of these distinguished scholars is mainly founded on the three

great codices of presumably the fourth and fifth centuries, which are considered to be the oldest MSS. extant, but do these codices preserve the oldest readings, the most primitive form of the text? They certainly do not. They represent a late form of text, in fact almost a final form, which we can agree with Schaff in calling "the last and best edition of the Greek Testament," only when taking the term "best" to signify the most edited. MSS. later in date, moreover, preserve far earlier readings, notably Codex D. Westcott and Hort's text is not the "original Greek text." The original Greek text is lost and can at present only be partially recovered through the old Italic, Syriac and other early versions.

But apparently by "original Greek text" our anonymous translators mean that they have done their work directly from the Greek, and therefore that their version stands on entirely different ground to the Authorised and so-called Revised Versions. The Authorised Version was simply the outcome of successive revisions of the translation of Tyndale (1534) founded on that of Wycliffe (1380), which last was made from a Latin Version. Since the time of the Authorised Version no less than 1,500 MSS. of the N.T. have been discovered, and among them the three great codices on which Westcott and Hort have mainly based their text.

The Revised Version was so half-hearted an undertaking that it gave satisfaction to no one; it frequently spoilt the beauty of the old wording without really grappling with the crucial difficulties. Have our translators been any more successful in their difficult undertaking? Does their "modern English" make up in accuracy for the loss of the beautiful old familiar sentences in all their frequent unintelligibility? This is somewhat a difficult account to balance, if we blindly prefer ancient custom and frequently "suggested" beauty to plain truth; for many of the old phrases are beautiful, simply because we have been made to believe they are so, and have been taught that it is not our business to try and understand the mysteries of the "Word of God."

But truth to tell, many of these mysteries are simply mistranslations and the fundamental dogmas of many sects are based upon nothing else than philological and grammatical inaccuracies. The present translation will do much to clear the way in this direction; hundreds of passages with which pious people have "wrestled in prayer" will be found to be quite comprehensible and simple. Indeed, from start to finish the whole effort has been to make everything

plain, so much so that in a number of passages the translators have gone to the other extreme.

One of the greatest drawbacks to the comprehension of the N. T. documents, especially of the Gospels and Acts, has been the dense popular ignorance of the history of the times and of the environment of the compilers of these documents. These writings are filled with familiar expressions, replete with well-known technical terms, and couched in the formal "bible" language of the Septuagint as was expected in all such compositions at the time. Nearly all of this has disappeared in the present translation. The effort of the translators has been to make their version so plain that "he who runs may read." Yet even when the Christ taught the multitudes, even He could not make it all clear to them; He had to teach them in parables. How then can we in the nineteenth century, with our spiritual senses blunted by our complicated material civilisation, presume to do so? We cannot; and it is just this effort to be plain everywhere, when there are many places which were never intended to be plain, that has led our translators astray.

In other words the work under review has "universalised" a number of passages that are entirely local and technical. Nevertheless we sincerely recommend it to all Theosophical students; most people have read only one translation and the wholesome discipline of reading another is such an advance on the position of the ordinary religionist that it leads up to a height from which the view of an entirely new world opens out. For instance, the very fact that "According to Mark" is placed first in the present translation instead of the universal "According to Matthew," will be a stiff breeze for the ordinary Sunday-school teacher to face. Then again, for those who are interested in N. T. criticism, but are not sufficiently equipped to read the Greek documents, the arrangement of the present translation is such that they will be able with greater facility to detect the traces of the common document which underlies the three synoptics, and so with regard to various other points. For ourselves, we have read it with great attention and pleasure, and regard it as a distinct step in the right direction. But what we want is the original text of the separate documents, and not the latest form of a collection edited and re-edited again and again for doctrinal purposes.

G. R. S. M.

## THE CREED OF CHRISTENDOM

The Christian Creed: its Origin and Signification. By C. W. Leadbeater. (London: T.P.S., 26, Charing Cross, S.W. Price 1s. 6d.)

WE are glad to welcome in book-form the instructive series of papers on the Creed which lately appeared in our pages. Mr. Leadbeater analyses the content of the Creed-formularies into:

- (a) An ancient formula of cosmogenesis, resting on very high authority indeed.
- (b) The rubric for the guidance of the hierophant in the Egyptian form of one of the great initiations.
- (c) The materialising tendency which mistakenly sought to interpret (a) and (b) as relating to the biography of an individual.

The original universal and impersonal meaning of the various clauses of the symbol are thus restored and (c) is eliminated.

The work that has recently been done by several of our writers towards the elucidation of Christian origins and dogmas is undoubtedly a move in the right direction. We are, however, only at the beginning of a huge undertaking, and the contributions that have so far appeared must be regarded as only tentative efforts, and not as final results. They are but planks of the scaffolding raised against the cliff of time, the better to get at the almost entirely obliterated inscriptions on its face which tell of the Founder of Christianity and His teachings. Doubtless the present generation of the Orthodox will owe us few thanks for removing a number of its pet preconceptions to make room for our scaffolding, but the future does not lie with it; Orthodoxy ever belongs to the past and it was just the orthodoxy of Judæa which rejected the Christ.

It is gratifying to note that the nearer we approach to the time of the origins and the more we study the doctrine of the early years, the greater is the number of points of contact between Christianity and the theosophy of the world-religions, and this is well exemplified by the little treatise which has called forth these remarks.

G. R. S. M.

## MAGAZINES AND PAMPHLETS

COLONEL OLCOTT tells of a wonderful feat of memory performed by a Brâhman paṇḍit who was exhibiting his powers in Hyderabad in 1885, the date at which the Colonel has now arrived in his historical sketches in *The Theosophist*. The paṇḍit did no less than eleven entirely different things simultaneously, among them being a game of chess played without seeing the board, various arithmetical problems, including two magic squares, and the repetition of sentences, of which the detached words were given without any regular order. Fuller information on this and other like feats was given by Colonel Olcott in an article in *The Theosophist*, written shortly after the experiments were made. The Colonel about this time was in considerable trouble with regard to Madame Blavatsky, who was in Europe, and in very bad health and uncomfortable circumstances. It was indeed a time of general trouble for the Society. Mrs. Mills, a "metaphysical healer," writes a short paper entitled "Practical Metaphysics," which is a defence of the methods adopted by Christian Scientists and others of like persuasion in the treatment of disease. The editor in a note leans towards the theory of suggestion as the one which appears to cover most of such cases as appear to be well established. A translation of the *Gopâla Tâpani Upaniṣhad*, along with two commentaries, is begun in this number, and is followed by part of a translation of an article by Baron Du Prel. As a supplement to *The Theosophist* a full report of the recent general meeting of the Society is given.

*The Theosophic Gleaner* for January opens with a paper by N. F. Bilimoria on the "Beginning of Life upon Earth," dealing with the somewhat obscure accounts in the Hindu books and *The Secret Doctrine*. This is followed by a note on the pariahs of Madras and the efforts to improve their condition, reprints, as usual, filling up the body of the magazine. A somewhat belated number of *The Buddhist* just to hand contains articles on education in Ceylon, Buddhism in India, and other subjects of interest to Buddhists. Part of a lengthy controversy on points of Buddhist doctrine, held in 1873, is also given. *The Ārya Bâla Bodhinî* gives its readers a report of Mrs. Besant's three lectures on "Dharma," delivered at the last Indian convention, and continues the papers of Miss Edger. T. A. Swami-

natha Aiyer contributes an account and explanation of the Sandhya ceremony. We have also to acknowledge the receipt from India of *The Light of Truth*, *The Dawn*, *The Journal of the Mahâ Bodhi Society*, *The Sanmârگا Bodhinî*, and *The Astrological Magazine*, and from Ceylon of *Rays of Light*.

C. W. L. is still the most extensive contributor to *The Vâhan*, the February number containing some lengthy answers to questions of much interest. The longest answer is that in reply to a question on the work done by some people on the astral plane during sleep. The qualifications necessary for one fitting himself for such work are explained with considerable detail. An anxious vegetarian enquires as to the truth or meaning of the story given in one of the Buddhist suttas of the death of Buddha owing to a meal of boar's flesh. The answer consists of a quotation from a paper by Mr. Sinnett who speculates on the symbolical meaning which may be attached to the story. G. R. S. M. seizes the opportunity afforded by a somewhat inappropriate question to protest against the tendency to make Theosophy into a sectarian creed and Theosophists into the upholders of a definite doctrine, instead of enquirers after the realities of life here and hereafter. A. A. W. is as interesting as usual on the subject of ascetic life and its advantages and disadvantages.

*Mercury* as a frontispiece gives a portrait of the General Secretary of the New Zealand Section. The opening article is the report of a lecture by Mr. Leadbeater on the religion of Chaldæa, delivered at the Blavatsky Lodge some time ago. Besides the continuation of the articles on the ancient religions of America, an address by Dr. Marques and a paper entitled "The Way to the Path" are given.

*La Revue Théosophique Française* opens with the translation of a chapter of Dr. Marques' *Scientific Corroborations of Theosophy* and concludes Mr. Chatterji's lecture on religion from a scientific point of view. Dr. Pascal sends an account of the fire ceremony he witnessed at Benares during the course of the last Indian Convention, and a short notice of Maji, the late Indian yoginî, is given.

*Theosophy in Australasia* in "Man's Survival of Death" deals with a recent paper by Mr. Myers reviewing the evidence lately brought forward by the Society for Psychical Research, and showing its importance as regards the most dearly cherished belief of man. W. A. Mayers writes on "Man's Peri-Spirit" and endeavours to trace its origin from spiritual sources.

All the articles in *Sophia* are continued, with the exception of the

editorial on the beginning of the seventh year of the existence of the magazine. As the editor remarks, the year begins but sadly for the Spanish people, who have lost the few remains of their great possessions, and the misfortunes must to a certain extent affect even the Theosophical outlook in that country. As the editor points out, the recognition of the law of karma renders the apparent misfortunes of a time less weighty than they would otherwise seem. We notice with much pleasure a great improvement in the appearance of *Sophia*, which has discarded the elaborately illustrated cover for a neat and simple one. The title now appears in ordinary characters instead of Greek uncial letters, which must be recognised as an advantage by many people.

In *Teosofia*, our Italian magazine, Signor Calvari reviews the progress of the Rome Branch from its beginning in February, 1897, and shows a most satisfactory amount of growth since its foundation. The quantity of work which has been done in the ancient city in the spreading of Theosophy is really remarkable, and argues well for its future in a land where the difficulties are more than ordinarily great. The rest of the issue is occupied by a variety of translations.

An editorial notice in the Dutch *Theosophia* calls attention to the work which has already been done in the way of bringing to the attention of the public of Holland the best Theosophical literature, and at the same time gives further particulars of the enlargement and improvements which it is proposed to make at the beginning of the eighth year of the existence of *Theosophia*. The editorial note is followed by a New Year's greeting from the editor, and a paper from "Afra" on rest and work. Mrs. Windust contributes the chief article of the number, a seasonable one entitled "The Star of Bethlehem," interpreting the Christ story in the light of Theosophical teachings. An unusually large portion of the magazine is thus devoted to original articles.

*Philadelphia* opens its sixth number with a paper by Leopoldo Lugones on the influence of Theosophy on modern thought. The writer refers to the reaction, along spiritualistic lines, against positivism which has taken place within the last few years in the Spanish parts of South America. It is indeed an interesting problem in history to trace the influence of Comte upon the Spanish-speaking people and the more recent wave of spiritist influence, which has done much to bring back a faith in the unseen world. The contribution which follows is on "El Amor" by Manuel Frascara, and the remainder of

the number is occupied by a story of a case of foreseen death and a few translations.

We have also to acknowledge the receipt of *War against War*, the new venture of Mr. Stead in the cause of universal peace; *The Review of Reviews*; *The Review of Reviews for Australasia*; *Internationale Blätter für Spiritismus*; *Immortality*, a new American magazine of the type familiar to us, one important purpose apparently being to obtain large fees for instruction in "spiritual development"; *Balder*, our Norwegian magazine; *The Herald of the Golden Age*; *The Literary Guide*, with extensive reviews of literature interesting to agnostics; *La Paix Universelle*; *The Literary Digest*; *Modern Astrology*; *Light*; *The Agnostic Journal*; *Mind*; *Humanity*.

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