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The Editors do not hold themselves responsible for any opinions, whether religious, philosophical or social, expressed in signed articles.

[H. P. B. BEING TOO ILL TO WRITE HER USUAL EDITORIAL, THE FOLLOWING UNPUBLISHED ARTICLE, WRITTEN BY HER MORE THAN TWO YEARS AGO, IS SELECTED TO TAKE ITS PLACE.—A. B.]

Thoughts on the Elementals.

YEARS have been devoted by the writer to the study of those invisible Beings—conscious, semi-conscious and entirely senseless—called by a number of names in every country under the sun, and known under the generic name of “Spirits”. The nomenclature applied to these denizens of spheres good or bad in the Roman Catholic Church, alone, is—endless. The great kyriology of their symbolic names—is a study. Open any account of creation in the first Purâna that comes to hand, and see the variety of appellations bestowed upon these divine and semi-divine creatures (the product of the two kinds of creation—the *Prakrita* and the *Vaikrita* or *Padma*, the primary and the secondary) all evolved from the body of Brahmâ. The *Urdhwasrota* only,* of the third creation, embrace a variety of beings with characteristics and idiosyncracies sufficient for a life-study.

The same in the Egyptian, Chaldean, Greek, Phœnician or any other account. The hosts of those creatures are numberless. The old Pagans, however, and especially the Neo-Platonists of Alexandria knew what they believed, and discriminated between the orders. None regarded them from such a sectarian stand-point as do the Christian Churches. They dealt with them far more wisely, on the contrary, as they made a better and a greater discrimination between the natures of these beings than the Fathers of the Church did. According to the policy of the latter, all those Angels that were not recognised as the attendants upon the Jewish Jehovah—were proclaimed *Devils*.

The effects of this belief, afterwards erected into a dogma, we find asserting themselves now in the Karma of the many millions of Spiritualists,

* The *Urdhwasrota*, the Gods, so called because the bare sight of aliment stands to them, in place of eating; “for there is satisfaction from the mere beholding of ambrosia”, says the commentator of the *Vishnu Purana*

brought up and bred in the respective beliefs of their Churches. Though a Spiritualist may have divorced himself for years from theological and clerical beliefs; though he be a liberal or an illiberal Christian, a Deist or an Atheist, having rejected very wisely belief in devils, and, too reasonable to regard his visitors as pure angels, has accepted what he thinks a reasonable mean ground—still he will acknowledge no other Spirits save those of the dead.

This is his *Karma*, and also that of the Churches collectively. In the latter such a stubborn fanaticism, such *parti pris* is only natural; it is their policy. In free Spiritualism, it is unpardonable. There cannot be two opinions upon this subject. It is either belief in, or a full rejection of the existence of any "Spirits". If a man is a sceptic and an unbeliever, we have nothing to say. Once he believes in Spooks and Spirits at all—the question changes. Where is that man or woman free from prejudice and pre-conceptions, who can believe that in an infinite universe of life and being—let us say in our solar system alone—that in all this boundless space in which the Spiritualist locates his "Summer-land"—there are only *two orders of conscious* beings—men and their spirits; embodied mortals and disembodied Immortals.

The future has in store for Humanity strange surprises, and Theosophy, or rather its adherents, will be vindicated fully in no very distant days. No use arguing upon a question that has been so fully discussed by Theosophists and brought only opprobrium, persecution, and enmity on the writers. Therefore we will not go out of our way to say much more. The Elementals and the Elementaries of the Kabalists and Theosophists were sufficiently ridiculed. From Porphyry down to the demonologists of the past centuries, fact after fact was given, and proofs heaped upon proofs, but with as little effect as might be had from a fairy tale told in some nursery room.

A queer book that of the old *Count de Gabalis*, immortalized by the Abbé de Villars, and now translated and published in Bath. Those humorously inclined are advised to read it, and to ponder over it. This advice is offered with the object of making a parallel. The writer read it years ago, and has read it now again with as much, and much more attention than formerly. Her humble opinion as regards the work is—if any one cares to hear it—that one may search for months and never find the demarcation in it between the "Spirits" of the Séance rooms and the Sylphs and Undines of the French satire.

There is a sinister ring in the merry quips and jests of its writer, who, while pointing the finger of ridicule at that which he believed, had probably a presentiment of his own speedy *Karma** in the shape of assassination.

The way he introduces the *Count de Gabalis* is worthy of attention.

"I was astonished one Remarkable Day, when I saw a man come in of a most

* The work was published in Paris in 1670, and in 1675 the author was cruelly murdered on his way to Lyons from Languedoc his native country.

exalted mien; who, saluting me gravely, said to me in the French Tongue but, in the accent of a *Foreigner*, 'Adore my son; adore the most great God of the Sages; and let not thy self be puffed up with Pride, that he sends to thee one of the children of Wisdom, to constitute thee a Fellow of their Society, and make thee partaker of the wonders of Omnipotency.'"^{*}

There is only one answer to be made to those who, taking advantage of such works, laugh at Occultism. "Servitissimo" gives it himself in his own chaffing way in his introductory "Letter to my Lord" in the above-named work. "I would have persuaded him (the author of *Gabalís*) to have changed the whole form of his work", he writes, "for this drolling way of carrying it thus on does not to me seem proper to his subject. These mysteries of the *Cabal* are serious matters, which many of my friends do seriously study the which are certainly most dangerous to jest with." *Verbum sat sapienti*.

They are "dangerous", most undeniably. But since history began to record thoughts and facts, one-half of Humanity has ever been sneering at the other half and ridiculing its most cherished beliefs. This, however, cannot change a fact into a fiction, nor can it destroy the Sylphs, Undines, and Gnomes, if any, in Nature; for, in league with Salamanders, the latter are more likely to destroy the unbelievers and damage Insurance companies, notwithstanding that these believe still less in revengeful Salamanders than in fires produced by chance and accident.

Theosophists believe in Spirits no less than Spiritualists do, but, as dissimilar in their variety as are the feathered tribes in the air. There are bloodthirsty hawks and vampire bats among them, as there are doves and nightingales. They believe in "Angels", for many have seen them

". . . . by the sick one's pillow—

Whose was the soft tone and the soundless tread!

Where smitten hearts were drooping like the willow,

They stood between the living and the dead."

But these were not the three-toed materializations of the modern medium. And if our doctrines were all piece-mealed by the "drolleries" of a de Villars, they would and could not interfere with the claims of the Occultists that their teachings are *historical and scientific facts*, whatever the garb they are presented in to the profane. Since the first kings began reigning "by the grace of God", countless generations of buffoons appointed to amuse Majesties and Highnesses have passed away; and most of these graceless individuals had more wisdom at the bottoms of their hunches and at their fingers' ends, than all their royal masters put together had in their brainless heads. They alone had the inestimable privilege of speaking *truth* at the Courts, and those truths have always been laughed at. . . .

This is a digression; but such works as the *Count de Gabalis* have to be quietly analyzed and their true character shown, lest they should be

^{*} Sub Mundanes; or the Elementaries of the Cabal: being the History of Spirits, reprinted from the Text of the Abbé De Villars, Physio-Astro-Mystic, wherein it is asserted that there are in existence on earth rational creatures besides man. 1886: Bath, Robert H. Fryer.

made to serve as a sledge hammer to pulverize those works which *do not* assume a humorous tone in speaking of mysterious, if not altogether sacred, things, and say what they have to. And it is most positively maintained that there are more truths uttered in the witty *railleries* and *gasconades* of that "satire", full of preeminently occult and actual facts, than most people, and Spiritualists especially, would care to learn.

One single fact instanced, and shown to exist now, at the present moment among the Mediums will be sufficient to prove that we are right.

It has been said elsewhere, that white magic differed very little from practices of sorcery except in *effects* and *results*—*good or bad motive* being everything. Many of the preliminary rules and conditions to enter societies of *adepts*, whether of the *Right* or the *Left Path*, are also identical in many things. Thus *Gabalès* says to the author: "The *Sagès* will never admit you into their society if you do not renounce from this very present a Thing which cannot stand in competition with Wisdom. *You must renounce all carnal Commerce with Women*" (p. 27).

This is a *sine quâ non* with *practical* Occultists — Rosicrucians or Yogis, Europeans or Asiatics. But it is also one with the *Duggas* and *Jadoos* of Bhutan and India, one with the *Voodoos* and *Nagals* of New Orleans and Mexico,* *with an additional clause to it, however, in the statutes of the latter*. And this is to have carnal commerce with male and female Djins, Elementals, or Demons, call them by whatever names you will.†

"*I am making known nothing to you but the Principles of the Antient Cabal,*" explains de *Gabalès* to his pupil. And he informs him that the Elementals (whom he calls *Elementaries*), the inhabitants of the four Elements, namely, the Sylphs, Undines, Salamanders, and Gnomes, live many Ages, but that their souls are not immortal. "In respect of Eternity . . . they must finally resolve into nothing." . . . "Our Fathers, the philosophers," goes on the *soi-disant* Rosicrucian, "speaking to *God Face* to *Face*, complained to him of the Unhappiness of these People (the Elementals), and *God*, whose Mercy is without Bounds, revealed to them that it was not impossible to find out a Remedy for this Evil. He inspired them, that by the same means as Man, by the Alliance which he contracted with *God*, has been made Partaker of the Divinity: the *Sylphs*, the *Gnomes*, the *Nymphs*, and the *Salamanders*, by the Alliance which they might Contract with Man, might be made Partakers of Immortality. So a *she-Nymph* or a *Sylphide* becomes Immortal and capable of the Blessing to which we aspire, when they shall be so happy *as to be married to a Sage*; a *Gnome* or a *Sylphe* ceases to be Mortal from the moment that *he Espouses one of our Daughters*."

Having delivered himself of this fine piece of advice on practical sorcery, the "Sage" closes as follows:

"No, no! Our *Sages* have never erred so as to attribute the Fall of the first

* We speak here of the well-known *ancient statutes* in the Sorcery of the Asiatics as in the Demonology of Europe. The Witch had to renounce her husband, the Wizard his marital rights over his legitimate human wife, as the *Dugga* renounces to this day commerce with living women; and, as the New Orleans' *Voodoo* does, when in the exercise of his powers. Every Kabalist knows this.

† The Jewish Kabalist of Poland and Galicia calls the female Spirit of *Nergal*, when bent on revenge, to his help and to infuse into him power. The Mussulman Sorcerer a female *Djini*; a Russian *Koldoon* a deceased Witch (*Vyédma*). The Chinese maleficer has a female *Houen* in his house at his command. The above intercourse is said to give *magic powers* and a *Supernal Force*.

Angels to their Love of *women*, no more than they have put Men under the Power of the *Devil*. . . . There was nothing criminal in all that. They were *Sylphs* which endeavored to become Immortal. Their innocent Pursuits, far enough from being able to scandalize the *Philosophers*, have appeared so just to us that we are all resolved by common consent utterly to Renounce *Women*; and entirely to give ourselves to *Immortalizing* of the *Nymphs and Sylphs*" (p. 33).

And so are certain mediums, especially those of America and France, who boast of Spirit husbands and wives. We know such mediums personally, men and women, and it is not those of Holland who will deny the fact, with a recent event among their colleagues and co-religionists fresh in their memory, concerning some who escaped death and madness only by becoming Theosophists. It is only by following our advice that they got finally rid of their spiritual consorts of both sexes.

Shall we be told in this case also, that it is a calumny and an invention? Then let those outsiders who are inclined to see, with the Spiritualists, nought but a holy, an innocent pastime at any rate, in that nightly and daily intercourse with the so-called "Spirits of the Dead", watch. Let those who *ridicule* our warnings and doctrine and make merry over them—explain after analysing it dispassionately, the mystery and the *rationale* of such facts as the existence in the minds of certain Mediums and Sensitives of their *actual marriage* with male and female Spirits. Explanations of lunacy and hallucination will never do, when placed face to face with the *undeniable facts* of SPIRIT-MATERIALIZATIONS. If there are "Spirits" capable of drinking tea and wine, of eating apples and cakes, of kissing and touching the visitors of Séance rooms, all of which facts have been proven as well as the existence of those visitors themselves—*why should not those same Spirits perform matrimonial duties as well?* And who are those "Spirits" and what is their nature? Shall we be told by the Spiritists that the spooks of Mme. de Sévigné or of Delphine —, —one of which authoresses we abstain from naming out of regard to the surviving relatives—that they are the actual "Spirits" of those two deceased ladies; and that the latter felt a "Spiritual affinity" for an idiotic, old, and slovenly Canadian medium and thus became *his happy wife* as he boasts publicly, the result of which union is a herd of "spiritual" children *bred with this holy Spirit?* And *who* is the astral husband—the nightly consort of a well-known New York lady medium whom the writer knows personally? Let the reader get every information he can about this last development of *Spiritual* (? !) intercourse. Let him think seriously over this, and then read the "Count de Gabalis", especially the Appendix to it, with its Latin portions; and then perchance he will be better able to appreciate the full gravity of the *supposed* chaff, in the work in question,* and understand the true value of the raillery in it. He will then see clearly the ghastly connexion there is between the Fauns,

* "Sub-Mundanes; or The Elementaries of the Cabala": with an illustrative Appendix from the work "Demoniality" or "Incubi and Succubi" by the Rev. Father Sinistrari, of Amando. The answer given (p. 133) by an alleged devil, to St. Anthony respecting the corporality of the Incubi and Succubi would do as

Satyrs and Incubi of St. Hieronymus, the Sylphs and Nymphs of the Count de Gabalis, the "Elementaries" of the Kabalists—and all those poetical, spiritual "Lillies" of the "Harris Community", the astral "Napoleons", and other departed Don Juans from the "Summer-Land", the "*spiritual* affinities from beyond the grave" of the modern world of mediums.

Notwithstanding this ghastly array of facts, we are told week after week in the Spiritual journals that, at best, we know not what we are talking about. "Platon"—(a presumptuous pseudonym to assume, by the bye) a dissatisfied *ex*-theosophist, tells the Spiritualists (see *Light*, Jan. 1, 1887) that not only is there no re-incarnation—because the astral "spirit" of a deceased friend told him so (a valuable and trustworthy evidence indeed), but that all our philosophy is proved worthless by that very fact! Karma, we are notified, is a tom-foolery. "Without Karma re-incarnation cannot stand", and, since his *astral* informant "has inquired in the realm of his present existence as to the theory of re-incarnation, and he says he cannot get one fact or a trace of one as to the truth of it . . ." this "astral" informant *has to be believed*. He *cannot* lie. For "a man who has studied chemistry has a right to an opinion, and earned a right to speak upon its various theories and facts . . . especially if he, during earth-life, was respected and admired for his researches into the mysteries of nature, and for his truthfulness."*

Let us hope that the "astrals" of such eminent chemists as Messrs. Crookes and Butlerof—when disembodied, will abstain from returning too often to talk with mortals. For having studied chemistry so much and so well, their *post mortem* communications would acquire a reputation for infallibility more than would be good, perhaps, for the progress of mankind, and the development of its intellectual powers. But the proof is sufficiently convincing, no doubt for the present generation of Spiritualists, since the name assumed by the "astral control of a friend" was that of a truthful and honorable man. It thus appears that an experience of over forty years with Spirits, who lied more than they told truth, and did far more mischief than good—goes for nought. And thus the "spirit-husbands and wives" must be also believed when they say they are this or that. Because, as "Platon" justly argues: "There is no progress without knowledge, and the knowledge of truth founded upon fact is progress of the highest degree, and if astrals progress, as this spirit says *they do*, the philosophy of Occultism in regard to re-incarnation is wrong upon this point; and how do

well now, perhaps: "The blessed St. Anthony" having inquired who he was, the little dwarf of the woods answered: "I am a mortal, and one of the inhabitants of the Wilderness, whom gentility, under its varied delusions, worships under the names of Fauns, Satyrs and Incubi" or "Spirits of the Dead" might have added this Elemental, the vehicle of some Elementary. This is a narrative of St. Hieronymus, who fully believed in it, and so do we, with certain amendments.

* The arguments and evidence brought to bear against the philosophy of the East are curious. Surely this is a good proof that the Occultists are right in saying that most of those "Spirits" are not even "lying" Spirits, but simply empty, senseless shells talking sense only with the help of the brains of the *sitters* and the brain of the medium as a connecting link.

we know that the many other points are correct, as they are without proof?"

This is high philosophy and logic. "The end of wisdom is consultation and deliberation"—with "Spirits", Demosthenes might have added, had he known where to look for them—but all this leaves still the question, "who are those spirits"—an open one. For, "where doctors disagree," there must be room for doubt. And besides the ominous fact that Spirits are divided in their views upon reincarnation—just as Spiritualists and Spiritists are, "every man is not a proper champion for the truth, nor fit to take up the gauntlet in the cause of verity", says Sir T. Browne. This is no disrespectful cut at "Platon", whoever he may be, but an axiom. An eminent man of science, Prof. W. Crookes, gave once a very wise definition of Truth, by showing how necessary it is to draw a distinction *between truth and accuracy*. A person may be very truthful—he observed—that is to say, may be filled with the desire both to receive truth and to teach it; but unless that person have great natural powers of observation, or have been trained by scientific study of some kind to observe, note, compare, and report accurately and in detail, he will not be able to give a trustworthy, accurate and therefore true account of his experiences. His intentions may be honest, but if he have a spark of enthusiasm, he will be always apt to proceed to generalizations, which may be both false and dangerous. In short as another eminent man of science, Sir John Herschell, puts it, "The grand and, indeed, the only character of truth, is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion".

Now very few Spiritualists, if any, unite in themselves the precious qualities demanded by Prof. Crookes; in other words their truthfulness is always tempered by enthusiasm; therefore, it has led them into error for the last forty years. In answer to this we may be told and with great justice, it must be confessed, that this scientific definition cuts both ways; *i.e.*, that Theosophists are, to say the least, in the same box with the Spiritualists; that they are enthusiastic, and therefore also credulous. But in the present case the situation is changed. The question is not what either Spiritualists or Theosophists think personally of the nature of Spirits and their degree of truthfulness; but what the "universal experience", demanded by Sir John Herschell, says. Spiritualism is a philosophy (if one, which so far we deny) of but yesterday. Occultism and the philosophy of the East, whether true absolutely, or relatively, are teachings coming to us from an immense antiquity: and since—whether in the writings and traditions of the East; in the numberless Fragments, and MSS. left to us by the Neo-Platonic Theosophists; in the life observations of such philosophers as Porphyry and Iamblichus; in those of the mediæval Theosophists and so on, *ad infinitum*;—since we find in all these, the same identical testimony as to the extremely various, and often dangerous nature of all those Genii,

Demons, Gods, Lares, and "Elementaries," now all confused into one heap under the name of "Spirits"; we cannot fail to recognize in all this something "enduring the test of *universal experience*," and "coming unchanged" out of every possible form of observation and experience.

Theosophists give only the product of an experience hoary with age; Spiritualists hold to their own views, born some forty years ago, and based on their unflinching enthusiasm and emotionalism. But let any impartial, fair minded witness to the doings of the "Spirits" in America, one that is neither a Theosophist nor a Spiritualist, be asked: "What may be the difference between the vampire-bride from whom Apollonius of Tyana is said to have delivered a young friend of his, whom the nightly succubus was slowly killing, and the Spirit-wives and husbands of the mediums?" Surely none—would be the correct answer. Those who do not shudder at this hideous revival of mediæval Demonology and Witchcraft, may, at any rate, understand the reason why of all the numerous enemies of Theosophy—which unveils the mysteries of the "Spirit World" and unmasks the Spirits masquerading under eminent names—none are so bitter and so implacable as the Spiritualists of Protestant, and the Spiritists of Roman Catholic countries.

"*Monstrum horrendum informe cui lumen ademptum*" is the fittest epithet to be applied to most of the "Lillies" and "Joes" of the Spirit World. But we do not mean at all—following in this the example of Spiritualists, who are determined to believe in no other "Spirits" than those of the "dear departed" ones—to maintain that save *Nature Spirits* or Elementals, *Shells*, or Elementaries, and "Gods" and genii, there are no other Spirits from the invisible realms; or no really holy and grand Spirits—who communicate with mortals. For it is not so. What the Occultists and Kabalists said all along, and the Theosophists now repeat, is, that holy Spirits will not visit promiscuous séance-rooms, nor will they intermarry with living men and women.

Belief in the existence of invisible but too often present visitants from better and worse worlds than our own, is too deeply rooted in men's hearts to be easily torn out by the cold hand of Materialism, or even of Science. Charges of superstition, coupled with ridicule, have at best served to breed additional hypocrisy and social cant, among the educated classes. For there are few men, if any, at the bottom of whose souls belief in such *superhuman* and supersensuous creatures does not lie latent, to awaken into existence at the first good opportunity. Many are those Men of Science who, having abandoned with their nursery pinafores belief in Kings of Elves and Fairy Queens, and who would blush at being accused of believing in witchcraft, have, nevertheless, fallen victims to the wiles of "Joes", "Daisies", and other spooks and "controls". And once they have crossed the Rubicon, they fear ridicule no longer. These Scientists defend as desperately the reality of materialized and other Spirits, as if these were

a mathematical law. Those soul-aspirations that seem innate in human nature, and that slumber only to awaken to intensified activity; those yearnings to cross the boundary of matter that make many a hardened sceptic turn into a rabid believer at the first appearance of that which to him is undeniable proof—all these complete psychological phenomena of human temperament—have our modern physiologists found a key to them? Will the verdict remain "*non compos mentis*" or "victim to fraud and psychology"? &c., &c. When we say with regard to unbelievers that they are "a handful" the statement is no undervaluation; for it is not those who shout the loudest against degrading superstitions, the "Occult craze" and so on, who are the strongest in their scepticism. At the first opportunity, they will be foremost amongst those who fall and surrender. And when one counts seriously the ever-increasing millions of the Spiritualists, Occultists, and Mystics in Europe and America, one may well refuse to lament with Carrington over the "Departure of the Fairies". They are gone, says the poet:

. . . . "They are flown,
Beautiful fictions of our fathers, wove
In Superstition's web when Time was young,
And fondly loved and cherished—they are flown,
Before the Wand of Science!"

We maintain that they have done nothing of the kind; and that on the contrary it is these "Fairies"—the beautiful, far more than the hideous—who are seriously threatening under their new masks and names to disarm Science and break its "Wand".

Belief in "Spirits" is legitimate, because it rests on the authority of experiment and observation, it vindicates, moreover, another belief, also regarded as a superstition: namely, *Polytheism*. The latter is based upon a fact in nature: Spirits mistaken for Gods, have been seen in every age by men—hence, belief in many and various Gods. Monotheism, on the other hand, rests upon a pure abstraction. Who has seen GOD—that God we mean, the Infinite and the Omnipotent, the one about whom Monotheists talk so much? Polytheism—once man claims the right of divine interference on his behalf—is logical and consistent with the philosophies of the East, all of which, whether Pantheistic or Deistic, proclaim the ONE an infinite abstraction, an absolute Something which utterly transcends the conception of the finite. Surely such a creed is more philosophical than that religion, whose theology, proclaiming in one place God, a mysterious and even Incomprehensible Being, whom "*no man shall see and live*" (*Exodus xxxiii. 20*), shows him at the same time so human and so petty a God as to concern himself with the breeches* of his chosen people, while neglecting to say anything definite about the immortality of their souls, or their survival after death!

* "And thou shalt make them linen breeches to cover their nakedness, from their loins even unto their thighs they shall reach" (*Exodus xxviii. 42, et seqq.*). God a linendraper and a tailor!!

Thus, belief in a Host and Hosts of Spiritual entities, dwelling on various planes and spheres in the Universe, in *conscious intra-Kosmic Beings*, in fact, is logical and reasonable, while belief in an *extra-Kosmic God* is an absurdity. And if Jehovah, who was so jealous about his Jews and commanded that they should have no other God save himself, was generous enough to bestow upon Pharaoh Moses (“*See I have made thee a God to Pharaoh, and Aaron thy prophet*” Exodus vii. 7) as the Egyptian monarch’s deity, why should not “Pagans” be allowed the choice of their own Gods? Once we believe in the existence of our *Egos*, we may well believe in Dhyān Chohans. As Hare has it: “man is a *mixed* being made up of a spiritual and of a fleshly body; the angels are pure Spirits, herein nearer to God, only that they are created and finite in all respects, whereas God is *infinite and uncreated*”. And if God is the latter, then God is not a “Being” but an *incorporeal Principle*, not to be blasphemously anthropomorphized. The angels or Dhyān Chohans are the “Living Ones”; that Principle the “Self-Existent”, the eternal, and all pervading CAUSE of all causes, is only the abstract noumenon of the “River of Life”, whose ever rolling waves create angels and men alike, the former being simply “men of a superior kind”, as Young intuitionally remarks.

The masses of mankind are thus well justified in believing in a plurality of Gods; nor is it by calling them now, spirits, angels, and demons, that Christian nations are less polytheistic than their Pagan brethren. The twenty or thirty millions of the now existing Spiritualists and Spiritists, minister to their dead as jealously as the modern Chinamen and the Hindus minister to their *Houen*,* *Bhoots*, and *Pisachas*—the Pagan, however, only to keep them quiet from *post-mortem* mischief.

Although these Gods are said to be “superior to man in some respects”, it must not be concluded that the latent potencies of the human spirit are at all inferior to those of the Devas. Their faculties are more expanded than those of ordinary man; but with the ultimate effect of prescribing a limit to their expansion, to which the human spirit is not subjected. This fact has been well symbolised in the *Mahābhārata* by the single-handed victory of Arjuna, under the name of Nara (a man) over the whole host of Devas and *Deva-yonis* (the lower Elementals). And we find reference to the same power in man in the Bible, for St. Paul distinctly says to his audience “Know ye not that we shall judge angels?” (1 Corinth. vi., 3.,) and speaks of the astral body of man, the *soma psychikon*, and the spiritual body, *soma pneumatikon*, which “hath not flesh and bones”, but has still an external form.

The order of Beings called the Devas—whose variety is so great that no description of it can be attempted here—is given in some Occult treatises. There are high Devas and lower ones, higher Elementals and those far

* The *Houen* in China, is “the second Soul, or human Vitality, the principle, which animates the ghost” as explained by missionaries from China; simply the *astral*. The *Houen*, however, is as distinct from the “Ancestor” as the *Bhoots* are from the *Pitris* in India.

below man and even animals. But all these have been or will be men, and the former will again be reborn on higher planets and in other manvantaras. One thing may however, be mentioned. The Pitris, or our "lunar ancestors," and the communication of mortals with them, have been several times mentioned by Spiritualists as an argument that Hindoos *do* believe in, and even worship "Spirits". This is a great mistake. It is not the Pitris individually that were ever consulted, but their *stored wisdom* collectively; that wisdom being shown *mystically* and allegorically on the bright side of the moon.

What the Brahmans invoke are not "the spirits" of the departed *ancestors*—the full significance of which name will be found in Vol. II. of the "Secret Doctrine", where the genesis of man is given. The most highly developed human spirit will always declare, while leaving its tenement of clay "*nacha purarāvartī*"—"I shall not come back"—and is thus placed beyond the reach of any living man. But to comprehend fully the nature of the "lunar" ancestors and their connection with the "moon" would necessitate the revelation of occult secrets which are not intended for public hearing. Therefore no more will be given than the few hints that follow.

One of the names of the moon in Sanskrit is *Soma*, which is also the name, as is well known, of the mystic drink of the Brahmans and shows the connection between the two. A "soma-drinker" attains the power of placing himself in direct *rapport* with the bright side of the moon, thus deriving inspiration from *the concentrated intellectual energy of the blessed ancestors*. This "concentration," and the moon being a store-house of that Energy, is the secret, the meaning of which must not be revealed, beyond the mere fact of mentioning the continuous pouring out upon the earth from the bright side of the orb of a certain influence.

This which seems one stream (to the ignorant) is of a *dual nature*—one giving life and wisdom, the other being lethal. He *who can separate the former from the latter, as Kalahamsa separated the milk from the water, which was mixed with it, thus showing great wisdom—will have his reward*. The word *Pitri* does mean, no doubt, the ancestor; but that which is invoked is the *lunar* wisdom esoterically, and not the "Lunar ancestor". It is this Wisdom that was invoked by Qu-ta-my, the Chaldean, in the "Nabathean Agriculture," who wrote down "the revelations of the Moon". But there is *the other side* to this. If most of the Brahmanical religious ceremonies are connected with the full moon, so do the dark ceremonies of the sorcerers take place at the new moon and its last quarter. For similarly when the lost human being, or sorcerer, attains the consummation of his depraved career, all the evil Karma, and the evil inspiration, comes down upon him as a dark incubus of iniquity from "the *dark side* of the moon," which is a *terra incognita* to Science, but a well explored land to the Adept. The Sorcerer, the Dugpa, who always performs his hellish rites on the day of the new moon, when the benignant influence of the Pitris is at its lowest ebb, crystallizes some of the Satanic energy of his predecessors

in evil, and turns it to his own vile ends ; while the Brahman, on the other hand, pursues a corresponding benevolent course with the energy bequeathed him by his Pitris Therefore, this is the true Spiritualism of which the heart and soul have been entirely missed by the modern Spiritualists. When the day of the full revelation comes, it will be seen that the so-called "superstitions" of Brahmanism and the ancient Pagans in general were merely natural and psychical sciences, veiled from the profane eyes of the ignorant multitudes, for fear of desecration and abuse, by allegorical and symbolical disguises that modern science has failed to discover.

We maintain then that no Theosophist has ever believed in, or helped to spread "degrading superstitions," any more than has any other philosophical or scientific Society. The only difference between the "Spirits" of other Societies, Sects and Bodies, and ours lies in their names, and in dogmatic assertions with regard to their natures. In those whom the millions of Spiritualists call the "Spirits of the Dead," and in whom the Roman Church sees the devils of the Host of Satan—we see neither. We call them, Dhyan Chohans, Devas, Pitris, Elementals high and low—and know them as the "Gods" of the Gentiles, imperfect at times, never wholly. Each order has its name, its place, its functions assigned to it in nature; and each host is the complement and crown of its own particular sphere, as *man* is the complement and crown of his globe; hence, a natural and logical necessity in Kosmos.

H. P. B.



RESTRAIN, O ignorant man, thy desire of wealth, and become a hater of it in body, understanding, and mind; let the riches thou possessest be acquired by thy own good actions, with those gratify thy soul.

THE boy so long delights in his play, the youth so long pursues his beloved, the old so long brood over melancholy thoughts, that no man meditates on the supreme being.

WHO is thy wife, and who is thy son? How great and wonderful is this world: whose thou art, and whence thou comest? Meditate on this, my brother, and again on this.

BE not proud of wealth, and attendants, and youth, since time destroys all of them in the twinkling of an eye; check thy attachment to all these illusions, like *Maya*; fix thy heart on the foot of *Brahma*, and thou wilt soon know him.

As a drop of water moves in the leaf of the Lotus: thus or more slippery, is human life. The company of the virtuous endures here but for a moment: that is the vehicle to bear thee over land and ocean.

Gonthaire.

(Concluded from p. 106.)

MR. DANIEL STOCKWELL, the old school teacher, arrived in good time to sit down with the Perkins' family and their puzzling guest, at dinner, which meal was, in common country fashion, partaken of at noon, or a little afterward. He had given his scholars a half-holiday. Upon entering the parlor he laid down a volume of Schopenhauer that he had been carrying and Gonthaire soon thereafter casually picked it up. It seemed to surprise him even more than the piano had, not as an abstruse work in difficult language, as Schopenhauer is apt to impress most persons, but just as a book. He turned it over and over, inspecting curiously its paper, print, and binding, evidently understanding what it was, but lost in wonder and admiration at the style of it. Possession of it appeared to establish the old teacher in his reverential regard as a man of learning.

And, indeed, Mr. Stockwell deserved to be so respected. An old bachelor, singularly free from ambition and acquisitiveness, the only object of his life had been to learn. For more than thirty years he had taught the district school, cheerfully content with the humble employment since it gave him means sufficient to live and buy his books, and leisure enough for study and meditation. More than this he had not desired. The learning of several languages had been a necessity of his studious life, compelled by his desire to read books that were not translated into English, but for languages other than as mere vehicles for ideas he cared nothing and naught was more remote from his purposes than any intent to ever use them for conversation. Hence it was that while he knew much of foreign tongues, particularly such as were rare, and those mostly in their older forms, it was hard for him to catch their sense when spoken, or to frame in them his own thoughts.

Yet, by continued and determined effort to understand the speech of Gonthaire, he made surprising headway in it. As a whole, he knew it to be a language no longer commonly spoken in any land, but as it was uttered slowly and distinctly he caught in it words that he recognized as ancient forms of French, others that were Latin, some that he had a mere nodding acquaintance with, German, and not a few that were familiar as Gaelic and Celtic roots. Piecing these together and eking them out with quick apprehension, for he had a goodly wit in the solving of linguistic puzzles, he was not long in coming to an understanding of the stranger's speech, sufficient at least for practical purposes and of so much as he understood, he jotted down a translation.

"What in thunder does he say?" at length demanded the deacon, whose impatient curiosity would brook restraint no longer.

"He demands to know", answered the schoolmaster, smiling, "who hath bereft him of his good grey stallion? and robbed him of his knightly armor? and taken from him his trusty sword, and battle-axe, and dagger, and his golden chain?"

"Well! Dern my skin!"

"And when you have answered him those easy questions, he fain would be informed by what damnable arts of sorcery he hath been brought hither? and how the noble lady Méroflède, his beloved mistress, hath been so enchanted that she hath forgotten him and the speech of her people, and hath learned a strange tongue and marvellous magic in music?"

The amazement of the Perkins' family was overwhelming, but soon a glow of righteous suspicion lighted up the Deacon's mind and prompted him to declare stoutly:

"Whatever robbin' he may have suffered, before Seth found him in the bushes, of course I know nothin' of, but it's my candid opinion that he never owned any grey stallion in his life; and as for armor, and battle-axes and the other jiggers he talks about, all that he knows of them he has doubtless picked up around some circus. The queer name he has given to our Penelope Ann, and his outlandish goin's on with her, are enough to satisfy my mind that he is crazy as a loon, and I do hope and pray that Jared C. Cheever, if he drops in this evenin'—as he mostly does—will take that considerate view instead of impulsively lammin' him."

"It is not about a circus that he would pick up his strange speech", replied Mr. Stockwell, with a smile, "and if there is justifiable apprehension of Jared's violence, I hope he may not come until I have learned the stranger's story at least. Pray be patient, and quiet, while I endeavour to do so."

Again he listened to Gonthaire, causing him to speak slowly, often writing down strange words and calling a halt while he studied upon them and seemed to search his memory. At length he said to the Deacon:

"A stranger story than his, hath no man told for true, and the wonder of it to me is, even more than the ancient tongue in which he tells it, that he talks of historical personages and events of long ago, as of matters within his personal knowledge."

"You don't say so! Just as I supposed. I knew from the first that he was cracked. Thinks he's Julius Cæsar, or Queen Elizabeth, may be; like as not."

"Oh! no. Not so bad as that. At least hear his story. This is what he says, as nearly as I can make it out." And he read:—

"Gonthaire am I; lord of Seurremont and liege of Gontran, King of Burgundy. Aforetime was my royal master Chilperic, King of Neustria, but his faithless queen, the base-born Frédégonde, when she compassed his assassination, did plan my death as needful to her peace, fearing my loyalty

to him. Then fled I, with my men-at-arms, to Gontran's court and he was pleased to shelter me. Her right to Neustria's throne he cared not to dispute, but when she would have claimed me as her vassal, hoping so to get me in her power and glut her hate, he stoutly said her 'Nay'. Therefore do I, in grateful love and loyalty, serve him unquestioningly. When the pretender Gondoald was, by the patrician Mammolus, at Avignon, betrayed to us, my hands did slay him, in my master's service, and doing so did well. But there was one named Chlodebart, a partisan of his, who thought to avenge him upon me and, seeking occasion, took me unawares and fell upon me, from an ambush, he and his men, to slay me. Surely, though they were five to one, in fair fight they had not vanquished me, for I am Gonthaire; but as we fought, the coward knave did use on me some crafty sorcerer's evil spell, and thenceforth knew I naught until this morning I awoke in this strange land and this ignoble guise. Harm from their weapons have I none, but hard bestead in every other way am I; for arms, and gear, and friends, and home, and love are all reft from me. Yea, even love, for though our tender passion had such magic power that it hath linked her destiny with mine and brought my Méroflède's form to this enchanted shore, my name and memory of my being are, by the accursed enchanter's art, from her sweet soul expunged, and my dear love now looks upon me with a stranger's sight."

"Well! I'll be gol-derned"! gasped Seth.

"Laws sakes! Ef it don't sound just like play-actin", exclaimed Mrs. Perkins.

Penelope Ann said nothing, but looked very pityingly at the hapless stranger. Of course, she reflected, it was no concern of hers, but the lady Méroflède—whoever she might be—was to be envied for having a lover who loved her so.

"Now, see here, Dan'l Stockwell", broke forth the Deacon, in an argumentative tone, "that story won't hold water at all. It don't stand to reason that there could have been any such goin's on as he speaks of, in any part of the world, without the *Boston Advertiser* taking some notice of 'em, and I'll take my solemn oath that no reports of such proceedings have appeared in its columns within thirty years past."

"Thirty years! Why, man alive; didn't I tell you that the events to which he refers occurred thirteen hundred years ago?"

"Oh! pshaw! That settles it. Find out, if you can, what asylum he has escaped from and we'll send for them to come and take him back."

Plainly, the deacon was disgusted, and without more ado he and Seth went away to their farm work, which had been rather neglected that day, while Mrs. Perkins returned to her household duties. Penelope was still retained in the parlour, to continue her soothing impersonation of the lady Méroflède. Aside from the spicy novelty of such enthusiastically passionate adoration—which she had a guilty consciousness of receiving under false pretences—the girl began to find her rôle rather monotonous. Mr.

Stockwell kept Gonthaire talking constantly, but did not trouble himself with interpreting to her much of what was said, and in the course of two or three hours she commenced to yawn slyly behind her hand and to wish for an opportunity to say something herself.

At supper, the school-teacher said, with mischievous gravity :

“I don't wish to make you uneasy, Mr. Perkins, but I think our friend is inclined to vehemently suspect you of being the vile enchanter who has worked him woe.”

“Great Scott! What makes him think that?”

“Your more than Orientally barbaric display of boundless wealth.”

“What!”

“Those massive gold ornaments on the mantel carry conviction to his mind that their possessor must be either a great king—which he sees you are not, as you have no court, retainers, army, and so on—or else a powerful enchanter, to whom the making of gold is but one of his most trivial and harmless cantrips.”

Penelope and her mother chuckled, but the Deacon, with a look of stern determination on his face, arose from his place and silently left the dining-room. In a few moments he returned, bearing in each hand one of the gilded sheep, and, standing at the table facing Gonthaire, brought them together with a violent smash, strewing the supper with the fragments of their thin, fragile, gypsum bodies.

Gonthaire sank back in his chair, white and actually trembling. When he could control his agitation, he spoke very earnestly and appealingly to the teacher who, with difficulty maintaining his gravity, reported to the Deacon.

“That”, he says, “knocks him out—or words to that effect. He recognizes that no one but a most mighty magician could smash up gold in such fashion and he fully comprehends the awful significance of your warning that it is quite within your power to smash up him and the unhappy lady Méroflède, even as you smashed the gold sheep, if you take a notion to do so. But he humbly supplicates you to be merciful to her, whatever infernal fate you may have in store for him.”

Deacon Perkins sank down upon his seat and groaned. He could not have believed it possible, before, that an unbalanced mind might be capable of such fantastic and ingenious perversions.

“When you've had your supper, Seth,” he said determinedly, “hitch right up and go over for Dr. Butler, as quick as you can. I shall not attempt to get through the night under the same roof with this critter, unless I've got medical backing.”

Shortly after supper Jared C. Cheever called—“as he mostly did” in the evenings. Jared was a very spry, wide-awake young man, “clerking it” in an Adamsport store to get experience upon which to go into business for himself as soon as Penelope and he should be married, which they would be soon—with the full consent of all concerned. He brought news of the

wreck, in the preceding night's gale, of the three-masted schooner *Penguin* from Liverpool. Of all aboard her, only two men—the mate and one of the sailors—had reached the shore alive, they having floated in, clinging to pieces of the wreck. They were still at Adamsport, not much hurt, but pretty badly shaken up. After thorough discussion of that wreck and of others recalled to remembrance by it, Jared received in return the Perkins' quota of news, to wit, all about the crazy foreigner, Mr. Gone There, to whom he had already been introduced. It was deemed best to guard against possible surprises, by telling him a good deal concerning the man's strange hallucination about Penelope, though naturally, stress upon such points as might have stirred his jealousy, if he had any, was rather evaded. He looked as if he did not approve of it, but said little. For a long time he silently watched the stranger and listened to his queer talk with the teacher, vainly trying to catch even a word of it—but committed himself to no expression of opinion.

Happily the warning symbolized by the fate of the two gold sheep had put a damper upon Gonthaire. He was afraid of angering the enchanter by manifesting his ardent love for Méroflède and resolutely restrained himself—all the while secretly scheming how he might rescue her and flee with her safely, or at least find some other powerful magician to advise him. Consequently, Jared saw nothing to excite him, as he might have seen had he come over earlier in the day.

When Dr. Butler—short, stout, red-faced and positive—arrived, he brought with him, from Seth's representations, a pre-disposition to adjudge the man insane and was, of course, quickly satisfied that such was the fact.

"There's no doubt it", he said jocularly, "that he is, as his name suggests, 'gone there'", and he tapped his forehead significantly. "But it is too late to do anything about sending him away to-night. I hardly think his mania is violent, or likely to take a homicidal turn before morning; still, we may as well guard against the possibility of his sloshing around with an axe, or something of that sort, by giving him a potion that will make him sleep like a log until morning. Then, upon some pretext, you can get him over to Adamsport and into the constable's hands, to be put where he belongs."

After some discussion of ways and means for getting the potion where it would do most good, an ingenious plan was suggested, by Mrs. Perkins. A tray of glasses, filled with acidulous currant wine, was brought in and passed around to the company by Penelope. All partook of the so-called refreshment, with an air of enjoyment. Even Dr. Butler did so, though—remembering that he had tasted that home product once before—he was not able to wholly repress an initial shudder. Perhaps Gonthaire noticed that his wine was bitter and druggy, but he made no sign of so doing. Gall and aloes he would have taken from Méroflède's hand and drunk with rapture. He sank upon one knee before her, touched his glass to the one she held, and drank the treacherous liquid to the dregs.

In half an hour Seth and Jared carried him up to the guest chamber and put him to bed. He would sleep, the doctor said, until nine or ten o'clock the next day, if undisturbed.

"I've got to drive over this way pretty early to-morrow", said Jared to his prospective father-in-law, "and I'll get Squire Allen to come along to make eout the commitment, ef he sees fittin', by the time the chap wakes up."

Deacon Perkins heartily thanked him for his volunteered aid, and went to bed feeling that the load on his mind had been, at least partly, lifted off; but his slumbers were far from sound, for he could not quite expel from his memory Dr. Butler's sprightly conceit of the stranger "sloshing around with an axe".

True to his promise, Jared re-appeared, only a little after "sum-up", bringing with him the Squire and also two strangers—roughly dressed, sturdy, honest-looking fellows—whom he introduced as John Dolby, mate, and Joe Brittain, able seaman; survivors of the *Penguin*. In response to the big unspoken query in Deacon Perkins' countenance, the young man explained:—

"Well, Deacon; the long and short of it is just this. I made up my mind last that that chap in bed upstairs is a fraud and that he's playing the Perkin's family for all there is in his game—whatever it may be. I looked at his manners, outlandish; at his clothes, sailor cut; at his hands, tar. That settled it. I had dropped on him. And I've brought these two men over to identify and expose him if he is what I think, one of the men of the wrecked schooner *Penguin*, washed ashore and sailing under false colors. The Squire will have a commitment to make eout, I guess, and I'd bet a big apple on its being to the county jail. Neow, let's go upstairs and see if these men know him."

He led the way, beckoning to the two sailor-men who followed him closely. Nobody interfered or protested. He was going about the affair in that authoritative business-like fashion which seldom meets with opposition except from very deeply antagonized interests, and none such were here. The other members of the party—which, by this time, had been increased by the arrivals of the schoolmaster and the doctor—went upstairs behind the sailors.

With little noise they all filed into the big room where the man lay tranquilly sleeping, and gathered about his bed. He was lying upon his back, his big left arm thrown up around his head, his broad shaggy breast bared, and the morning light full upon his face.

"That's him!" exclaimed the sailor, at once.

"Who?" demanded Jared C. Cheever.

"Why, who should it be, but my messmate, Darby Dixon."

"You are sure of it?"

"Sure! Would I be likely to know a marlin-spike if I was to see one?"

or think it was a bloomin' church organ? Why me and him has sailed seven v'yages together."

"There can be no possible doubt about it, sir", added the mate corroboratively. "That is the man who signed the *Penguin's* articles as Darby Dixon. And I don't think he'll deny it, sir; if so be as he is in his right mind." So saying he laid a hand upon the sleeper's shoulder and gave him a shake, calling, "Hi! Darby! Wake up! Roll out!"

The man opened his eyes and stared around, with a dazed expression, at the eight men's faces watching him; then suddenly the light of recognition flashed over his countenance and he uttered a joyous shout of:

"What! Joe! Alive! And you too, Mr. Dolby!"

He made a bound from the bed to the floor, throwing his arms about the necks of his comrades and cried, in a voice trembling with emotion, while the tears welled up in his eyes:

"Thank God you're alive, shipmates! I thought all but me had gone down with the old hooker!"

Then he shook hands energetically and effusively with both men and wound up his demonstration by asking "a quid of 'baccy" from Joe, who was fortunately able to accommodate him.

The voice of Deacon Azariah G. Perkins, in its severest tones, smote upon his ears, demanding:

"Is that the best excuse you can offer, sir, for the impudent deception you have practised here?"

"I! I practise any deception! What the devil's the matter with you, old man?" retorted Darby, in surprise.

"Oho! You can talk English now glibly enough, even profanely; but yesterday you made out that you couldn't understand a word of it."

"I did! Yesterday! Why, man, I was wrecked last night."

"No, Darby", interposed Joe, "It wor the night afore last that she went down."

"Then where have I been since? and how did I get here?"

"You've been right here", replied the deacon, "passing yourself off for a Mr. Gone There ——"

"Liege of Gontram, King of Burgundy", interpolated the schoolmaster, smiling.

The man rubbed his brow thoughtfully and a troubled expression swept over his face. "It seems to me", he said slowly, "as if I'd had a dream, something like that; but I can't remember it."

"Oh! Ah!" sneered the deacon, sarcastically. "Dreamed it, eh? Did you dream also of making love to Penelope Ann, and calling her the lady May Roflaid? The which you did in the most violent and outlandish fashion."

"Gentlemen", protested the man, speaking very earnestly and with manifest sincerity; "I seem to have been out of my head, for I hope I may go straight to Davy Jones's locker this minute, if I know a word of what

you're talking about, barrin' that I feel as if I'd had a dream—but I can't think now what it was. As for my making love to any lady, or any other woman, even in a foreign port, bekownst to myself—why, here's my mess-mate Joe Brittan, who has sailed seven v'yages with me, and he'll tell you I ain't that sort of a man. He'll tell you that many's the time he hisself has said to me, that I didn't have no notion of a sailorman's natural privileges; and I've answered him that there weren't any woman in the world for me but my little Polly—God bless her!—who is safe and snug at home in Liverpool, with the baby on her knee this blessed minute. Ain't that so, Joe?"

"Right you are, shipmate; true as preachin'", asseverated Joe solemnly.

"The last thing I remember", continued Darby, "was when she struck and went down, and I went with her; and when I came up I grabbed hold of a spar or something floating, but hadn't strength enough left to keep it, and as the waves tore it from me, something fetched me a stunning crack alongside the head and thinks I 'I'm a goner, sure'; and the next I know'd I waked up here in bed, just now, with all of you about me. And that's the ghasly, ghasly, frozen truth, so help me God, as sure as my name's Darby Dixon."

The good-hearted Deacon's severity vanished completely, for the man's sincerity and honesty were fully apparent to him, as to every one present. Cordially he grasped Darby's hand and, heartily shaking it, said:

"I believe you, my man. You were out of your head a little, and I don't wonder at it, but even if you were, you acted the gentleman, did no harm at all, and we'll just call it all a dream that you unconsciously acted out, like a sleep-walker. But you're all right now, and mighty glad we all are of it."

Dr. Butler offered scientific corroboration of the Deacon's view of the matter. He gave it as his opinion that:

"The exposure, exhaustion and overwhelming sense of deadly peril during the wreck, and then that blow on the head, gave him such a mental shock that, when he was cast ashore and regained animal life—after a considerable period of suspended animation no doubt—he had temporarily lost control of his reasoning faculties, and all that remained of his mind, for the time being, were fragments of memory, that wove themselves into vivid hallucinations of actual existence. The memories were unquestionably those of stories he had read, or heard, and it is rather fortunate that they happened to be of a kind that he could act out so unobjectionably in a New England home."

The schoolmaster, standing modestly in the background, smiled but said nothing.

"I quite agree with you, Dr. Butler", remarked Squire Allen, "and am heartily glad that, instead of having to commit an unfortunate man to an asylum, or a rogue to jail, I enjoy the pleasure of witnessing the natural

restoration to himself of one who is evidently a very honest and excellent fellow."

Jared C. Cheever was none the less pleased than any of the others, with the happy turn of events and said so frankly. Indeed he felt that he deserved a good deal of the credit for it, Dr. Butler having suggested that it was do doubt largely in consequence of the mental shock engineered by him that the man's senses had been restored. Deacon Perkins's hospitality insisted that the entire party should breakfast with him and, descending to the parlour floor, they broke up into groups, conversing, while the table was set by Mrs. Perkins and her daughter.

Penelope Ann, standing by the oven, waiting for the biscuits to brown, thought dreamily:

"Of course, the poor fellow was crazy, but he did act real natural, just as a man in his senses might act if he had been raised that way and it was the fashion of the country he lived in. And I do suppose there was a time, somewhere, when men did go on so to the ladies they were in love with. Heigh-ho! Jared C. Cheever is awful nice, and will make a real good husband I do allow, if he don't set up to be too masterful—but—it must have been pleasant to live when ladies were loved as Gonthaire loved Méroflède."

Out on the porch, the old schoolmaster drew aside with him the squire and the doctor and, holding a coat lappel of each, said, in a confidential tone, to them:

"Hasn't it occurred to you as somewhat strange, that the temporary suspension of his reasoning faculties should have endowed the man now known as Darby Dixon, with knowledge of a language that has not, in its concrete form as spoken by him, been anywhere the common speech of men within a thousand years?"

"H'm; ah! Well; yes", the doctor assented hesitatingly, "it would be rather extraordinary—if true."

"That he did speak such a tongue is true, I assure you, upon my honor, for knowing the basic words of several languages to some extent, I made out to hold considerable conversation in it with him."

"Oh! He no doubt picked it up somewhere, while going about the world as a sailor", suggested the Squire, indifferently.

"Let me remind you that it is not now a common speech anywhere. I doubt if there is one living, even among all the most learned men in the world, who can to-day speak it so fluently as this rude sailor did yesterday. Hence, I fail to surmise where he might have picked it up."

"Well, I don't see that it is a matter of any consequence, anyhow."

"No? Perhaps not. Are you aware, Squire, that hundreds of millions of men believe in the re-incarnation of human souls, at intervals of from twelve to fifteen hundred years, and that the experiences of such corporeal personalities—successively suffered in all races and conditions of existence—are necessary steps for the elevation and perfection of the true indivi-

duality, the immortal Ego? If that should be true, it might fetch it round just about right now, in point of time, for the soul that thirteen hundred years ago inhabited the body of the Gallic lord Gonthaire, to turn up again as the English sailor Darby Dixon."

"In which latter personality, if I understand you rightly", said the doctor, "it is possible—under such extraordinary conditions as may, for the time being, suppress the distinctively personal consciousness—for the Ego's memories of its existence in the former personality to be temporarily awakened and vivified to seeming present reality. That is your idea, isn't it?"

"I have not said that it is my idea, exactly; but it seems to me a working hypothesis, worthy of serious consideration."

"A preposterous and outrageous notion, Mr. Stockwell", exclaimed the Squire indignantly; "preposterous and outrageous! Utterly at variance with what we have been taught to believe of the future state and, consequently, must be wrong."

J. H. CONNELLY, F.T.S.



One.

WHEN we come to analyse and define the meaning of the word ONE we are confronted with apparently contradictory attributes of the term, for while ONE has a signification of separate individuality it means also the aggregation of quantity. ONE means sole, only, and yet unity implies harmonious plurality. Swedenborg says there is no such thing as ONE merely; the idea only arising from the unity of many things which form or seem to form a ONE. Absolutely, ONE is not a real quality of finite things, and is not imaginable. Indivisibility is applied by chemistry to the elements, but obviously in a merely theoretical manner, for not even an atom of an element is so minute as to have no parts. To have no parts would involve having no magnitude, like a mathematical point, which is also hypothetical, and can have no corporeal existence. The symbol ι is used in mathematics, but it is a symbol of the supernatural, as surely as the symbol of the fourth or the n th power. ONE is not, strictly speaking, a number at all, but applies in its true sense to the Infinite, and therefore the unknowable on the natural plane. This truth receives embodiment or recognition, consciously or unconsciously agreed upon, in games of cards, in most of which the ace is not the lowest, but the highest in value, actually transcending not only all the numbers, but the very Kings and Queens. ONE transcends number as spirit transcends matter—or further it transcends number as the Divine transcends spirit. There can be only one ONE. That is, the Divine is not only ONE but the only ONE. Swedenborg puts it that "in Him infinities are distinctly one". And because oneness implies this sort of plurality, the idea of a trinity, and even of many divinities, has found a place in men's minds. The conception starts from a truth though it wanders into error. Almost every heresy will lead us to the common soil of truth, if we track out its roots. If there had

not been some stratum of verity for it to start from, it could not have flourished. So, paradoxical as it seems, the roots of the Upas tree of "Gods many" are sustained by the immutable underlying truth that God is the only ONE. All phenomenals are items of a series, while the Divine is the unique. In man there is, apparently derived from a remote past, a widespread, a universal tendency, almost an instinct, to worship the unique in some form. It is just as conspicuous in the selfish man as in the unselfish, in the religious man as in the atheist, in the nomad as in the civilized modern. The essentials of this devotion to the unique glimmer through all the ruling passions and guiding principles of human life, however protean the outward aspects. Those who in early time, or now in uncivilized countries, thought or still think that but one sun or one moon exists, have adored and still adore the sun and moon. On the other hand those who know that there are many suns and moons, those who worship themselves and are civilized, try to think, and not without success, that there is a uniqueness about that Self-God. They strive to be cleverer than others, to be sharper in business, to accumulate more money, to cultivate a more handsome exterior skin, and so on, Self is their God and so must be unique. In this case, of course, the heresy is not in the worship of uniqueness but in its appropriation. It is not wrong to excel, unless the motive of excellence is to exalt Self with the adorable quality of uniqueness. It would be easy to trace out the divers distortions of the worship of the unique in a thousand other forms, even down to the curious passion for collecting rarities and curiosities. And here again all the evil is in motives. There is no harm in being the possessor of a Mulready envelope, an orange cowrie, or a bath-white butterfly, unless the acquisition of these rarities is allowed to imbue the Self with the essential attributes of Divinity. The very same act may be evil to one, good to another, according to the motive. But even as we use the word "God", while the Divine is incapable of being expressed in natural terms, so too while, strictly, ONE applies only to the infinite, it has a general though somewhat loose meaning on the phenomenal plane. It has in fact a sort of appearance of existence, just as a wave has an appearance of onward motion, though really there is none but only a series of successive upheavals and depressions. Further, while it is necessary, owing to the exigencies of the human mental organization, to assume that undulations are actually onward movement, so it is equally necessary, while we are on this plane, to hypothesize the existence of ONE in finites. But if, instead of recognizing the hypothetical character of this conception of unity, we come to look upon it as really and strictly applicable to finites, then arise such heresies as those alluded to above.

ONE has its poetry, derived doubtless from its ultra-naturalness. How many a poem has been prompted by the idea of the "first" or the "last" of a series of events or things. And all the beauty and sentiment is surely derived from the symbolism of the Divine suggested by the bare idea of uniqueness. The "first night" has been woven into the very grandest of English sonnets by Blanco White. The "last man" has been immortalized by Montgomery. Such topics owe their charm to their really sacred associations, their symbolism of the only ONE—the Alpha and Omega, the First and the Last. In one of our grandest blank verse poems the author, perhaps unconscious of the inspired significance of his thoughts, imagines at the commencement of his meditations that "the bell strikes one". Greatness, sentiment, solemnity, and every attribute of the Divine are suggested in the comprehensive idea of unity, which reaches downward to the unimaginable limits of indivisibility, and upward to the all-embracing inclusion of absolute infinity.

CHARLES E. BENHAM.

Some of the Follies and Fallacies connected with "Spiritualism".

THE movement known as Modern Spiritualism, and which during the last forty years has made such a revolution in the world of thought, has given our sceptical age the kind of proof needed to reanimate the fast dying beliefs of humanity in an after life. In the first years of its advent, the powerful physical phenomena shattered the scientific belief in there being nothing in the universe but Matter and Force, and introduced a new factor, namely—Spirit. So far, Spiritualism has done immense good. Whether it be a movement caused by high and lofty Spirits, or owe its origin to the efforts of the Adept Guardians of humanity, its results so far have, in my opinion, been beneficial.

But as a second phase of the Movement, developed later from the utterances of the Communicating Intelligences, and from inferences deduced from the phenomena taken as a whole, a philosophy has been built, and it is here that its weakness lies, here that many follies and fallacies have crept in, which, I think, are mainly the cause of its not obtaining wider acceptance amongst the educated classes. Not on the other hand that its philosophy is not immensely in advance of the religious teachings of the day; with all its illogical sequences Spiritualism may be credited with chasing into the limbo of obscurity some of the most repugnant doctrines of orthodoxy, such as eternal punishment, literal hell fire, universal depravity, and the installation of the tribal Jewish God as the Creator of the universe. So far it has done great good to humanity. But when it endeavors to reconstruct and build up a consistent spiritual philosophy worthy of our enlightened age, and of what we know of the glorious and stupendous universe of which our earth is but as an atom—then we see its weakness. Now, I have investigated Spiritualism for seventeen years. I am a fervent believer in its Higher Phenomena, and I wish for no better name than that of Spiritualist; nor will I ever leave the ranks of those whom I love and respect, though deeper Occult studies have made me also an Occultist. But, seeing the follies and fallacies daily growing up and obscuring this glorious Truth; knowing as I do how they stand in the way of its acceptance by the educated classes, I feel that in the interests of the cause itself they should be exposed; and, if so, the task had better be done by one who loves the cause and who has worked so long in the ranks, than by an outsider. The wick of Truth burns brighter when trimmed by honest criticism, and I consider that the one great duty of all spiritual students in this age, is to keep the Truth pure, and not to allow a Movement commencing as a revelation from a higher plane to dwindle down into a methodistical sect. There have been so many revelations. Often those who guard this Planet sought to lift man a step higher, and ever the forgers, the politicians and the ignorant have come in, polluted the pure stream, thus turning Spiritual Truth into its opposite. We must strive not to let this again occur. For these reasons I have taken upon myself the present unthankful task. In our Society* we have always hoped and encouraged the idea, that sooner or later all earnest students, whether Occultists, Spiritualists, or Theosophists, would unite in one grand

* "The London Occult Society."

brotherhood, for teaching our race. Before this dream can be realized, however, the follies and fallacies of the Movement must be cleared away; then all will recognize Truth as one indivisible unity, and may unite in the maxim: “In essential things unity; in non-essential, liberty; in all, charity”.

With these preliminary remarks, let us to our task. In the present series of articles I will confine myself to the Movement in the United Kingdom, and after showing the follies and fallacies under consideration which are growing around it here, trust to conclude my series with an article on the Higher Phenomena and truer phases of the subject.

I will briefly pass over the first few years of Spiritualism in England. It was a time of powerful physical phenomena, intense earnestness and of great and unjust persecution. The Davenport, Mrs. Marshall, and Mr. Home were the great mediums of those days. The reality of the physical phenomena is so generally accepted now that they need no description. There were no varied schools of philosophy in those days, no two interpretations. People, whether materialists or orthodox Christians, when they became convinced that the phenomena occurred, at once accepted the received theory and the explanations given by the Intelligences themselves, viz., that the phenomena were entirely produced by departed human spirits. The battle in those times was over the reality of the phenomena, not over their Causes; the world generally denying their existence and dividing Spiritualists into but two classes, dupes and knaves. This was a time when intense conviction on the one side, and bitter scepticism on the other obtained. This was before it paid to simulate phenomena; therefore the tricksters had not appeared, neither had rival editors commenced to carve out the movement into sects, nor so-called trance speakers, with one-sixth foreign influence and five-sixths of their own brains, commenced to form their utterances into creeds.

We pass on then from this period to the next when such evidences of the seeds of corruption began to appear. To detail these at length and to give a correct account of them, I propose to glance through the literature and journals of the time, for in them may be found a fair sample and reflection of the movement in its various phases. To do this the most convenient way is to take them *seriatim*. The oldest and the widest circulated paper is the *Medium and Daybreak*. It was the first weekly paper of the Cause in England and dates from 1870, therefore we will give it precedence.

The weekly issue of the *Medium and Daybreak* commenced on April 8th, 1870, and the following lines occurred in its leader:—

“I make my *début* entirely uninfluenced by preconceived notions on any point. . . . I can thus be the faithful servant of truth and humanity without bias in regard to isms and persons.”

Would that this glorious programme had been carried out! Very peculiar are the headings of some of the earlier articles in the paper. I will quote a few:—

“Herne carried two miles”, and “Williams carried through ceiling”.

In the issue for June 23rd, 1871, we are told that “Mr. Williams was levitated, a heavy fall was heard in the room above, and in less than two minutes Mr. Williams was outside the doors.”

On December 5th, 1873, we read that “Mr. Blank was carried from Mr. Guppy’s house, 1, Morland Villas, Highbury, to 29, Kingsdown Road, Holloway—one mile and a half.”

In the issue for Nov. 23rd, 1873, we read in large type: “Remarkable and Instantaneous Transference of a sceptical gentleman from within a locked room to a distance of a mile and a half.”

On Feb. 6th, 1874 we are informed that “Mrs. Hollis and her spirit guide ‘Ski’ were photographed by Mr. Hudson, the proof being sent home,

and being looked for it was found to have disappeared. 'Ski' stated that he had sent it to Mr. Plimpton of Ohio, U.S.A. He afterwards returned the envelope which was written in a crabbed hand, such as 'Ski' usually wrote on a slate. "A baby carried by spirits" (March 13).

We do not live in such startling times as these, the paper for the last few years being more devoted to vegetarianism, fruit growing, phrenology, and inspirational lectures. How are the mighty fallen!

We also come upon such headings as the following:—

"How to push the Medium" (Jan. 30th, 1874). "Spiritualism in the Money Market" (Feb. 20th, 1874). "Shall Spirits become our Bankers?" "The System of Deposit Account" (May 14th, 1875). "The Physical Requirements of the Movement"; "Why the Spiritual Institution needs Money" (July 2nd, 1875). "The Appeal for Physical Requirements" (July 16th). "Mediumship and Money".

Very early articles had appeared on organization, the first on Oct. 7th, 1870, but in 1874 a movement began to unite Spiritualists in one big association to be called the British National Association. From the first the editor of the *Medium* was bitterly opposed to this effort, and many articles were written on the matter, such as: "Where the carcass is there will the eagles be gathered together"; "Letter to the Council from the Editor" (April 9th, 1875). These dissensions were much to be deplored, and from them many of the troubles of later times have arisen. The B.N.A.S. and its successor, the Spiritualist Alliance, may be credited with rescuing Spiritualism out of its illogical and chaotic condition and putting it before the world in a sensible and reasonable light.

In consequence of the attacks of the *Medium*, the B.N.A.S. started another paper called the *Spiritualist*, as their organ. But dissensions again arose between the Society and the Editor, so that the Association had to issue a paper of its own, *Light*, an admirably conducted journal, to which every true Spiritualist will wish success.

It has been said that professional Mediumship has degraded the Cause, but the squabbles of rival editors and journals have done far more to weaken it than any vagaries of professional Mediums, who with all their faults have succeeded in convincing the public of the reality of the phenomena, and who have been more often sinned against than sinning.

The following lectures contain the most illogical statements:—

"The Forms of Spirits" (March 13th); "Concerning the Spirit World and what Men know thereof"; "The Location of the Spirit Spheres" (July 24th, 1874); "Social States in Spiritual Life" (Tappan); "The Social and Political Government of Spiritual Life" (Aug. 13th, 1875); and especially Mrs. Tappan on "Marriage in Spiritual Life", in which she states that there is one eternal marriage, consisting of the two Souls in affinity, whether they have come together on earth or not, and that Spiritual love knows no change or end.

The whole of the teaching in these trance discourses and also in the books of the time, viz., "The Arcana of Spiritualism", and Hudson Tuttle's and Andrew J. Davis' works, all broadly teach that the Spirit Spheres are formed by Spiritual emanations from the Mundane Spheres, that these spheres circle the earth something in the shape of Saturn's rings, that the Spirit of man grows with his body and rises from it at death as an Essence from the grosser matter left behind; though how this is to be harmonized with the teaching found in the *Two Worlds* that life is immortal from the moment of conception, passes understanding; as surely little or any Spiritual part has then been built up to go alone.

However, our simple Spiritualists often despise logic and leap over difficulties, which to minds formed of baser clay, seem insuperable. The Spirit, from the moment of conception, was immortal, no change, no reincarnation, either on this earth or on another. Wonderful! The chance

meeting of two persons of opposite sexes, the passing infatuation of a moment, creates an immortal Angel out of matter. Theologians! close your Bibles, and let the Jewish God confess himself outdone. Here is a miracle of miracles. Let us reverently bow our heads before the Omnipotence of Man, be mute and pass on.

A. T. TINDALL, A.MUS., T.C.L.

(To be continued.)



The Vedantic Philosophy.

(Concluded from p. 125.)

SIR M. M. WILLIAMS translates *Ekam evadvityam*, as "there is only one Being no Second". I would translate it "there is only one in-separable being". The Vedantic Theory having propounded that other existences, if there are any at all, are illusory, and not having taken upon itself the responsibility of proving or disproving either the existence or non-existence of other existences, but that of the Eternal, has most judiciously avoided every error of a dualistic theory, which seems to me as existing typically in Christianity, where the existence of Satan is admitted, and its Creation not explained. If Christianity admits, that Satan—evil—something contradictory to the essence of God exists, Christianity has to admit that the origin of evil, being not in the eternal purity, must have a separate existence of its own. It is either co-existent with Eternal purity, or evolved from it at a certain stage. Christianity also, as it looks upon the Eternal Principle as something creating with a desire and design, involves upon the Eternal Being and His theory, the explanation of all evil; and while attempting to explain it, must take recourse to that given by Zoraster and no other. Here it is clear, that in developing the Conception of Good and Evil, it has fallen short even of the theory, so intelligently propounded by Zoraster, a theory which is the nearest approach to clearness and truth, and only explained in all its completeness, by its sister Philosophy Vedantism.

Sir M. M. Williams on the same page says something about modern Vedantism. Really speaking there is nothing like old and new Vedantism, as Christians have old and new Testaments. As I have so often attempted to explain above that Vedantism totally ignores the Association of the Conception of Brahma with the Illusory, I need not write anything more about this misunderstanding; and as I have also mentioned before the doctrine of Madhava, I need not speak again about that misunderstanding which also occurs.

Page 7. In this page I find several hymns from Rig-Veda are mentioned as "thus translatable". Putting aside the question of "how they are translatable", I would think it most desirable to find out how their translations must run, in accordance with my suggestions, and the Conception developed in Vedant Philosophy.

Judging from Sir M. M. William's point of view, and as to how they are translatable, I may say, that Rig Veda, being so compendious, any one hymn from it, cannot develop the whole and entire conception of Vedantic Philosophy which is but the essence of Rig-Veda. I therefore deem it quite unnecessary to request Sir M. M. Williams to investigate more about the meaning of words. I would only request him to seek the line of

thoughts, because it is thoughts that the European nations want, and not the words conveying them.

Prakriti is not mentioned in Vedantism as a producer, in the sense Sir M. M. Williams mentions, but as the form of existence; and may therefore be attached as a belonging of Purusha, even though Vedantism does not *assert* so in any distinct terms, nor does it similarly *assert* that the material world has an eternal existence.

Linga and Yoni have not the gross physical meaning which Sir M. M. Williams is given to think. This is an idea bred in the imagination of certain Western Orientalists, and is perfectly foreign to the mind of the Vedantist. It is as absurd as for a Vedantist to argue that the Cross in the minds of Christians falls under the same unspiritual explanation.

Page 9. Just as the metal gold assumes the name of bangle, spoon, or ring with a distinct assumed form, but becomes nothing else but gold when melted, so Eternal Spirit as Christ or as Chrishna, is nothing else but Eternal Spirit. I do not expect a Brahmin to conceive anything more than this, and I wish a Christian could conceive as much, to understand the real doctrine of Christ, the Eternal Spirit. It was this clearness of head that enabled my Brahmins at Benares to join me in my prayers, when I explained to them that while praying to Christ they were invoking upon themselves the Consciousness of the Eternal and not the supposed deliverance from all sins as Christianity, as it now stands, misunderstood and misconstrued by the missionaries, preaches. They were surprised to learn that the Mahatma Christ was such a great Vedantist to the extent that he offered himself on the Cross, as Purusha Yaga, and were still more surprised to learn that the supposed followers of Christ, the so-called Christians, were the followers of his name and not his doctrine, because they believe that Vedantism is something alien to what Christ taught, and what he suffered for. Christ the Eternal Brahma felt no birth—no death. He felt in Him His Eternity only. Let missionaries teach what they may, a Brahmin know, what Christ the Vedantist, the Mahatma, the Jivanmukta, meant to teach. A Brahmin without the least hesitation or shame, proclaims he is the follower of Christ, the Mahatma-Vedantist-Jivanmukta, and how ridiculous is it that Christians are ashamed to proclaim themselves Vedantists. May true Christianity warmly grasp the hand which Vedantism extends in friendship, and let both know that they are the Same. Vedantism longs to embrace her only offspring Christianity, so much disfigured in Europe. The mother wants her offspring to be as beautiful as she is, and remove the scars, which misconception has inflicted upon her superb beauty. Let the daughter know her mother, and not forget her. Let there be no enmity between the parent and her offspring. Let illusion vanish. Let Christianity be as Christ preached it.

Sir M. M. Williams mentions in the last paragraph, while referring to the Bible that "we are nowhere told, either in the Bible or Prayer Book, that having created material germs on the one hand, and the spirits of men on the other, He willed to endow these two distinct creations with an eternal, independent, separate existence, and an independent capacity for self-evolution". I believe it is said so in more than one place. The theory of creation that is mentioned to start with in the Bible, distinctly asserts that God willed the Creation desired in the words, let there be such or such a creation and it was created, man is created; and it also tells us the curious story of Adam, Eve, and Satan, and the forbidden tree, and God forbidding Adam to eat the fruit of the tree of knowledge, and Adam by the will with which God endowed him, or created him with, eats the fruit against the will of God.

While closing my remarks upon the paper by Sir M. M. Williams, I need refer but to one paragraph.

Page 11. Sir M. M. Williams says, "nor need I add that the various

Monistic, Pantheistic, and Dualistic theories, briefly indicated by me in this paper, are utterly at variance with the Christian Doctrine of a Personal, Eternal, and Infinite being, existing and working outside man, and outside the material universe, which He Himself has created, and controlling both, and in the case of human beings, working not only outside man, but in and through him."

I can say with every degree of certainty that in my opinion from the Vedantic standpoint in view, Sir M. M. Williams has completely failed in carrying out his object of demonstrating (if it be his object) that the various Monistic, Pantheistic, and Dualistic theories, are utterly at variance with the Christian Doctrine. The doctrine preached by Christ and rudely outlined here and there in the Bible, was that doctrine of Monism, which existed thousands of years before Christ, in the far East—in India, and which is demonstrated clearly in the Vedantic Philosophy, and that the preaching of Christianity as it now stands, misunderstood and miscon-structed by the missionaries, embodies not only the germs, but the grown-up plants of Dualism and Pantheism, so much so, that a God who does not desire (because desire is a craving according to Vedantism), is spoken of as one who has a desire, and who designs, and who creates—quite apart from the Vedantic conception of a *Nir-guna-Brahma*, God above all desires—Self-conscious Eternal Spirit. If Christianity admits that God creates, I say he is a Creator of all the evils or else whence Satan and all his hosts. And if Satan is removed from the so-called Christian scheme, Jesus the Saviour must also disappear, for there would then be no Devil from which to save men.

Vedantism says that it is blasphemy to say, that God creates with a desire. It says the Creation is in It. Any man with clear mental faculty would see the difference between the two conceptions, given by the phrases "God creates" and "Creation is in God".

In the end, I beg to convey to Sir Monier Monier Williams my thanks for the immense trouble which he has taken in attempting to develop the conception of Vedantism, in this European world, and I am quite certain if he persists in his attempts, he is fully qualified, not only to conceive the conception, but to propagate it, and thus render a very great service to the mental, moral, and religious philosophy of the European world, which indeed is a world full of earnestness, and stands very greatly in need of the Vedantic conception of Eternal Brahma, which would open a new line of thought in this 19th Century, and in this country.

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



SET not thy affections on foe or friend; on a son, or a relation; on war or on peace; bear an equal mind towards all: if thou desirest it, thou wilt soon be like Vishnu.

Day and night, evening and morn, winter and spring, depart and return! Time sports, age passes on, desire and the wind continue unrestrained.

When the body is tottering, the head grey, and the mouth toothless; when the smooth stick trembles in the hand which it supports, yet the vessel of covetousness remains unemptied.

So soon born, so soon dead! so long lying in thy mother's womb! so great crimes are committed in the world! How then, O man, canst thou live here below with complacency?

Egoty.

THROUGHOUT the world, numbers of honest intelligent men, reasoning logically from their premises, have been stranded on Materialism.

True they stand upon a rock, in proud isolation, and, if their position were eternally tenable, they would have a right to refuse our pity and to demand our admiration.

But, according to the order of nature "Man cannot live by bread alone," and, spiritually, their rock is utterly unproductive; consequently, however perfectly the human animal may be evolved, the sympathies, subjectivity, and ideation, which constitute a real manhood must, under such conditions, perish of sheer starvation. It is the truth—the whole truth and nothing but the truth—which can suffice for us, and it is because Theosophists think the premises of Materialism are only a part of the truth that they venture to question the conclusions of Materialists.

The crucial problem is this. Is man, essentially, an Intelligence evolved by physical forces? or is he an Individuality, which assumes the human form, and which will survive when that personality is resolved into its physical elements?

But first: What is a personality? Surely not the mere animal, but, rather, the synthesis of physical consciousness.

Every one feels that he is a Controller of forces which, within certain limits, are made to express his Will. Now where a limit exists, there must be a distinction. That which is within the bounds cannot be without them, and though our senses may be too obtuse to recognise the actual line of demarcation, the "I" can perceive the resistance of the "Not I", so soon as the point is reached where it becomes effective. This experience being corroborated by that of others is something that we may well take cognisance of, and no fear of being thought "too superstitious" should deter us from the admission of a truth, however destructive it may be of our most cherished theories.

We have, then, a reasonably clear demonstration that there is a distinction of Persons, over and above our material organisms, and may proceed to inquire if such Persons are single or dual existences. If there is, as most people believe, a quality in man, our denial of it will not alter the fact, and there is no merit in, merely, differing from our neighbors. Our business is to observe facts, to apply such tests as are available, and to consider the evidence we can obtain in a candid and rational manner.

The study, however, is beset with difficulties. Physical faculties can experimentalise only on material forms; consequently an essential Being must always elude their observation. So, for anyone to insist on having tangible evidence of intangible Existence, is as wise as saying he will not believe that a thing is black until he has seen that it is white. It is, in fact, demanding evidence which, if producible, would be utterly destructive of the possibility contended for; and this can be neither fair nor reasonable.

If essential Being does exist, it is only by pure deduction that we can obtain more than an intuition of it. Anyone therefore who will not cultivate his deductive faculty cannot possibly obtain a perception of what Theosophists maintain to be his Higher Self. He wilfully blinds the eye which Nature has provided for him, and must not complain if he cannot see things which are evident to others.

So far as Science can trace it, what we call life begins by the blending of two forces in a cell. The female absorbs the male, and thereby attains the power of vital evolution.

It is a long time before our senses can determine the nature of the new Incarnation, but, from the first, its form has been determined, and it can be nothing but that. This predestination is not inherent in matter. The protoplasm which is absorbed would enter, indifferently, into any form. It has no care whether it develops a man or a mouse. It is restricted to the plane of animal life, but on that it has conditional freedom. Here, therefore, we see the manifestation of a force which no inherent property of matter will account for.

Heredity can impart racial and parental characteristics, but, within them, there is a Being which never was and never can be anything but itself. At our earliest possibility of observation this force always appears. It controls matter, and, therefore, cannot be derived from it. Though correlated to other forces it is not identical with them. It is positive within its own limits but only relative beyond them. It dominates all the forces which exhibit vital phenomena, and imparts to the matter it has appropriated a quality which distinguishes it from all other matter. If then we term this force "Egoity" we have a better warrant for our classification than scientists have for most of those which they have adopted.

When Egoity has organised its habitation and matured its faculties we find it capable of observation and volition. By means of muscular contractility, sensations are transmitted through the delicate machinery which has been created, and end in molecular changes in the cerebrum. So far Physicists can trace the operation; but is it reasonable to assert that a mere change in the position of matter is Knowledge, or that muscular vibrations constitute Reason? Does such a theory account for what actually occurs? I write the word Devil, and a Gipsy, reading it, imagines a good Spirit, a Christian, an evil one, yet the material mutations, in both cases, were identical. How, then, were the ideas so different? Must not something have occurred beyond the range of physical observation, and are we not obliged to postulate a Knower, a Thinker, before we can understand the phenomenon?

Again, at different times the same occurrence produces different emotions in the same individual. How do we account for that?

Surely, the muscular contractions being indistinguishable, if Will were but the reaction of matter, there should be no difference in the result. How, then, are we to account for the discrepancy, if we deny the existence of a Willer? True, we can find no physical trace of such a Being; but because we have carried our observations to the utmost and have seen nothing but molecular mutation, are we to assume that the Finite has comprehended the Infinite, and that there is nothing further for it to learn; nothing that is learnable by it?

If this evidence seem inconclusive, there is still another argument which can be adduced; our power to commit suicide.

There is a universal law that nothing in Nature is self-destructive. Whenever a change is effected in the form of matter, that change is due to the action of some Agent, inimical to the existing form or possessing a superior attraction for one of its constituents, and this results in the dissolution of the Egoity, as, for instance, in the oxidation of a metal. Nothing therefore can ever be identical with the force which destroys it.

Now only two sorts of life are possible; the mortal and the immortal, and clearly that which is the one cannot be the other. If, then, these two kinds of life exist, at the same time, in the same person, a dual Egoity must be admitted for him.

There is not the least doubt that our physical life is mortal; nor will it be disputed that we can terminate it at will; or, in other words, our Egoity

can so use its potency as to sever its connection with matter. If, then, nothing is self-destructive, the true Egoity cannot be identical with that, the personality, which it destroys, and so our vital duality is demonstrated; while, if there are but two sorts of life, the one which has power to destroy the other must be immortal.

There can be no collusion in the transaction. To the last the physical life endeavors to repair the injury inflicted on it, and to prolong its own duration; but the Egoity sternly refuses to continue the cohabitation of their tenement and, being the dominant force, its Will is certain to prevail.

Consequently, if he adopted the materialistic theory, a Theosophist would find himself obliged to prove that his Being is anomalous, and out of harmony with universal law. As he is unable to do this he is quite logical in believing that he is, essentially, an Egoity which is distinct from and superior to physical life; consequently there is no reason why he should not survive the destruction of his carnal personality.

This leads us to another and most important consideration.

As we have seen, the Egoity appropriates matter and compels its correlated forces to express that which constitutes its true manhood.

Now is it possible to imagine that this Egoity did not possess its special characteristics before it imparted them?

If not, surely possession implies a Possessor; that is an anterior Individuality endowed with Will and Reason.

Such being the case the logical inference is that this anterior Existence was in some form.

That form could not be its present one, for we know, at that time, it had not even commenced its evolution.

Clearly, then, the Egoity can clothe itself in different forms, at different times, and under different conditions.

Now we have no conception of any form except as a limitation of space by matter, so, unless, our Reason is utterly at fault we are constrained to believe that the anterior form of the Egoity must have been a physical one, analogous to the present human body, but differentiated to harmonise with then existing conditions.

Theosophists, therefore make a sound deduction, from well authenticated premises, when they conclude that a man's present Personality is only one of a long series of incarnations, through which his Individuality must pass before it can acquire the experience and purity which fit it for the higher sphere of spiritual life. Consequently a birth is not a *début* on the physical stage, but a re-entry in a new character.

The interval of negative existence which lies between two positive parts is an unknown quantity, but its duration is not very important.

If any object to these conclusions, there are but two courses open to them.

They may assert that each soul is a special creation by God; or they may assume that the same act which propagates the body procreates, simultaneously, the Soul.

The first accuses the Creator of being an accessory, before the fact, in every fertile rape and adultery that is committed. This is so repugnant to our feelings of propriety and reverence that we may at once put it aside as untenable.

The second conjecture is more plausible. Animal life begins by the interaction of two principles under determined conditions. The result is a reproduction of the racial form and of many of the characteristics of the parents. The child is long dependent on the vegetativeness of the mother; she being merely as a seed-bed to her offspring. Even after the fission has occurred, there is a close analogy between the young plant and the young animal; the great difference being that the plant is rooted in the earth, the animal in its own stomach.

Theosophists frankly accept this essential unity of life; nay, comparing animal with animal, they admit that as regards physical and mental endowments no radical difference is discoverable.

If, then, we regard only physical phenomena the position of Materialists is unassailable. Man is only a more intelligent animal; the perfection of physical faculties is his highest Being; and the dissolution of the body is the annihilation of the Soul.

The weakness of this theory lies in its incompleteness. It ignores what most of us esteem as our higher life, and it does not account for much that we know does exist, though our senses are baffled in their quest of it.

No one, for instance, has ever seen or handled an idea. Yet, before any physical object could appear, the idea of it must have been matured; the law of it must have been perfected.

Then, who is not conscious of an Individuality absolutely his own; a will which can determine the period of its incarnation; and can cast off the body as we discard unsuitable clothing when it becomes too offensive to us.

The roots of this life are our thoughts, which ramify through Infinity, draw sustenance from Divine Ideation, and build up the Spiritual Man by assimilating the eternal substance of Truth.

Theosophists believe that this Egoity has a choice between good and evil. That it elects an Ideal which it endeavors to become now, and which it will be, hereafter.

If this Divinity is essential Truth, manifested by universal Love, the human monad may attain the divine joy of perfect harmony with All and cease to feel the wilfulness which creates the discord of Individuality.

On the other hand, if the ideal is a perfected physical self, the possibilities of the Egoity are limited to physical life and must end when the sum of its incarnations is completed.

It is therefore, only a potential immortality that Theosophy assures us. All, however, can realize it who will to work out their own salvation, by living for the good of others.

Can any creed offer higher motives or demand greater purity of purpose?

R. B. HOLT, F.T.S.

THE ASTRAL IN LONDON.

Viscountess Maidstone writes to us (*Pall Mall Gazette*) as follows with regard to an occurrence which took place on the evening of the performance last week, at Westminster Town Hall, of Sophocles' *Antigone*, in which Lady Maidstone took the title part:—

Coming out of my dressing-room, I saw Mr. H. standing against the wall, opposite the door of the dressing-room. I went up, putting my hand out, and said, "How do you do, Mr. H.? I am so pleased to see you here." He made no reply, shook his head, and turned away. Knowing him to be a peculiar man, but never doubting that it was he (being a person of such strong individuality that he couldn't well be mistaken), I thought, "How funny!" and, hurrying on behind the scenes, I gave the matter no further thought. The following day a friend called, and in the course of conversation said, "You will be sorry to hear poor H. is dead." "Impossible", I replied; "I saw him and spoke to him at the play last night". "I can only tell you", was the answer, "that he died on Thursday last" (the day before the performance) "and is to be buried to-morrow."

"The fact", adds Lady Maidstone, "of the *Antigone* being entirely based on the solemn rites of the sepulture, make the facts curiously significant."

an ethereal being (a lunar Dhyani as man), non-intelligent but super-spiritual; and correspondingly, on the law of analogy, in the First Race of the Fourth Round. In each of the subsequent races and sub-races . . . he grows more and more into an encased or incarnate being, but still preponderatingly ethereal. . . .

“II Round. He (Man) is still gigantic and ethereal but growing firmer and more condensed in body, a more physical man. Yet still less intelligent than spiritual, for mind is a slower and more difficult evolution than is the physical frame. . . .

“III Round. He has now a perfectly concrete or compacted body, at first the form of a giant-ape, and now more intelligent, or rather cunning, than spiritual. For, on the downward arc, he has now reached a point where his primordial spirituality is eclipsed and overshadowed by nascent mentality. In the last half of the Third Round his gigantic stature decreases, and his body improves in texture, and he becomes a more rational being, though still more an ape than a Deva. . . . (all this is almost exactly repeated in the third Root-Race of the Fourth Round).

“IV Round. Intellect has an enormous development in this Round. The (hitherto) dumb races acquire our (present) human speech on this globe, on which from the Fourth Race, language is perfected and knowledge increases. At this half-way point of the Fourth Round (as of the Fourth Root, or Atlantean, Race) humanity passes the axial point of the minor Manvantara cycle. . . . the world teeming with the results of intellectual activity and spiritual decrease” (vol. i, pp. 188, 189).

The product of each Round, as a Round, is the perfect evolution of one of the principles of Septenary Man, so that when the Manvantara is over Septenary Man will stand perfect and complete. We are in the Fourth Round, the Round during which the lowest point is touched, and to which appropriately belongs the evolution of the Kamic principle. The next Round, the Fifth, will see the development of Manas, the Sixth the manifestation of Buddhi, the Seventh that of Atma.

Let the student also note that as with the Rounds so with the Races on a single globe, each Race develops specially one principle, so that as the close of the smaller cycle of the globe in a single Round, the globe humanity shall touch its relative completion in the Seventh Race, its smaller cycle thus repeating the cycle of wider sweep of the Round. The Fourth Race, the Atlantean, developed the Kamic principle with its accompanying grossness of matter, the separation of the sexes having taken place in the Third Race; we are of the Fifth Race, and are developing the Manasic principle, as witness the widespread intellectuality, the immense strides of mentality. The Sixth Race will unveil the lamp of Buddhi, and from the Seventh the flame of Atma will shine brightly forth.

The cycle is repeated on a yet smaller scale in the individual man, the microcosm: his physical body is builded up, sex is perfected, his passions develop and hold sway, and then his intellect attains supremacy. In intra-

uterine life, yet once again, we trace growth along the same lines : at the commencement of the third month it becomes possible to distinguish sex (Gray); the convolutions of the brain, which are connected with intellect, begin to appear about the beginning of the fifth month (Longet, quoted by Dalton); development is sufficiently complete for independent external life by the seventh. And then? Well does the "Secret Doctrine" say: "On strict analogy, the cycle of Seven Rounds in their work of the gradual formation of man throughout every kingdom of nature, are repeated on a microscopical scale in the first seven months of gestation of a future human being. Let the student think over and work out this analogy. As the seven months old unborn baby, though quite ready, yet needs two months more in which to acquire strength and consolidate; so man, having perfected his evolution during seven Rounds, remains two periods more in the womb of Mother-Nature before he is born, or rather re-born a Dhyani, still more perfect than he was before he launched forth as a Monad on the newly-built chain of worlds" (vol. ii, 257).

We shall best progress now by concentrating our attention on one of the smaller cycles of evolution, that of our own earth, Globe D, during its period of activity in the Fourth Round. By studying the development of the first five of the Seven Races, light will also be thrown backward on the Kosmic evolution we have been considering, and we shall find the Macrocosm become more intelligible as we grow more familiar with the Microcosm.

TWO STUDENTS OF THE E. S.

Note. These papers commenced in the March number. If any reader finds any point obscure, he or she is invited to send to the writers the question to which answer is desired. If such questions are sent to us, to the care of the Editor of *Lucifer*, 17 Lansdowne Road, Holland Park, W., we will do our best to answer them or to obtain answers to them.



BE STRONG.

"What good our growing if we bear but leaves;
Our hopes and longings are they all in vain;
Will He who in the end counts in the grain
Make aught of our unkempt and tear-stained sheaves?"

Not this—but that the sense of duty shows
The way of growing in the midst of pain,
How tender shoots may yield the golden grain
As later joys which spring from earlier woes.

Then live and work in Hope, nor pause to sigh
In useless longing for untimely rest;
Make good thy day, forego the selfish quest,
And night in peace will on thine eyelids lie.

Life's not the slave of Time; do thou unbind
Her flowerets sweet and strew them in the way;
Then take thy burden in the heat of day,
And live, while live you may, for ALL MANKIND!

S.

of activity in each Round, and with each Round, the viscid becomes more and more solid ; until, in the fourth Round, each globe touches its acme of solidity, and Globe D, our earth, being the midmost, reaches the densest solidity at the middle point of its active period in Round IV—the midway point of Manvantaric evolution. “ Every Round (on the descending scale) is but a repetition in a more concrete form of the Round which preceded it, as every globe—down to our fourth sphere (the actual earth)—is a grosser and more material copy of the more shadowy sphere which precedes it in their successive order, on the three higher planes” (vol. i, p. 232). “ Every Round, as well as every subsequent globe, from A to G, having been, and still having to be, the arena of the same evolution, only repeated each time on a more solid material basis” (vol. ii, p. 256).

Such is the general outline of the evolution : let us now return to our detail.

We have seen Pralaya follow the period of manifestation on Globe A. When the dawn again begins to break, Globe B becomes the sphere of evolution, and on this globe, in regular succession, Class I to VII renew their pilgrimage. Class I passes swiftly through the six preliminary stages till it reaches the potential human, and wins in this a further step of progress. The other classes evolve, each more slowly than the one above it, in regular order. When the “ life-impulse ” is once more exhausted and the dusk of pralaya is descending on Globe B, we may describe the condition as :—

Class I	have reached the Potential Human,	Stage 2.
” II	”	” Animal ”
” III	”	” Vegetable ”
” IV	”	” Mineral ”
” V	”	” Higher Elem., Stage 2.
” VI	”	” Middle, Stage 2.
” VII	”	” Lower ”

Once more after Pralaya comes Manvantaric dawn, and Globe C becomes the station of the Pilgrim. Here Class I passes swiftly from elemental up to potential human, and adds the third stage to those already acquired. And so on, through Globes D, E, F, G, until when Pralaya comes to Globe G, Class I has reached what we may call Germ-Humanity, with a Rupa, however filmy and unsubstantial, the development of this First “ Principle ” or “ Sheath ” of Septenary man being the outcome of the First Round. And now, for Class I the experience of the sub-human groups is complete. In no subsequent Round do these Monads traverse the sub-human kingdoms : they have finished with the elemental, the mineral, the vegetable, the animal kingdoms, and henceforth their pilgrimage is only in the human.

It is very difficult to represent the progress made during the First Round, without falling into gross inaccuracy, and yet one would fain convey

some definite idea, not too erroneous, of the evolutionary stages. It is clear, from all we know of nature, that there are no sharp dividing classes between her kingdoms, and that one passes into another by insensible gradations. Bearing this in mind, in order to correct the sharp contrasts that seem to be implied in the use of numerals, if we take an evolving life as passing say from mineral to vegetable, we may figure it to ourselves as the increasing of the vegetable element and the decreasing of the mineral; and if we divide it into seven parts, the pure mineral would be mineral 7, and the pure vegetable would be vegetable 7, while transitional stages might be figured as $\frac{\text{mineral } 6}{\text{vegetable } 1}$, $\frac{\text{mineral } 5}{\text{vegetable } 2}$, and so on, the evolving vegetable

replacing the retrograding mineral. Taking this nomenclature, clumsy as it is, as at least suggesting if not expressing a truth, we may then draw up the following table, as descriptive of the state of each globe in turn before Pralaya during Round I, and of the Monadic and Physical progress. The horizontal lines give the evolution: read vertically the condition of the globe is suggested.

ROUND I.

LUNAR PITRIS	GLOBE A.	GLOBE B.	GLOBE C.	GLOBE D.	GLOBE E.	GLOBE F.	GLOBE G.
1	Man 1	man 2	man 3	man 4	man 5	man 6	man 7
2	Animal	animal 6 man 1	animal 5 man 2	animal 4 man 3	animal 3 man 4	animal 2 man 5	animal 1 man 6
3	Vegetable	vegetable 6 animal 1	vegetable 5 animal 2	vegetable 4 animal 3	vegetable 3 animal 4	vegetable 2 animal 5	vegetable 1 animal 6
4	Mineral	mineral 6 vegetable 1	mineral 5 vegetable 2	mineral 4 vegetable 3	mineral 3 vegetable 4	mineral 2 vegetable 5	mineral 1 vegetable 6
5	Higher Elemental	H. E. 6 mineral 1	H. E. 5 mineral 2	H. E. 4 mineral 3	H. E. 3 mineral 4	H. E. 2 mineral 5	H. E. 1 mineral 6
6	Middle Elemental	M. E. 6 H. E. 1	M. E. 5 H. E. 2	M. E. 4 H. E. 3	M. E. 3 H. E. 4	M. E. 2 H. E. 5	M. E. 1 H. E. 6
7	Lower Elemental	L. E. 6 M. E. 1	L. E. 5 M. E. 2	L. E. 4 M. E. 3	L. E. 3 M. E. 4	L. E. 2 M. E. 5	L. E. 1 M. E. 6

A similar treatment of Rounds 2 and 3 will show the position of each Class throughout and at the end of the sevenfold period of activity; and we may regard the classes at the point they have reached on Globe G as the seed which is to spring up on Globe A of the succeeding Round. Thus Class II, commencing the Potential Human Stage at the beginning of Round II, completes it at the close; and so, in their relative measures, with each Class. If the student works out these successive stages he will find that on Globe D in the fourth Round, Class V is "inzooned" (animal), Class VI is "inherbised" (vegetable), Class VII is "inmetalised" (mineral). The stages of the evolution of Man in the Rounds that are of the past are marked for us by a Teacher:

"Man in the First Round and First Race on Globe D, our Earth, was

Theosophical Gleanings,

OR

NOTES ON THE "SECRET DOCTRINE".

III.

WE have seen the "Pilgrim" start on his long Manvantaric journey, with its forty-nine "stations", at each of which he performs manifold gyrations; for each stage of matter through which he has to pass—elemental, mineral, vegetable, animal—has its sub-stages, and sub-sub-stages, and so on through many sub-divisions, through each of which our Pilgrim must patiently work his way. At the end of the first Round we shall find our seven classes describable under the same headings as were used at the end of the first Globe in *Lucifer* p. 139, only each class will have then completed a stage, instead of a sub-stage. The intelligent student will have noted that this course of evolution implies that Class I travels with seven-fold rapidity as compared with Class VII; and this is so. Class I has been through the seven stages during the period in which Class VII has only accomplished its passage through the first; Class VII taking as long to pass through a sub-stage as Class I takes to pass through a stage.

When the evolution on Globe A has exhausted its first impulse, and the state described in *Lucifer* p. 139 has been reached, Globe A passes into Pralaya, and all life-manifestation sleeps.

Pausing here for a moment, let us take a bird's-eye view of the country over which our Pilgrim has to pass, for an occasional glimpse of the whole makes more intelligible the details of the part. The Monad "shot down by the law of Evolution into the lowest form of matter" (vol. i, p. 246), climbs upward during three-and-a-half Rounds, *i.e.*, till it reaches the midway Globe, Globe D, for the fourth time. During all this time "matter" is solidifying into what *we* know as matter, but "all this, up to the Third Round, is formless, as matter, and senseless, as consciousness" (vol. i, p. 247). Not till the midway point is touched has matter reached material perfection, and physical man reached completion. Meanwhile, on higher planes, a correlative evolution is proceeding, preparing the Inner Self as this the Outer. The "conscious, rational, individual soul (*Manas*) 'the principle or the intelligence of the Elohim'" (vol. i, p. 247) must become fitted for the dwelling a-preparing for it. And so "the Occult Doctrine teaches that while the Monad is cycling on downward into matter, these very Elohim—or Pitris, the lower Dhyān-Chohans—are evolving *pari passu* with it on a higher and more spiritual plane, descending

also relatively into matter on their own plane of consciousness, when, after having reached a certain point [that is, the midway point, on Globe D, in the fourth Round], they will meet the incarnating senseless Monad, encased in the lowest matter, and blending the two potencies, Spirit and Matter, the union will produce that terrestrial symbol of the 'Heavenly Man' in space—PERFECT MAN" (vol. i, p. 247). These "lower Dhyanchohans", who are the future intellectual principle in man, are variously spoken of as Manasa-Dhyanis, Solar Devas, Agnishwatta Pitris (vol. i, p. 181), the Hierarchy of Flames, the Sons of the Fire, the Kumaras, the "fashioners of the Inner Man" (vol. i, 86, 87). It is some of these who are "destined to incarnate as the Egos of the forthcoming crop of mankind. The human Ego is neither Atman nor Buddhi, but the higher Manas: the intellectual fruition and the efflorescence of the intellectual self-conscious *Egotism*—in the higher spiritual sense. The ancient works refer to it as *Karana Sarira* on the plane of *Sutratma*, which is the golden thread on which, like beads, the various personalities of this higher Ego are strung" (vol. ii, p. 79). Thus in Perfect Man we have a "union" of "three streams" (vol. i, p. 181), the Monadic, the Intellectual, the Physical: it is the evolution of the Physical, brooded over by the Monadic, that we study in the first three and a-half Rounds; the Physical, building up by the Nature forces (see *Lucifer*, p. 140), the Monadic, the Lunar Monads or Pitris.

The most developed of these Monads, our Class I, are they "whose function it is to pass in the First Round through the whole triple cycle of the mineral, vegetable, and animal kingdoms in their most ethereal, filmy, and rudimentary forms, in order to clothe themselves in, and assimilate, the nature of the newly-formed chain. They are those who first reach the human form (if there can be any form in the realm of the almost subjective) on globe A in the First Round. It is they, therefore, who lead and represent the human element during the Second and Third Rounds, and finally evolve their shadows at the beginning of the Fourth Round for the second class, or those who come behind them" (vol. i, p. 174). "The Monads of Class II reach the incipient human stage only in the Second Round" (vol. i, p. 173), and the Monads of Class III only in the Third Round. In the middle of the Fourth Round "the 'door' into the human kingdom closes" (vol. i, p. 173), and those Monads which, at this point, are "still occupying animal forms" "will not become men at all during this Manvantara" (vol. i, p. 182)—with an exception for which we need not here pause. There remains only to note in this general survey of the Pilgrim's Path, that the matter of which the globes and their inhabitants were composed during the first Three Rounds may fitly be termed "astral", the word astral implying "starry, shining, or pellucid, in various and numerous degrees, from a quite filmy to a viscid state" (vol. ii, p. 251). In each Round matter becomes more substantial than it was in the preceding Round. _ So also does each globe pass from filmy to viscid during its period

The Letters of Johann Caspar Lavater.

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

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

JOHANN CASPAR LAVATER, the famous Physiognomist, was the son of a skilful physician at Zürich and was born November 15th, 1741. As a child he was of a very lively imagination and gave himself up to silent reveries; while yet at school he believed that he had received direct answer to his prayers. Later on at Leipzig and Berlin he made the acquaintance of the scholars and theologians of Northern Germany, and on his return to Zürich was made deacon and subsequently first pastor of the orphan church there. Until he entered on his great physiognomical work, all his energy was devoted to the service of religion, although he also gained a sufficient reputation as a poet. His sermons were marked by such fine style, lively enthusiasm, and also by a certain mysticism which always characterized him, that they won large admiration even in foreign countries. His great work, entitled "Physiognomical Fragments", was based on the theory that there was a close connexion between the internal man and the outward expression of the face. This won him such fame that his name was speedily known all over Europe. During the Swiss Revolution, he boldly opposed the new views and the Directory, being decided in this by the spectacle of the French Revolution which had thoroughly disgusted him. For this he was imprisoned in 1799, but was soon set at liberty and died in 1801 of a wound received while assisting the distressed at the capture of Zürich by Masséna. In private life Lavater is said to have been one of the most virtuous and even saintly of men.

In presenting a translation of these letters, of which only a few have previously seen the light, we are guided by a desire to interest those of our readers who may be orthodox Christians or Spiritualists. For although the opinions of Lavater are greatly in advance of the narrow theology of his times, and in many places he gives utterance to ideas of great sublimity, still no Theosophist or Occultist can agree with his theology, psychology, or spiritualism, which are throughout characterised by very material conceptions, and remind us strongly of the "Summer Land", and the literal interpretation of St. John's Revelation. And now with regard to the letters themselves.

In 1881, in Nos. 3 and 4 of the German journal, the *Christian Reading*, appeared a letter from the Director of the St. Petersburg Imperial Public Library to the authorities of the University of Jena, congratulating them on the occasion of the completion of the 300th year of the existence of its foundation, and concluding with the following words:—

" . . . We have collected some accidentally preserved pages belonging to the rich treasury of German literature, and have the honor to present them, as a jubilee offering, to one of the most active centres of German culture, traces of which are perceived in every place where science and learning are a care, and the remarkable monuments of which occupy the most prominent place in our Library, in whose name I now present the enclosed copies.

"The St. Petersburg Imperial Public Library wishes the University of Jena success in its future undertakings, which have hitherto been so beneficial to science during the 300 years of its existence.

"The Director of the St. Petersburg Imperial Public Library.

(Signed)

"BARON KORF.

"Member of the State Council of the Secretariat.

"P.S.—The copy of the enclosed was entrusted by the Council of the

Library to its chief Librarian, R. Meenoulof, who deems himself very happy to have had the good fortune of discovering, during the re-cataloguing of the private library of the Grand Duke Constantine Nicolaëvitch, at Pavlovsk, this forgotten correspondence of Lavater."

*The above letter was prefaced by the following explanation:—*The palace of the Grand Duke of Pavlovsk is the residence where the Emperor Paul passed the happiest years of his life. Later on it became the favorite residence of his late august widow, the never-to-be-forgotten—for her philanthropy and beneficence to suffering humanity—the Empress Maria Feodorovna. The palace library, which owes its existence to this august pair, contains a collection of most remarkable and choice works. Among other things a small packet was found there containing some autograph letters of Lavater, which have hitherto remained unknown to the biographers of this famous man. These letters were written by him, at Zürich, in 1798. Sixteen years before, Lavater had the opportunity of making the acquaintance of the Grand Duke Pavel (Paul) Petrovitch and his wife, during their travels incognito, under the titles of the Count and Countess Severnoy (North), when they visited Zürich and Schaffhausen.

From 1796 to 1800, Lavater sent his physiognomical discoveries to Russia and along with them letters, or rather fragments in the shape of letters, of a spiritualistic tendency, with the object of giving the best possible general conception about the state of the soul after the death of the body. Lavater allows that the soul of the dead can transmit its thoughts to a receptive and chosen mind (now called a medium), and thus communicate with and write letters to the friends it left on earth, and give them an idea of its existence in the realm of the spirits. In his letters Lavater speaks of his religious convictions with great enthusiasm. The publication of a few of these letters with the permission of the Grand Duke Constantine Nicolaëvitch, will enable the public to become better acquainted with the sympathetic and lofty soul of Lavater. As to the rest, and the correspondence which contains his physiognomical observations, owing to their private nature and length they cannot be made public property.*

Those now offered to the public were translated directly from the autograph letters at St. Petersburg.—[ED.]

ON THE STATE OF THE SOUL AFTER DEATH.

FIRST LETTER.

General Thoughts.

Highly revered Maria, of all Russias,

Deign to absolve me from the obligation of giving you the title of "Majesty", with which the world honors you, but which does not accord with the sanctity of the theme chosen by me for my correspondence with you. I crave this liberty in order to have the opportunity of speaking in all sincerity and with all freedom.

You want to know some of my thoughts about the state of the soul after death. However small is the knowledge of even the wisest and most learned of us—since none of those who were translated to these (to us) unknown realms, has returned thence†—nevertheless a thinking man, the disciple of Him who came on earth from a (to us) hidden world, can say

* Thus only two or three of the Lavater letters were sent for publication in 1881, the rest being withheld.

† And yet, according to Lavater, the dead have written letters to their friends, which letters are translated further on.—(ED.)

leave this world to-day or to-morrow, restoring to the earth our mortal envelope, our souls will ascend with the rapidity of lightning to the prototype of all the loving ones, and we will be joined to Him in ineffable bliss.

X.

Neither I nor any other mortal can know what will become of our soul after the death of the body; meanwhile I am profoundly convinced that pure love must impart to our spirit, once it is liberated from its body, a limitless freedom and widen our existence. Love must give to it (Spirit) the possibility of an incessant enjoyment of God, and will present it with an infinite capacity of rendering happy those who are capable of tasting the highest bliss. O, how ineffable is the freedom of spirits released from the bonds of their body. With what a radiant flight will be the ascension of those who love! What an endless knowledge, what a force of intercourse with others, becomes their bliss! What light in all their being! What life informs it! Radiant streams of bliss are poured to meet him (the Spirit) from every side in order to satisfy his lofty aspirations! Innumerable hosts of loving beings extend their arms to him! Harmonious voices emanate from these brilliant choirs, telling him: "Spirit of our Spirit, Heart of our Heart! Love outpouring from the source of love! Loving soul! Thou belongest to us and to all of us, and we all are thine! Each of us is thine, and thou belongest to each of us! Our God is Love and God is our love! We are full of God and our love has found bliss in our mutual bliss."

Is it possible that you, highly venerated Sovereign Lady, your noble and excellent Imperial Consort so inclined to good, and I after you, shall not each use all our efforts in order to prepare ourselves for the enjoyment of love by our acts, prayers, and sufferings, in order not to lose sight of Love, the God, and also of the Man who bowed his head on Golgotha.

JOHANN CASPAR LAVATER.

Zürich, 18 ○ viii., 1798.

God permitting, to be continued.

(To be continued in any case.)



As the bee, injuring not the flower, its color, or scent, flies away taking the nectar; so let the wise man dwell upon the earth.

Like a beautiful flower, full of color but without scent, the fine words of him who does not act accordingly are fruitless.

One may conquer a thousand thousand men in battle, but him who conquers himself alone is the greatest victor.

Never in this world does hatred cease by hatred; hatred ceases only by love. This is an old rule.

Not by birth does one become low caste, not by birth does one become a Brahman; by his actions alone a man becomes low caste, by his actions alone a man becomes a Brahman.

Doubts.

I SIT by my study window on a fair spring evening; before me lies smooth lawn and grass land, fringed and dotted with trees, the shadows of whose still leafless branches, cast by the sinking sun, stretch far across the bright green turf. Under the trees grow primroses, hyacinths, anemones, bluebells, and other flowers. Behind the house a garden; within it the carefully guarded promise of flower and fruit and vegetable. The silence is broken only by the sigh of a gentle breeze in the trees, and the songs of various birds.

"A refined and elevating surrounding," will be the verdict of those who are asked to consider it.

What is its cost? Its price is the blood of the innocent; the conditions of its maintenance, endless and ruthless war.

Let us inquire further. Within a hazel copse, at a small distance, is a burrow; in it dwells a colony of rabbits, perhaps half-a-dozen. They are creatures sensitive to pain, nervous, with ear and eye and nostril quick to give the alarm, with delicate tongue that distinguishes the poisonous herb, and permits it not to be eaten. Already the does are big with young, nay, already have young in many cases; before the autumn they will have brought into existence several "sixes" or "eights" of young ones. The oldest of these in turn will have bred; our small colony will have sent out many branches. There will not be less than eighty rabbits probably in my grounds. Their habit is to gnaw, nibble, and destroy leaf, stem, and flower; to burrow in the ground, and scratch it into little holes and heaps.

Overhead in the trees dwell numerous squirrels; they live on nuts and fruit and the young shoots of trees. In the spring they often gnaw the rind from the leading shoots, either to exercise their teeth on something soft, or for the sappy pulp: the tree is often deformed, sometimes killed.

The birds I have already mentioned; their habits are too well known to need description. With the artificial abundance of fruits and seeds produced by man, they also increase in numbers very rapidly.

Now you know the secret of smooth lawn, and delicate flower, of symmetrical tree, and promise of fruit: it is the continuous and systematic suppression and slaying of all these creatures. Our peaceful scene is brought about by the arbitrary displacement of one form of life, to replace it by another.

It is only by the "right" of being the most powerful and intelligent *animal* that man thus ousts every other living being that interferes with his plans.

Annexing the plain, the hill, the water, for his food supply, or for his pleasure ground, all living creatures that come in conflict with him for the possession of these are doomed.

The apparently innocent bread we eat is won by a war everlastingly waged by steel-jawed trap or gun, by poison, by exclusion from feeding grounds and slow starvation.

What then of many of us who begin to see

". . . . one changeless Life in all the lives,
And in the Separate, one Inseparable"?

What of our efforts at renunciation and abnegation of self for others, and how harmonise our lives with the given facts? Hard questions truly!

really consist in requirements which a reasonable and immortal spirit may honestly follow, desiring their satisfaction, without feeling thereat a burning shame in the presence of such reasonable and immortal spirits as he is himself? ”

II.

The necessity felt by the soul to satisfy the spiritual impulses of its immortal sisters, and to give them an opportunity of profiting by the pure enjoyments of life; to breathe into them a conviction in the continuation of their existence after death, thus participating in the accomplishment of the great plan traced by the highest Wisdom and Love; the success obtained by such a noble activity worthy of a man, and also the ceaseless longing for good; all this forms the qualities of the soul which give it the right to be received into the highest spheres, to enter into the circle of the loftiest, purest and noblest spirits.

III.

When we, highly revered Sovereign, have once received the conviction that the most natural and at the same time unavoidable necessity which is born in the immortal soul, the necessity in God and an impulse to approach Him the closer, and to resemble in everything the father of the invisible spirits, begins to predominate in us—O then, we need not fear in the least for our future existence, because the veil concealing from us the face of God is removed for ever.

That which removed us from Him and prevented us from finding in Him enjoyment—*i.e.*, our material body—is now thrown off. The veil which concealed from us the HOLY OF THE HOLIES is rent by reason of the death of our matter. The Adored Being, whom we loved above all, acquires all the force of radiant beauty, a free ingress into our soul thirsting for joy and love.

IV.

The soul, in which the love for the Adored Being has firmly rooted itself after efforts to approach the Incomparable, resembles Him in the might of His beneficent love for humanity. Such a soul, separating itself from the body, without, of course, avoiding a certain progression, ascends rapidly and easily to the object of its highest adoration and infinite love to the one Holy and all-productive source in which it (the Soul) will find the consummation of all its aspirations.

V.

As no weak or diseased eye can look at the sun, likewise no unclean spirit still clothed with the mists of matter, the material propensities of which have not abandoned it even at the moment of its separation from the body, is able to bear the sight of the most brilliant sun of the spirits of this mysterious centre, a centre which spreads around itself that radiant light which begets in finite beings the consciousness of their infinitude.

No one knows better than you, Sovereign Lady, that the good are attracted by the good, that lofty souls alone know how to enjoy the presence of other elect souls.

He who knows life and men, who has been often placed under the necessity of suffering the presence of flatterers, of men without honor, cowards, weak, ever ready to attribute importance to the most insignificant word or smallest hint of those whose favor they are seeking; of these hypocrites who craftily attempt to penetrate into the thoughts of others in order to interpret them afterwards in their own way; he must also know that these gross and base souls are cowed by one single word, firm and full of dignity, by a single severe glance, which makes them deeply feel that they are recognized and valued at their worth.

O! how unbearable becomes for them the presence of an honest man
No hypocritical soul can feel itself happy at the contact of an honest and energetic soul in the act of searching it. Every unclean soul, liberated from its body, must in virtue of its own nature hasten, as though goaded by an irresistible force, to remove itself from every bright and pure being, in order to conceal, as much as possible, from the latter its numerous vices, which it is unable to conceal either from itself or from others.

VI.

Even if it were not said in the Scriptures "The pure alone can see God", even then all the above would be in the order of things. An unclean soul can neither enter into any relations with, nor feel any attraction to a pure soul. A soul which fears light, can certainly not be attracted to the source of light. Light destroying darkness, must of course become for it an all-devouring fire.

VII.

What are the souls then, highly revered Sovereign Lady, whom we may call unclean? I believe those in whom the aspiration to purification, correction and perfection, has not become a paramount feeling. Methinks that to this class we ought to add every selfish, vain and avaricious soul; those souls which have not learned to subject themselves to the lofty principle of self-sacrifice; those who have chosen their own selves as the objects of all their aspirations; those which look upon themselves as the aim, and all that surround them, as means to attain their desires; and those finally which would serve simultaneously two quite different masters.

Such souls, after quitting their bodies, must find themselves in a state worthy of all pity, in a state of terrible contemplation of themselves, or, in other words, of feeling profound contempt for themselves; and on the strength of their own selfishness will be inevitably attracted into the dreadful company of pitiful and selfish souls, and, rejected by the universe, condemn themselves to eternal damnation.

VIII.

Selfishness begets moral uncleanliness, and that brings in its train suffering; every human soul carries in itself something which ever opposes selfishness, something opposite to it, pure and holy, and this is an innate, moral feeling.

Without this feeling man would be incapable of any moral feeling or of any respect or contempt of himself; he would conceive neither of Paradise nor of Hell. This divine light which shines in him makes for him darkness unbearable; therefore tender souls which are the most imbued with moral feeling find themselves condemned to still greater and more acute sufferings if that moral feeling becomes subjected in them to selfishness.

IX.

It is from the sympathy and harmony that exist in man between himself and his inner tendencies that depend his purity, his aspiration to let into himself the light—his bliss, his heavens, his God! God will appear to that man in His similitude with him who knows how to love. God will appear as the highest love in the plurality of loving images. The degree of his bliss and his capacity of making others happy is subject to the degree of love that reigns in him. He who loves unselfishly will remain in unceasing harmony with the source of love, as with all those who drink from the same source.

Let us then preserve in ourselves, Sovereign Lady, love in all its purity and our efforts will approach us to the most loving souls. Let us purify ourselves daily from the impurities of selfishness, and then, whether we

on the subject as much as is necessary in order to encourage, quiet, and warn us.

For this once I will limit myself to the exposition of a few more general ideas concerning the proposed subject.

I.

I believe that as regards the state of a soul separated from its material body, its faculty of thinking and feeling must be entirely different from the state and faculty in which it found itself at the time when it was incarnated in, and united with, its material body. This difference must be at least as great as the one that exists between a newly-born babe and the still concealed fœtus in the mother's womb.

We are bound by matter, and the organs of our sensations are the instruments for the manifestations of our ideas and the aspirations of our soul.

According to the difference which exists between the telescope, the microscope, and the spectacles, which help our eyes to perceive objects examined by us by the help of these media, so do the objects appear different. Our organs of sense are just as telescopes, microscopes, and spectacles for our present life. I believe that the objective world disappears entirely from the eyes of the Soul unfettered by matter, in the same way as it eludes our senses during sleep.

II.

Either the world which the soul preconceives in its material existence, must appear still more perfect to the soul when it is unfettered from its material surroundings; for if it remained a certain time without a spiritual body, then the material world would disappear from it. Or, as the soul is clothed in a spiritual body which has exuded from the material form, in such a case it appears to me very probable that this new body of the soul must inevitably change all its sensations.

It is also very probable that with unclean spirits, their spiritual body remains for a certain time imperfect and little developed; therefore, to such (evil) souls the world must appear as through a dark glass.

III.

In pursuing on earth a certain object, acting in a certain sense, the soul, finding itself in constant struggle with its material tendencies, gets through the same purified, and acquires further riches by developing in itself organs which are the most necessary and correspond best to its nature, character, requirements, and strength.

Thus the pure soul works out already here on earth the faculties of its spiritual body and organs which will be necessary for its existence subsequently after the death of the material body. By the means of which (organs) it will have to continue its existence and manifest its sensations.

This spiritual body of the soul, corresponding to its inner nature, can make it pure, loving, and capable of a variety of the most lofty outbursts of feeling, and the purest enjoyment and activity.

IV.

All that may be said of the state of the soul after death will be ever found based on the undeniable and general truth, "AS MAN HAS SOWN, SO SHALL HE REAP": and there is no other axiom as simple and as clear, as suggestive as it is applicable to all cases.

V.

There exists one more general law in nature concerning the state of the

soul after the death of the body, a law closely bound and even identical with the above axiom; a law pertaining to all the worlds, all the states, as well to the physical, *i.e.*, Material world as to the Spiritual, objective, visible, and abstract. "The like unites with the like", like objects mutually attract each other, unless they find themselves under the influence of causes which separate them.

All the teachings about the state of the soul after death rest on this simple rule, which rule embraces in itself all that which is called judgment, punishment, blessing, and curse.

In other words, if thou has sown good in thyself and around thyself, thou shalt belong to the congregation of those who have also sown good in themselves and around themselves. Thou shalt aspire after the friendship of those to whom thou hast been similar in the means of sowing good.

VI.

Every incarnated soul which is liberated, by the death of the body, from the fetters of matter will appear such as it is in reality.

All the seductions and allurements which had prevented it from fathoming its own nature, from learning its own strength and weakness, its mistakes and errors, will disappear and the soul will feel an irrepressible, inner attraction to souls similar to itself, and to remove itself from those which are alien to it.

Its own inner weight, as though obedient to the law of gravity, will carry the soul into fathomless abysses (so at least it will seem to it). This; or else like a spark flying upward owing to its natural lightness, the soul will rapidly ascend into the radiant, ethereal and imponderable spheres.

The soul decides for itself its own weight by its inner impulses; its inner contents direct it upward, downward or sideways; its moral, religious character gives it certain longings and directions peculiar to itself.

The good one will ascend to the good; the necessity for good which he feels will attract him to them.

The wicked one will precipitate himself hurriedly to the wicked: the fall of gross, blasphemous and infidel souls to souls like their own, will occur instantaneously, as rapidly as the fall of a heavy mass into an abyss when that which supports it is removed. For this once enough.

JOHANN CASPAR LAVATER.

With the permission of God, to be continued in a week.

Zürich VIII. 1798.

SECOND LETTER.

Thoughts on the same.

I.

The requirements of the human spirit during its period of imprisonment in the material body remain the same subsequently when it is delivered from the flesh.

Its highest bliss will consist in trying to find the possibility of satisfying its spiritual aspirations.

Its damnation will consist in the impossibility of realizing its material aspirations in a world less material than the world it quitted.

Damnation consists in such unsatisfied desires.

The realization thereof is the highest bliss.

I would like to say to every man and woman: "Study well your motives and call them by their right names! Put yourself the question: 'Are they applicable to a less material world? Are they realizable in it? Do they

Yet let us not scheme to evade answering them. He who sits here and meditates, who strives to be one

“ Whose equal heart holds the same gentleness
For lovely and unlovely things,”

so far as he is concerned in this “fair” scene for selfish gratification is a tyrant, a mere human butcher. To many of us our life begins to appear as a long record of oft-repeated habitual crime, the sin of being concrete self. Our every action seems tinged with blood, sometimes animal, sometimes human animal, but always blood.

Only by a consciousness of continual effort to strive towards the emancipation of all other entities from this concrete state, as well as oneself, does life seem justified. Only so far as our “refined and elevating surrounding” truly works for that end, and stimulates to effort, or gives opportunity to the completest manifestation of life here, viz., man, to rise and free himself from all surrounding, can many of us feel its cost in blood justified. And we may then be able to say, “O, humble fellow beings whom we love, we offer you as an oblation, together with ourselves, for your kind and for ours; that being freed we may return and help you.”

A miserable sophisticated argument perhaps, and one which is offered with misgivings. A long way round perhaps, a futile effort, because, maybe, wrongly made, and coming dangerously near to bloody sacrifice and all its attendant horrors.

We live now in such complicated surroundings, so far from that simple state which suffices for the highest of human life, that we are glad to try and utilize these conditions, fettered as we are. In endeavoring to do so, intelligence in us will often be marred by the lower desiring self, leading us into sophistries, and to false conclusions and illusive aspects of things. Yet, though we flounder on through almost endless mazes, if we are honest with ourselves, these will at length be passed.

Who would not walk out and leave all behind him, and seek the Eternal Peace, unencumbered except by the bread and water and blanket of existence, if, at the very first step, he did not find himself held by innumerable ties of duty to kin, to employed, or employer? Happy is he who can steer with steady hand and clear eye past all these rocks and eddies; who works ever in full conscious remembrance of the One, the Real, whose finite thought he is, both as mind and body, and yet with whom he knows himself to be identified—when the thing thought of, the thought, and the thinker, shall be combined in One.

Think not, you who read this, that it does not apply to you; you live under precisely similar conditions. Only the external husk is changed for you.

S.



HABIT.

Habit at first is but a silken thread,
Fine as the light-winged gossamers that sway
In the warm sunbeams of a summer's day;
A shallow streamlet, rippling o'er its bed;
A tiny sapling ere its roots are spread;
A yet unhardened thorn upon the spray;
A lion's whelp that hath not scented prey;
A little smiling child obedient led.
Beware! that thread may bind thee as a chain;
That streamlet gather to a fatal sea;
That sapling spread into a gnarled tree;
That thorn, grown hard, may wound and give thee pain;
That playful whelp his murderous fangs reveal;
That child, a giant, crush thee 'neath his heel.

ANON.

Ecclesiastical Christianity.

V.

THE English church, however, in fact, is one only in name, and two of the three distinct parties into which she is now severed, and which are held together by threads, are pledged as irrevocably to the past as the Ultramontane party among the Catholics, and must hasten her approaching dissolution.

The follies of the present, like the crimes of the past, are a just result of that system of ecclesiasticism which has been a curse to the world, and of which both Roman and Protestant churches stand guilty at this hour. The record of those crimes is far from being set forth in these pages, but the near future will bring them all into a searching light. They are no light ones. They were committed with every circumstance of deliberate and cold-blooded cruelty; they were committed in the face of the pure religion Christ gave to the world; they were committed by those who professed to be the guardians of that religion; and they sacrificed the noblest among men. But for their firmness, civilisation would have been arrested, and the hypocrisy and fear engendered in those who lacked the courage to avow their opinions have inflicted a deep injury on our race.

Such is the history of the "divinely-inspired" and "miraculously-sustained churches", and the Christianity of men.

When one thinks of the innocent men and women, some of them reformers and workers for humanity of the most heroic type,—fastened to stakes in every country in Europe, and burnt alive, not seldom, by a slow fire, and sometimes after torture—who yielded up their souls in a crisis of bodily and often mental agony which no words can ever describe, the heart sinks at the long and awful story of human suffering! That innocent blood, though it has been shed in the past, has been crying to heaven from those days to these, and the hour of the Church is at hand. Such tortures as she inflicted were unknown, except in rare instances, even in the ancient civilisations of Greece and Rome, and while history lasts she will stand condemned, as sin must ever be. The power of a priesthood which has never understood the truths of the Spirit, and which has forgotten those principles of fraternity which are the basis of all that is living in religion, is rapidly on the wane. And as within forty years after the crucifixion of Christ one stone was not left upon another in the temple at Jerusalem, so in forty years from the coming year* there shall not be left, in a spiritual sense, one stone upon another within the churches of to-day.

Well has a modern writer declared: "If it be true Christianity to dive with a passionate charity into the darkest recesses of misery and vice, to irrigate every quarter of the earth with the fertilising stream of an almost boundless benevolence, and to include all the sections of humanity in the circle of an intense and efficacious sympathy; if it be true Christianity to destroy or weaken the barriers which have separated class from class and nation from nation, to free war from its harshest elements, and to make a consciousness of essential equality and of a genuine fraternity dominate over all accidental differences; if it be above all true Christianity to cultivate a love of truth for its own sake, a spirit of candor and of tolerance towards those with whom we differ, then never since the days of the apostles has it been so vigorous as at present, and the *decline of dogmatic systems and of Clerical influence*, has been a measure, if not a cause, of its advance."

* 1891

Most true. We ask, which is the truest Christian, Lloyd Garrison, the free-religionist, flying down the streets of Boston from a mob which the Church had helped to incite, because he was the fearless advocate of righteousness and justice, or the Ritualist who cuts a hole in a woman's apron because some "sacramental wine" has been upset upon it, licks up fallen crumbs of bread, and prates of "heresy" over a child's coffin? This so-called orthodoxy, this travesty of religion, kept up at the expense of millions of human lives in the past and millions of money in the present, which moulds the minds of the young when they are helpless, and builds more on a text or a passage from the Fathers than on the laws of the universe which it ignores, which has degraded even the very central light of immortality by hideous superstitions and horrors—has done more to dishonor the work of truth than Atheism itself. Yet that work still lives and grows as the great inspiring power and the very breath of reform in every age. God's greatest teachers have ever been either persecuted or poor; they have never been divines or theologians; they have been without titles, or mitres, or sceptres; they have learned to love truth for its own sake, to wear the "crown of thorns", and to disregard popularity and the opinions of men. And the only church of Christ, preserving the only true "succession", has been the church of the martyrs for truth and liberty and reform.

Intellect alone has never been a light to man as a great moral motive-power, else Greece or Rome of old would have inspired the world, and not Judæa. It has been given through chosen instruments in advance of their age, who strenuously upheld the truths breathed into them from a higher sphere with heroic courage, and were as strenuously opposed. Not in the Parthenon, not in the Forum, have echoed the voices which have moved mankind, but by the hill-side of Bethany, over the lonely plains of India, in the deserts of Arabia—from the prison-walls, the criminal's dock, above the curses of the mob. Intellect is powerless without spiritual strength and inspiration, the strongest, the most unconquerable, and divinest force in man. And those great appeals to the human soul require renewal and illumination from age to age, or they fall to the level of the earthly thoughts of men. Especially is this true of the long-observed light of Christianity.

It was one of the dark sayings of Jesus, which probably none around him understood, that "strait is the gate and narrow is the way that leadeth unto life, and few there be that find it". *What* life? The immortal life of the kingdom of heaven, which he also taught us was *within* us, and which recoils from the gross life of the world. Some have indeed entered it through the earthly martyrdom which he foretold would be the fate of his disciples, and which has been the fate of some of his truest followers in every age, outcasts of the churches though they were, and the terrors of human cruelty have only served to make the faithful spirit strong. "*These* are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb;" in other words, who shared the martyr fate of Christ, and testified to truth at the price of their lives; who, like him, came down to perform some heroic mission for which suffering and oppressed humanity cried out, and which could only be accomplished in the mortal form. Men are redeemed and guided by these noble Christ-inspirations, and his spirit has been shared by every strong and true worker in behalf of righteousness and justice on this globe. Wherever one has sacrificed himself for human welfare, *there has been the presence of Christ*; in the market-place, with its awful pile of wood; in the mediæval dungeon; in the torture-chambers of the priests; in the prisons of Rome and Naples; by the emancipator of the slave and of woman; by the spiritual teacher and the messenger of truth; and as the cry of "heretic", "sorcerer", "infidel", "impostor", has been raised, *he*, who knew what it was to say, "My soul is exceeding sorrowful—even unto death", has drawn

near to the soul in anguish and welcomed his servant unto victory! The "sign of the Son of Man" has been THE CROSS. Who dares to deny that a noble life exalts and beautifies the spirit of man?—that volume in which every action and every prevailing thought is recorded, and which becomes in each his rewarding or his accusing angel? None but those who teach the deadly error that a life of sin may be condoned by faith in the Jewish idea of a sacrifice to appease a Creator's wrath, and who understand nothing of the nature of the spirit either here or hereafter. And these have persecuted, and persecute still, those led of the spirit; because as the Prophet of Nazareth said: "These things will they do unto you because they have not known the Father nor me".

And now—approaching on this land, there appears the hour of destiny! Shall we welcome the light which has arisen to chase away the errors of the past, to illuminate the Scripture page, to explain the eternal principles of man's being, to point out to him *The Pathway* so clearly that it can no longer be misunderstood? Or shall we sink down into that materialism of church or science, apart and opposed and yet akin, which deals only with the external aspects of sacred writings or of nature, and is utterly blind to the spirit and powers within? Not long will the balance of probabilities and possibilities stand even, for within a very short time, it must incline to the one or the other. Let us hope that many souls, at this crucial period, may awake to the knowledge of a true religion of life, and thus become a leaven for good amid those who are struggling with and involved in the ignorance, poverty, distress, vice, and senseless fashions and follies of our age.

The BROTHERHOOD OF MAN is the Gospel preached by Nazarene and Indian sage, and creates the life of lives! 'Inasmuch as ye did it not to one of the least of these, ye did it not to me'—the Christ-Spirit of Love—and in that divine balance both priests and creeds are 'weighed and found wanting'. If light streams in upon the dark places of the earth, the wretched dens where womanhood is desecrated, and manhood flung in the dust, where childhood is like old age, and old age is a living death, and not only these, but the abodes of selfish luxury, and the gambling markets which thrive on the ruin of others, it will come, not from the pulpit, where platitudes and errors have so long been uttered, but from the voices which speak as none have spoken before, of the "reaping" and the "sowing", and of the Law which deals out destruction to men, organisations, and nations which violate fraternal feeling. Turning from the dark past towards the future, who will not do his utmost to hasten the dawn of a brighter day?

S. E. G., F.T.S.



A FRAGMENT.

Friends all, nay, more than Friends,
Brothers and Sisters mine, who thus have
held with me,
Through our brief span of Life;
Grieve not that we must part.

Once more my path lies through the Gates of
Death;
Alone I pass, nor hold it sad to leave you thus,
Save that I know not how or when,
Our Friendship shall again be found.

Yet we shall once again clasp hand in hand,
And your glad recognition spring to know
me still,
A Brother. Have we not often met
On this Earth's changing scene?

And shall we not again be Friends and
Brothers?
Each helping each on that long upward Path
Through many a day of Life,
Till Earthly Life be done.

Ah!—now my senses close,
But memory passes swiftly back;
I know you once again,
In Lives deep buried in the Past.

Yes! Now I know why I have loved you
thus;
How helpful deeds in far back Lives,
Have bound us each to each,
With ties that conquer Death.

But more than all our Bond is this,
A mutual Vow, a Solemn Pledge,
Each to his Higher Self, and each to all,
In that Great Quest which still we hold.

Brothers—I see the Light . . .
Hold fast the Quest . . .
Once more we meet . . .
Farewell!

W. K.

“A Vision in a Slum.”

OLD Martha had been sent upon an errand by her employers to the West-end house of the firm for which she worked. She had been detained until the shops in the fashionable quarter of the town were all shut, and the streets looked dull and deserted; for the night was cold, and snow fell at intervals in gusty showers. But the thinly clad and hungry woman seemed to be in no hurry to quit the dreary pavement. She had turned into a large square, and stood, with half-a-dozen other loiterers, near the steps of a grand house, the door of which was thrown wide open. Every few minutes a carriage drove up to the curb-stone, and elegantly dressed women passed into the hall and out of sight. The ladies did not interest Martha. And she saw too many fine dresses in the course of her daily labor to care to look at these. But evidently there was something in the house that attracted her attention, and kept her peering into the brightly-lighted space. Something that kept her gaze riveted, and made her unconscious, for the time, that she was wet, cold, and dinnerless. These people who were passing her, all unnoticed, had gathered to a feast; in the old woman's garret was the bottom crust of her last stale loaf, too dry and hard for the poor old teeth to bite, but capable of being soaked in a little weak tea, if she had been able to afford such a luxury just now, which she was not, being behindhand with her rent owing to illness. Why then did the silly old soul stand staring at the large white rug stretched before the blazing fire, as if such a vision of comfort and luxury had never before met her eyes? The fact was that that rug had bewitched the woman. She thought of the nights she had shivered through since winter set in, in her fireless home, till an almost insane longing to possess that soft, warm, pure white rug took hold of her. How she would roll her aching old limbs in its soft embrace. How little she would care that she had gone supperless to bed, if only, for once, she might shut out the piercing cold that blew in upon her from the hole in the roof. Wild thoughts of rushing into the house and imploring the tall footman, who stood so carelessly on the coveted treasure, to give it to her, or lend it to her just for a few short weeks, flew through her brain.

She knew, in a dim way, that the man had no power to give her the thing she longed for. But, oh! it was so bitterly cold, the nights were so cruelly long, when every muscle and nerve were tortured with pain, that she could not reason, she could only make wild plans that she had no courage to carry out. At last, the voice and touch of a policeman who had been watching her, roused her from her dream, and she “moved on” as the guardian of the law requested.

Martha had made a plan to walk the long miles that divided her East-end slum from the West-end house to which she had been sent, that she might save the 'bus fare that had been given her, so it was past midnight when she reached her garret. The house was dark and quiet, but a late watcher, a neighborly body, had kept the kettle over a few smouldering embers, that she might give Martha the chance of making a cup of tea, if she were so minded. A cracked teapot receiving the contents of the steaming kettle deceived the kindly neighbor, and enabled Martha to make a hearty supper of crust soaked in hot water, after which frugal fare she felt both revived and warmed, and threw herself, still thinking of the warm, white rug, upon her bed.

But sleep did not come quickly to the weary woman, who had walked farther than her feeble health warranted, and now ached all over. The wind whistled, and the bright stars shone through the roof. The moon looking in through the curtainless window-pane shed a divine radiance through the bare room. The unaccustomed glimpse into the fairyland of wealth and plenty upon which she had that evening feasted her longing eyes set her thinking. Into her mind came thoughts of her bitter childhood, when a cruel and drunken father had kept her in a state of continual terror, more for the gentle, frightened mother, whom she idolized, than for herself. Memories of the temptations of her girlhood, the struggles of early womanhood, thronged through her brain. The old questionings awoke that had so often perplexed her in younger days, why some seemed born to toil and suffering, while others had all, and more than all, that heart could desire. Then the thought of the warm, white rug came back again, and in imagination she threw it over her narrow bed, and warmed her trembling limbs beneath its soft luxuriance, till tired nature asserted its just dominion, and the weary, toilworn woman slept.

But hers was no dreamless sleep. The question of the brain had been too eager, and the longing of the soul to pierce the mystery of fate was to be satisfied. Away, far away, from the mean garret Martha travelled on the light wings of sleep. Travelled through ages, through distant lands, till she found herself living in a warm and pleasant clime, where fragrant scents filled the air, and soft breezes kissed the cheek; found herself living in a gorgeous palace, surrounded by obsequious courtiers, attended by willing slaves; saw herself young, strong, and beautiful; loved, flattered, and spoiled. Into her own heart she looked till she knew herself as she was in those distant days. Proud of her wealth, vain of her beauty, not unconscious of the splendid talents with which nature had gifted her; and yet withal buried deep beneath the accumulation of pride, vanity, and conceit she saw a divine spark of human sympathy which united her to her fellow men. And as she watched this spark, almost in wonder to see it there, she saw it quiver with a heavenly longing that it might fitly love and nobly serve its suffering brothers. Then she saw how the heavenly powers noted the loving aspiration, and saw, too, how her fate was sealed. Long she watched her former self, the bright, happy princess. Almost anxiously she saw how day by day flew by in light enjoyment, and no step was taken to relieve the burdens of her fellow men. Years rolled on and she saw herself passing beyond the view of earthly existence into the heaven of men that is entered through the portals of Death. Then a curious thing happened. Martha lost sight of her princess-self, but she entered into the little spark that had quivered with the divine longing for loving service. Quite to the centre of its beating heart she looked till she knew it was seeking a home where it could learn the secret of the needs of men. She saw it pass over the mansions of the wealthy. She knew it peeped into many a cottage of the poor. She felt it single out the heart of her gentle, loving mother, from there to take its flight once more to earth-life, to learn by bitter experience how to enter with loving sympathy and helpful reverence into the woes of her struggling brothers.

When the morning dawned and Martha awoke she knew that the question of the mystery of the diverse fortunes of men had received its answer in her vision of the night.

K. E. M.



Pistis-Sophia.

(Continued.)

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

AS perhaps many of our readers are unfamiliar with the general scheme of the *Gnosis*, and as the *Pistis-Sophia* presupposes a thorough knowledge of the outlines of this scheme, we are compelled to depart somewhat from our original plan and insert a *résumé* of this sublime system. It is somewhat invidious to select any particular school, but perhaps that of Valentinus who flourished at the beginning of the second century A.D., will best serve our purpose.

The following is translated from the *Refutation of All Heresies* (1) attributed to Hippolytus, Bishop of Ostia (Portus), who was put to death A.D. 222. There is, however, doubt as to the identification and date of this writer; but, be that as it may, he is the fairest and most accurate of all the Church Fathers and his *Refutation* is one of the most reliable chronicles of the Gnostic period that we possess. (2)

After a most interesting review of the Pythagorean and Platonic systems of numbers and a comparison between these systems and that of Valentinus, in order to prove that the teaching of the latter was from the former philosophers and not of Christ, our author continues:—

“For them, the beginning of all things is the Monad, (3) ingenerable, imperishable, incomprehensible, inconceptible, the creator and cause of the generation of all things that are generated. (4) This Monad is called by them the Father. Now as to its nature there is a difference of opinion among them; for some declare that the Father is devoid of femininity and without a syzygy (consort, pair, or sakti) and solitary; whereas others think that it is impossible that from a single male principle, the generation of all things should be, and so they are compelled to add to the Father of All, in order that it (5) may be a Father, the syzygy Silence (Sigê). But as to whether Silence is a syzygy or not, let them settle this dispute among themselves. (6)

“In the beginning, says (Valentinus), naught was that was generated. The Father alone *was*, ungenerated, without space (or region), time, counsellor, or any other essence (or attribute) capable of being conceived by any means. It was alone, solitary, and at rest, *itself in itself*, alone. But since it had the power of creating (emanating rather), it seemed good to it

(1) More generally known as the *Philosophumena*, *Lib. IV. capp. 29 et seqq.*

(2) But even so, when it is remembered that we get the following *résumé* from the writings of an *opponent*, it is evident that no partiality to the “heretics” colors the exposition, and that we have the *barest possible justice at the best*. What should we have learned from the pen of a Gnostic!

(3) See the Chart of the Plerôma, appended to this paper.

(4) Our author, with the usual materialising propensity of the ecclesiastic, thus makes the Valentinian System start from Brahmâ, the creator or third Logos; in other words he starts from the Plerôma. Bythus or the Monad, on the contrary, is the First *Unmanifested* Logos, the Potentiality of all Potentialities.

(5) Although our author expresses Bythus, or the Father, by masculine pronouns in his narrative, we prefer to follow Valentinus, who tells us that the Father was “*without attributes*”. We, therefore, shall use *impersonal* pronouns when referring to the Monad, and so vindicate the teachings of the great Gnostic sage for all philosophical minds.

(6) That is the mystery of the First Unmanifested Logos and Mulaprakriti.

at length to generate and produce that which was most beautiful and most perfect *in itself*, for it loved not solitude. For Love, said (Valentinus), was all, but Love is not Love if there is nothing to be loved.

“Therefore, the Father, solitary as it was, emanated and generated Mind and Truth, the Duad, which is the Lady and Beginning and Mother of all the Æons which they reckon in the Pleroma. And Mind and Truth, having emanated from the Father, possessing the power of generation like their parent, in imitation of the Father, emanated themselves also the Logos and Life. (1) And the Logos and Life emanate Man and the Assembly (*ekhlesia*, Church). But Mind and Truth, when they saw that their own generations had become generators in their turn, gave thanks to the Father of All and offered it *Ten Æons, the perfect number*. For, said he, Mind and Truth could not offer the Father a more perfect number than this. For it was necessary that the Father which was perfect, should be worshipped with a perfect number, and the Ten is perfect because it is the first number of the plurality of digits. But the Father was more perfect still, because being itself ingenerable, alone through one and the first syzygy, Mind and Truth, it was able to emanate all the *roots* of all things which are.

“[30] And when the Logos and Life also saw that Mind and Truth had celebrated the Father of All (All-Father) with a perfect number. The Logos together with Life wished to worship their own father and mother, Mind and Truth. But since Mind and Truth were generable and had not their own fatherhood perfect, viz., the quality of being themselves parentless, the Logos and Life do not worship their own father Mind with a perfect, but with an imperfect number, and offer their parents *Twelve Æons*.

“Now, the following are the first roots of the Æons according to Valentinus: Mind and Truth, the Logos and Life, Man and the Assembly; Ten from Mind and Truth, and Twelve from the Logos and Life; *eight-and-twenty* in all.(2) These are called by the following names: Bythius and Mixis, Agêratus and Henôsis, Autophyês and Hêdonê, Akinêtus and Synkrâsis, Monogenês and Makaria. These are the Ten Æons, which some derive from Mind and Truth, and others from the Logos and Life. Some again derive the Twelve of which we have been speaking from Man and the Assembly, and others from the Logos and Life; and the names they give these Twelve are—Paraklêtus and *Pistis*, Patrikus and Elpis, Mêtrikus and Agapê, Aênûs (*Aeinous*) and Synesis, Ekklesiastikus and Makariotes, Thelêtus and *Sophia*.(3)

“Now, the twelfth of these Twelve, and the youngest of the eight-and-

(1) The verbs in this passage are singular, Mind and Truth being regarded as one duad.

(2) That is four sevens, three being still unmanifested even in the *Divine Mind*.

(3) DECAD.

DODECAD.

Bythius (<i>Bythus-like</i>)	Mixis (<i>Mingling</i>)	Paraklêtus (<i>Advocate or Comforter</i>)	PISTIS (<i>Faith or Confidence</i>)
Agêratus (<i>Unaging</i>)	Henôsis (<i>Union or Oneness</i>)	Patrikus (<i>Father-like</i>)	Elpis (<i>Hope</i>)
Autophyês (<i>Self-existent</i>)	Hêdonê (<i>Bliss</i>)	Mêtrikus (<i>Mother-like</i>)	Agapê (<i>Love or Charity</i>)
Akinêtus (<i>Immoveable</i>)	Synkrâsis (<i>Mixing</i>)	Aênûs (<i>Everlasting or Everflowing</i>)	Synesis (<i>Understanding</i>)
Monogenês (<i>Only-begotten</i>)	Makaria (<i>Blessedness</i>)	Ekklesiastikus (<i>Ekklesia-like</i>)	Makariotês (<i>Happiness</i>)
		Thelêtus (<i>The Longed-for or Desired</i>)	SOPHIA (<i>Wisdom</i>)

twenty Æons, Sophia by name, a female Æon, beholding the multitude and power of the Æons which had generated, returned to the *depth* of the Father and perceived that all the rest of the Æons, being in their nature generated, generated through a syzygy. But the Father alone generated without a syzygy. She, therefore, desired to imitate the Father and generate by herself without her syzygy, in order that she might perform a work not inferior to that of the Father, being ignorant that the ungenerable, as it is fundamentally the beginning and root, and the deep and depth of all, could generate alone, whereas Sophia being generated and produced after many, could not possess the power of the ungenerated. For in the ungenerated, he said, are all things together, whereas in the generated *the feminine has the power of emanating the essence, while the masculine has the power of informing the essence emanated by the feminine.* Sophia, therefore, emanated the only thing which she could, viz., a formless and uninformed (unwrought) essence. This is what, he said, Moses said: 'The earth was invisible and unformed.'⁽¹⁾ This is, he said, the good and Celestial Jerusalem, into which God promised to lead the sons of Israel, saying: 'I will lead you into a land flowing with milk and honey.'⁽²⁾

"[31] And so ignorance having been produced through Sophia, within, in the Pleroma, and formlessness also by the generation (production) of Sophia, tumult arose in the Pleroma lest the generations (progeny) of the Æons should in like manner become formless and imperfect, and destruction in no long time seize on the Æons. All the Æons, therefore, betook themselves to praying to the Father to stop the sorrowing Sophia. For she was bewailing and groaning because of the Abortion generated by herself; for thus they call it. Therefore, the Father taking pity on the tears of Sophia and giving ear to the prayers of the Æons, ordered an additional emanation. For it was not himself that emanated, but Mind and Truth which (emanated) the Christos and Holy Spirit for the informing and differentiation of the Abortion and for the consolation and appeasing of the complaints of Sophia. So that together with the Christos and the Holy Spirit there are thirty Æons.⁽³⁾ Now, some of them think that *she* (the Holy Spirit) is the thirtieth Æon, while others maintain that Sigé co-exists with the Father, and that the Æons should be reckoned together with them. The Christos and Holy Spirit then, being after-emanated by Mind and Truth, immediately separated this formless Abortion of Sophia, which was generated by her alone without her syzygy, from the universal Æons, lest the perfect Æons seeing it should be thrown into confusion by its formlessness. In order then that the Abortion should not appear to the perfect Æons in all its formlessness, the Father again emanated additionally one Æon, the Staurus (Cross or Stock), which having become great, in as much as it was from the great and perfect Father, having been projected into the custody and *stockade* of the Æons, became the Hórus (Boundary) of the Pleroma (Completion) having within itself all

(1) *Genesis* i. 2.

(2) *Exodus* xxxiii. 3.

(3) $30 = 2 \times 3 \times 5$ and also 3×10 ; and $3 \times (7 + 3)$. Now if we remember that *five* is the number of the Pentagram or Man, we shall be able to see that the number 30 includes both Microcosmic and Macrocosmic numbers. If again we add to the Pleroma the Father, we get 31.

Now $777 = 343 + 434 = (7 \times 7 \times 7) + (2 \times 7 \times 31) = 7^3 + (2 \times 7) (2^2 \times 7 + 3)$.

Also $777 = 7 \times 10^2 + 7 \times 10 + 7$.

Take the *powers* to represent *planes* and apply them to the geometrical Figures.

Earnest esoteric students should take the hint and work out some of the marvellous permutations, combinations, and interchangeabilities of numbers and geometrical figures; but in this stupendous and mind-bewildering task *each must do his own thinking for himself.*

FIG. 1.

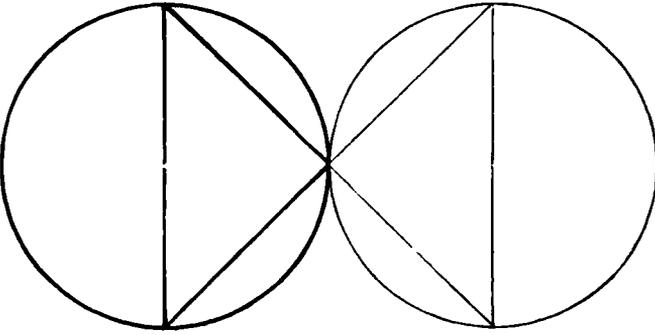


FIG. 2.

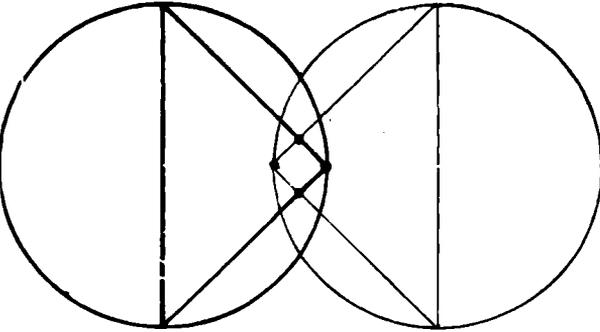


FIG. 3.

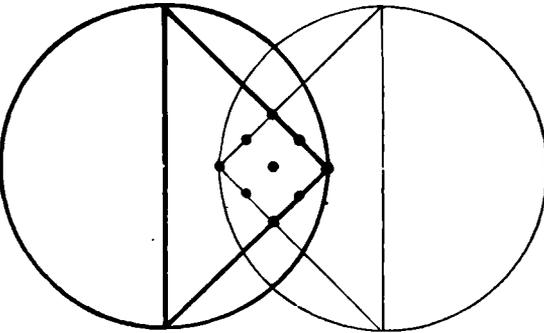


FIG. 4.

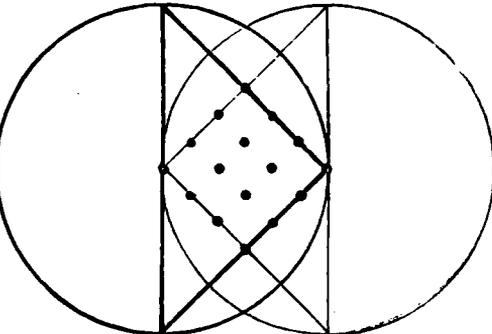


FIG. 5.

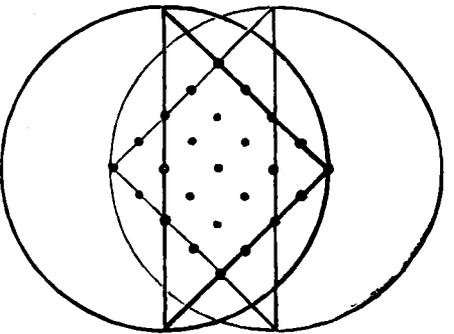


FIG. 8.

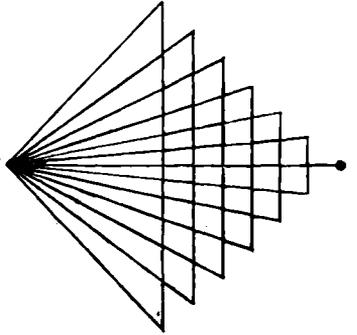


FIG. 7.

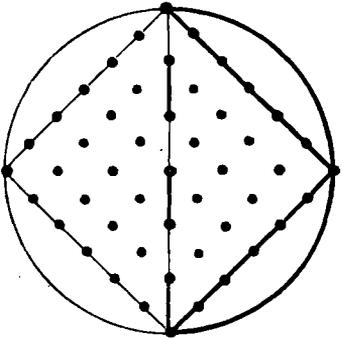
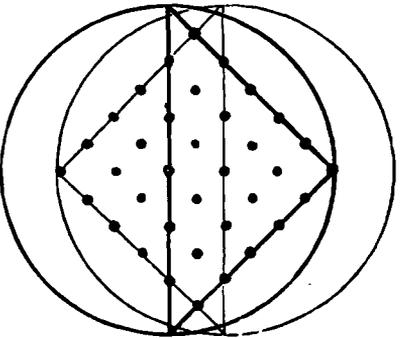
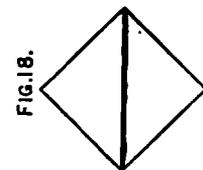
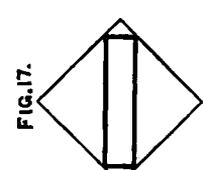
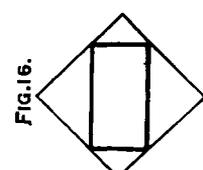
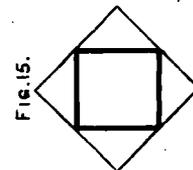
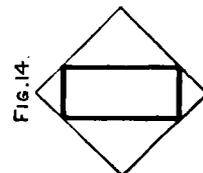
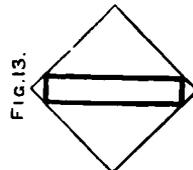
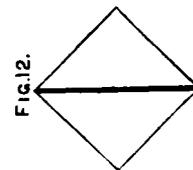
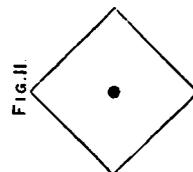
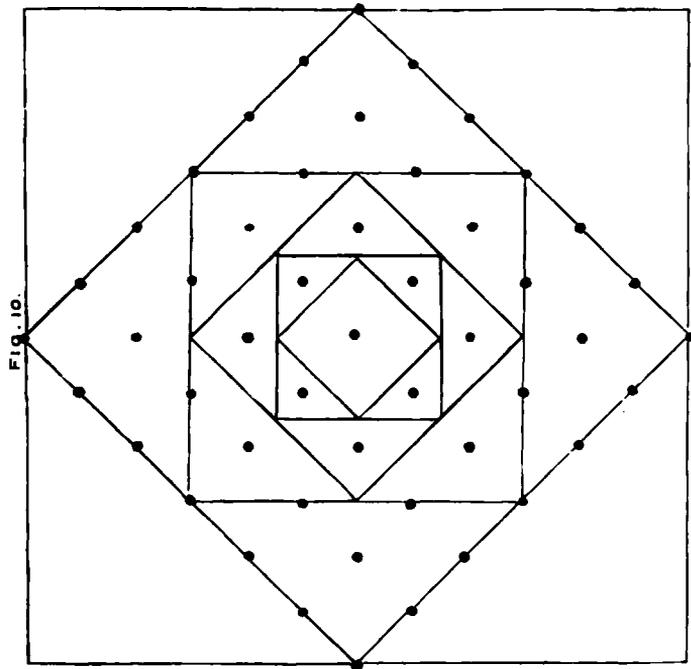
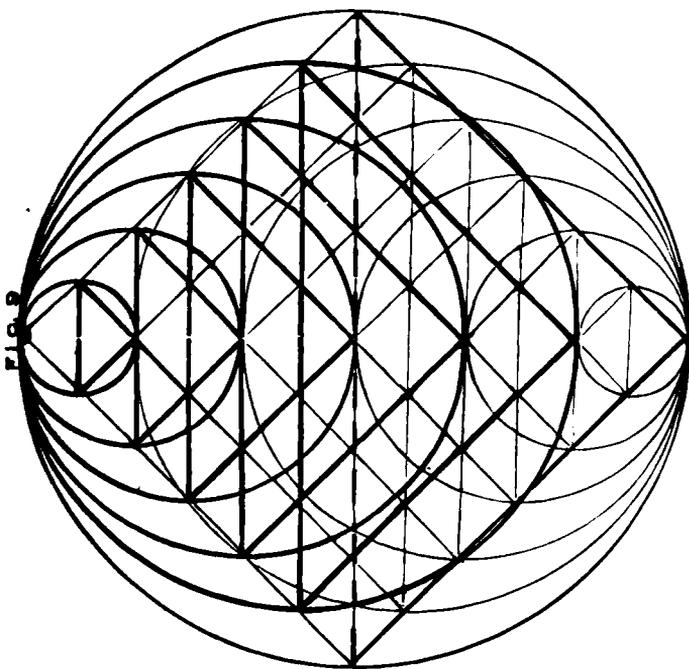


FIG. 6.





the Thirty Æons together. (1) Now, it is called the Boundary, because it *bounds* the Hysterêma (Incompletion, Inferiority) without, from the Pleroma; again, it is called the Participator, because it *partakes* of the Hysterêma, and the Stake (or Stock), because it is fixed, without inclination and incapable of change (lit: without repentance)(2), so that nothing of the Hysterêma should approach the Æons within the Pleroma.

"Without, then, this Boundary, Stake or Participator, is what they call the Ogdoad, (3) which is the Sophia-Without the Pleroma, which the Christos, who was an after-emanation of Mind and Truth, formed and fashioned into a perfect Æon, by no means inferior to those within the Pleroma. When then Sophia-Without had been fashioned, the Christos and Holy Spirit, emanated from Mind and Truth, as they could not in like manner remain outside the Pleroma, ascended from her whom they had informed, to Mind and Truth within the Boundary, glorifying the Father together with the rest of the Æons.

"[32] When, then, there was, so to speak, a unity of peace and concord among all the Æons within the Pleroma, it seemed good to them, not only that they should have magnified the Father by their syzygies, but also that they should magnify him by the offering of fit fruits. All the Thirty Æons accordingly agreed to emanate one Æon as the common fruit of the Pleroma, as the sign of their unity, unanimity and peace. Now the only common emanation of all the Æons for the Father is that which they call the Common Fruit of the Pleroma. (4) Thus it was done within the Pleroma.

"So the Common Fruit of the Pleroma was emanated, viz., Jesus (for this was its name), the great High Priest (or Pontifex). (5) Now the Sophia without the Pleroma, missing the Christos who had informed her, and the Holy Spirit, was thrown into great alarm, lest she should perish, now that he who had informed and strengthened her, was removed. So she mourned and was in great distress, pondering who was her informer (fashioner); what the Holy Spirit; whither they had departed; who prevented them from being with her; and who envied the beautiful and blessed spectacle thereof. In these sufferings she betook herself to prayer and beseeching him who had abandoned her. (6) And as she prayed the Christos within the Pleroma and all the other Æons took pity on her, and

(1) The Staurus or Cross (+) is the *potentiality* of the *Positive* and *Negative*, or *Male* and *Female*, forces in nature. They are also called the Participator, because they share in the Creation Above, in an abstract sense, and in the Creation Below, in a concrete. In the abstract the + ceases and becomes the O, and therefore is called the Boundary, for the Below is the Natural Creation of Sex, whereas the Above is the Creation of the Gods or of Mind; in other words, of the Pleroma or MAHAT. We see also this Fall into generation, or the Substitution of the Natural for the Divine Creation, typified in the Myths of Saturn emasculating Uranus, Zeus, Saturn, and Typhon, Osiris.

(2) "Without repentance," i.e., unconsciously, the forces acting as a *Law of Nature*.

(3) N.B.—All in the Pleroma is reflected without.

(4) For the whole Pleroma is a *unity* to those below.

(5) The Bridge-maker, he who extends the ray to the worthy or withdraws it from the unworthy, he who builds the "Bridge" between the Higher and the Lower Manas, viz. the Antaskarana.

It is hardly necessary to point out that Jesus and Christ are distinct entities, in fact as we shall see later on there are no less than *three* Christs in the Gnostic scheme.

Esoteric students will at once perceive that, from the Microcosmic standpoint, Jesus is the Lower Manas, the ray from the Higher Manas, even as, from the Macrocosmic standpoint, it corresponds to Manas, the ray from Mahat, the Divine Mind. Jesus is *not* Christos, just as the Personality is not the Individuality.

(6) Note also that her original syzygy is Thelêtus, the *Desired* or *Longed-for*.

sent out from the Pleroma the Common Fruit of the Pleroma, the *syzygy* of Sophia-Without and the corrector of her sufferings which she suffered, seeking for the Christos. So the Fruit becoming without the Pleroma and finding her in the first four afflictions, viz., fear, grief, helplessness and need (entreaty or prayer), set right her sufferings; but in doing so he perceived that it was not meet that those afflictions (or afflictions) which were of the Æons (or eternal) and peculiar to Sophia, should be destroyed, nor on the other hand that Sophia should be in such afflictions as fear, grief, supplications and distress. Accordingly, as he was so great an Æon and the progeny of the whole Pleroma, he made her afflictions depart from her, and transformed them into substantial essences. And fear he made a soulish (animal) essence; grief, a material; distress, a dæmonial; and conversion (*i.e.* a turning to any one for help) and prayer and supplication he made the path of return (way up), (1) and repentance and the power of the soulish essence which is called 'right'. The Demiurge was made of fear. And this is the meaning of the scripture, he said, 'The fear of the Lord is the beginning of Wisdom (Sophia)'. (2) For this (fear) was the beginning of Sophia's woes. For she was first in fear, then in grief, then in distress and thus betook herself to prayer and supplication. Now the soulish (animal) essence, he said, was fiery and was called the Place of the Middle (or Mean), and the Hebdomad (3) and the Ancient of Days; of this essence was the Demiurge.

"Now the power of fire, he said, was twofold. For there is a fire which is all-devouring and which cannot be quenched and . . . [a lacuna occurs here unfortunately]. From this kind of fire then, the soul is a mortal thing, being a sort of mean; for it is the Hebdomad and Pause. It is, however, below the Ogdoad, (4) where is Sophia . . . and the Common Fruit of the Pleroma, but it is above the Hyle (Matter) of which is the Demiurge. (5) If, therefore, it (the soul) is assimilated with the above, viz., the Ogdoad, it becomes immortal and passes to the Ogdoad, which is, according to Valentinus, the Celestial Jerusalem, but if it is assimilated with Hyle, that is with material qualities, it will be destroyed and perish. (6)

"[33] As, therefore, the first and greatest power arose from the soulish essence . . . [a lacuna occurs here] the image Diabolus, the ruler of this world: whereas Beelzebub is of the essence of the Dæmons which are bred of doubt (incapacity or distress), Sophia energizing from above, from the Ogdoad unto the Hebdomad. The Demiurge, they said, knows nothing at all, but is mindless and foolish, according to them, and he knows not what he does or operates. And as he knows not what he does, Sophia operates and strengthens all, and when she does so, he imagines that he is making the foundation of the world of himself: wherefore he began to say: 'I am God and besides me there is no other'. (7)

[34] "The Valentinian Tetractys, (8) then, is the 'Source containing the roots of sempiternal (*lit.* ever-flowing) nature', and Sophia that from which the soulish and material foundation (creation) was constituted. And Sophia is called Spirit; the Demiurge, Soul; Diabolus, the Ruler of this world; and Beelzebub, the (Ruler) of Dæmons. Such are their teachings.

"Moreover, there is a mathematical side to their doctrines; and they make the Thirty Æons in the Pleroma emanate again other Æons by

(1) Antaskarana from another aspect.

(2) *Psalms* cxi. 10.

(3) See Fig. 7; The "Seven" is in the middle.

(4) Study Figures 3, 7, 8, 15 and 18.

(5) See Fig. 9. The Horizontal diameter is above the greatest triangle of matter.

(6) Fig. 9. The triangles on whose bases are 4 Fires, are fourth in either series, and therefore have attained the turning point.

(7) *Deuteronomy* iv. 35.

(8) See the explanation of the figures.

analogy, so that the Pleroma should be collected in a perfect number. For like as the Pythagoreans divided into twelve, and thirty, and sixty; (1) so also they sub-divide the contents of the Pleroma. The numbers of the Ogdoad also are sub-divided; and Sophia who, according to them, is the Mother of All Living, and the Common Fruit of the Pleroma, emanated Seventy Logoi, (2) which are celestial Messengers (angels), dwelling in Jerusalem, which is above in the Heavens. For this (mundane) Jerusalem is the Sophia without, and the Common Fruit of the Pleroma is her spouse. Moreover, it was the Demiurge who is the emanator of souls; for he is the essence of souls. According to them, the former is Abraham, and the latter the children of Abraham (3). The Demiurge then, made bodies for the souls from the material (hylic) and diabolical essence. This is as it was said: 'And God shaped man, taking dirt from the earth, and breathed into his face (or appearance) the breath of life: and man became a living soul.' (4) This is, according to them, the *inner man*, the soulish (principle), dwelling in the material body, which is material, perishable, imperfect, fashioned from the diabolical essence. The latter is the *material man*, according to them, as it were an inn or habitation, at one time of the soul alone, at another of the soul and Dæmons, at another of the soul and Logoi, which are the Logoi from above scattered from the Common Fruit of the Pleroma and Sophia into this world, dwelling in a Choïc body (*i.e.* the body of "dirt" or "slime" above mentioned), whenever the Dæmons do not cohabit with the soul. This, he said, was what was written in the scripture: 'For this cause I bow my knees unto the God and Father and Lord of our Lord Jesus Christ, in order that God may grant you that the Christos may dwell in your inner man', (5) that is the soulish and not the corporeal (man), 'that ye may be strong to know, what is the depth', that is to say, the Father of All, 'and the breadth', which is the Stake, the Boundary of the Pleroma, 'or length', (or height), which means the Pleroma of the Æons. Therefore, he said: 'the soulish (animal) man does not perceive those things which are of the Spirit of God; for he is foolish'. (6) Now foolishness, he said, is the power of the Demiurge: for he was foolish and mindless and thought that he himself was fabricating the world, being ignorant that it was Sophia, the Mother, the Ogdoad, (7) who operated all for the constitution of the world for him not knowing.

" [35] All the prophets, therefore, and law babbled (8) under the

(1) $12 = 4 \times 3, = 2^2 \times 3: 60 = 12 \times 5, = 3 \times 4 \times 5, = 2^2 \times 3 \times 5.$

Also $60 = (7 + 5) \times 5, = (7 + 3 + 2) \times 5, = (10 + 2) \times 5.$

All of which may be applied to planes and principles.

(2) $70 = 7 \times 10, = 21 + 49, = 3 \times 7 + 7 \times 7.$

(3) See *Cap. 36 infra*, and compare the passages in the Bible where "father Abraham" and "the seed of Abraham" are spoken of, and perhaps quite a new meaning of these familiar phrases will present itself. Cf. for "father Abraham" Mat. iii, 9; Luke iii, 8; i, 73; xvi, 24 and 30; John viii, 39, 53, and 56; Acts vii, 2; Rom. iv, 1, 12, and 16; and Jam. ii, 21; and for "seed of Abraham", Luke i, 55; John viii, 33 and 37; Rom. iv, 13; ix, 7; xi, 1; Gal. iii, 16 and 29; and Heb. ii, 16.

(4) *Genesis* ii. 70.

(5) *Ephes.* iii. 14, 16—18.

(6) *I. Cor.* ii. 14.

(7) Sophia, the Ogdoad, is of course the reflection of the Pleromic Heptad *plus* Sign; viz., Sophia, *plus* the Abortion, the Tetrad, and *plus* the Common Fruit, the spouse or syzygy of the Abortion, the Triad; eight in all, the Ogdoad.

Perhaps also by a careful study of the Figure, a *raison d'être* for the nefast "Eighth Sphere" (which is *not* the moon) may be suggested.

(8) The very word used of John the Baptist in *John* i. 37. Indeed the first chapters of *John* can only be interpreted by a Gnostic student; every verse bristles with technicalities of the Gnosis; even the apparently most unimportant words are full of meaning.

inspiration of the Demiurge, foolish know-nothings (inspired by) a foolish God, according to him. For which cause, said he, the Saviour said: 'All who came before me are thieves and robbers', (1) and the Apostle: 'the mystery which was not known to former generations'. (2) For none of the prophets, he said, spake about these things of which we speak; for they were not known: all things [a lacuna occurs here], inasmuch indeed as they were babbled forth under the inspiration of the Demiurge alone. When, therefore, the creation (or constitution) came to an end, and the manifestation of the Sons of God, that is of the Demiurge, had thereafter to take place—the manifestation that had been hidden and in which, he said, the soulish man had been concealed, having a veil over his heart—when, therefore, the veil had to be raised and these mysteries were to be perceived, Jesus was born through Mary the Virgin, according to what was written: 'the Holy Spirit (Ghost) shall come upon thee', the Spirit is Sophia, 'and the power of the Highest shall overshadow thee', the Highest is the Demiurge, 'for that which shall be born from thee shall be called holy'. (3) For he was not born from the Highest alone, as those who were constituted according to Adam, were constituted from the highest alone, that is the Demiurge. But Jesus the *new man* was born of the Holy Spirit, that is of Sophia and the Demiurge, in order that the Demiurge might make up the moulding and arrangement of his body, but the Holy Spirit provide the essence thereof, and he might be the celestial Logos from the Ogdoad, born through Mary.

"Now concerning this tenet there is a great questioning among them and it is the cause of schisms and dissension. Hence their doctrine is divided into two schools, of which one is called the Eastern and the other the Italian. Now the Italian school maintains that the body of Jesus was soulish (animal), and it was because of this that the Spirit descended as a dove at his baptism, that is, the Logos of his Mother the Sophia-Above, and approached his soulish principle *and awoke him from the dead*. (4) This is that which was spoken, he said: 'he who aroused Christos from the dead, will vivify also your mortal bodies', (5) that is to say, your soulish (bodies). For it is the 'slime' that came under the curse, 'for earth thou art, and unto earth thou shalt return'. (6) The Eastern school, on the other hand, declares that the body of the Saviour was spiritual: for the Holy Spirit, that is to say, Sophia and the power of the Highest, the demiurgic art, came upon Mary, in order that that which had been given by the Spirit to Mary, might be fashioned.

"[36] Moreover, he goes on to say, as the failures which pertain to the Æons which are within, had been rectified, and also those that pertain to the Ogdoad, viz., the Sophia-Without, so also those which pertained to the Hebdomad. (For the Demiurge was taught by Sophia, that he was not the one only God, as he imagined, and that there were no others besides himself, as he supposed; and so being instructed by Sophia, he understood that there was a higher. For he was instructed, and initiated, and taught by her the great mystery of the Father of the Æons, and he told it to no one; this is, he said, what he (the Demiurge) spoke to Moses: 'I am the God of Abraham, the God of Isaac, and the God of Jacob, and the name of God I have not declared unto them', (7) that is I have not spoken nor revealed the mystery, 'Who is God', but I have kept in secret with myself the mystery which I heard from Sophia). Since, therefore, the higher (mis-deeds or failures) had been corrected, by the same sequence it was necessary that those of our lower plane should also be set right. For this cause was born Jesus the Saviour, through Mary, in order that the failures (or mistakes) here should be set right; just as the Christos, who was after-emanated by

(1) *John* x. 8.(2) *Cf. Ephes.* iii. 9, 10; *Rom.* xvi. 25.(3) *Luke* i. 35.

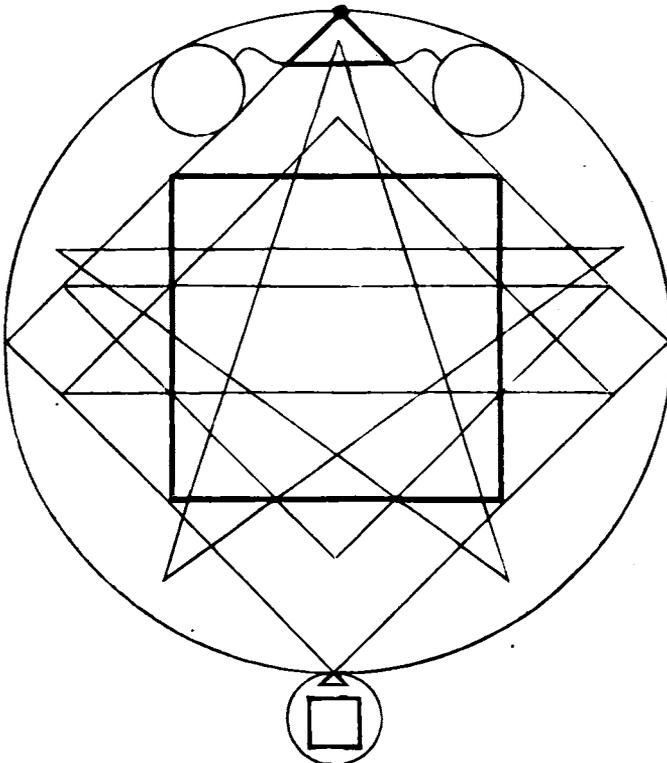
(4) The uninitiated were always called the "dead".

(5) *Rom.* viii. 11.(6) *Genesis* iii. 19.(7) *Exodus* vi. 2, 3.

Mind and Truth, set right the sufferings of Sophia-Without, that is of the Abortion. And so again the Saviour, born through Mary, came to set right the sufferings of the soul. There are, therefore, *three* Christs, viz., he who was after-emanated by Mind and Truth together with the Holy Spirit; and the Common Fruit of the Pleroma, the syzygy of the Sophia-Without, who is also called the Holy Spirit inferior to the first; and the third, he who was born through Mary for the correction of our human constitution."

Our author was right in comparing the Valentinian system with those of Pythagoras and Plato and in declaring that it had a mathematical basis. The *Gnosis* at all times and in all countries has been based on *natural laws*, and the different branches of mathematical science are simply the methods of expressing these laws. To vindicate these sublime systems of antiquity, and to *prove* that they were based on something more than "superstitious imagination", some figures will now be given, and some hints to their explanation attempted. It must, however, be remembered that as such figures are *infinite*, and that the permutations and combinations of their properties, correspondences and qualities are equally infinite, no more than the roughest possible outline can be given in a short paper. As, however, in the sequel, reference will often be made to these figures, it is necessary for the reader to be put into possession of their general scheme at the beginning of our undertaking. It is hoped that by these figures students will be given the clearest possible proof that, as Plato said, "The Deity geometrizes".

CHART OF THE PLEROMA ACCORDING TO VALENTINUS.



First the • (Point), the *Monad*, Bythus (the Deep), the unknown and unknowable Father. Then the Δ (Triangle), Bythus and the first emanated pair or *Duad*,

Nous (Mind) and its syzygy Aletheia (Truth). Then the \square (Square), the dual *Duad*, *Tetractys* or *Quaternary*, two males \parallel , the Logos (Word) and Anthrôpos (Man), two females, their syzygies, = Zoë (Life) and Ekklesia (the Church or Assembly), *Seven in all*. The Triangle the *Potentiality* of Spirit, the Square the *Potentiality* of Matter; the Vertical Straight Line the *Potency* of Spirit, and the Horizontal the *Potency* of Matter. Next comes the Pentagram \star , the *Pentad*, the mysterious symbol of the Manasâputras or Sons of Wisdom, which together with their syzygies make 10, or the *Decad*; and last of all, the Hexalpha or interlaced Triangles \star the *Hexad*, which with their syzygies make 12, or the *Dodecad*. Such are the Contents of the Pleroma or Completion, the *Ideas* in the *Divine Mind*, 28 in all, for Bythus or the Father is not reckoned, as it is the *Root* of all. The two small circles *within* the Pleroma are the syzygy Christos-Pneuma (Christ and the Holy Spirit); these are *after-emanations*, and, as such, from one aspect, typify the descent of Spirit to inform and evolve Matter, which *essentially* proceeds from the same source; and from another, the descent or incarnation of the Kumâras or the Higher Egos of Humanity.

The Circle of the Pleroma is bounded by a circumference emanated from Bythus (the Point), this is called the Horus (Boundary), Staurus (Stock, Stake, or Cross) and Metæcheus (Participator); it shuts off the Pleroma (or Completion) from the Hysterêma (the Inferiority or Incompletion), the larger from the smaller Circle, the Unmanifested from the Manifested. Within the Circle of the Hysterêma is the Square of primordial Matter, or Chaos, emanated by Sophia, called the Ektrôma (or Abortion). Above this is a Triangle, *primordial Spirit*, called the Common Fruit of the Pleroma, or Jesus, for to all below the Pleroma it appears as a *unity*. Notice how the Triangle and Square of the Hysterêma are a *reflection* of the Triangle and Square of the Pleroma. Finally, the plane of the paper, enclosing and penetrating all, is Sigê (Silence) (1).

SOME GENERAL HINTS TOWARDS AN EXPLANATION OF THE FIGURES.

In all the figures except Fig. 8 the great Hermetic axiom, "As above, so below", is triumphantly shown forth, as also the idea of the Syzygy, pair or opposite. Let us begin with Fig. 8, remembering that the Point produces the Line; the Line the Superficies; and the Superficies the Solid.

In this figure we have a symbol of Fire or Spirit. The vertical line, in the centre of the figure, is the subtlest Fire; this gradually falls into the shape of triangles, their vertical angles growing less and less acute, as their bases expand and at the same time rise to higher planes. Six planes or bases in all, and six triangles, with the point the seventh. The seventh figure generated from the point is the right-angled triangle, the most perfect. The more acute the angle the subtler the Fire, until it finally reaches the right angle, the balance or turning-point of all angles.

Now let us take the central point of the whole figure and join it with the extremities of the bases of the triangles; we shall then find that with the point again we have a second series of Seven, viz., the point, two acute-angled, one right-angled, two obtuse-angled triangles, and the horizontal diameter of the Figure. These are the *Rupa* Planes, the first septenary being the seven *fiery* Logoi, the second septenary the seven Globes on the four lower planes of the great septenate, &c., &c. Notice again the series of quadrilaterals formed by the intersection of the bases and sides of the triangles, 2, 4, 6, 8, and 10, the perfect number. Therefore starting from our perpendicular, or *Spirit*, we arrive by a series of angles through every variety of acuteness to the right-angled triangle, and pass from it through every variety of obtuseness to the horizontal diameter, *Matter*.

This great fact may be more plainly seen in Figs. 11—18, where the same series is traced in rectangular quadrilaterals, of which the balance or turning-point is the Square. Of course it must be remembered that only the *perfect types* are given, the intermediate types being infinite. For instance, to get from Fig. 11 to Fig. 12 an *infinity* of points are required; from Fig. 12 to Fig. 13 an infinity of lines; from

(1) It is hardly necessary to point out the wonderful concordance of this system with that of the *Secret Doctrine*. The mysteries of the Higher and Lower Ego are presented, perhaps, almost too clearly.

Fig. 13 to Fig. 14 an infinity of intermediate figures, &c., seven infinities and seven eternities in all.

In these figures also it should be noticed that the Vertical has expanded and again decreased into the Horizontal, but in doing so has *changed its direction*, in other words the wheel has turned. In one of the following papers it is hoped to show the generation of the *Svastica* and its connection with these figures.

Having now obtained our most perfect triangular figure, viz., the right-angled Triangle, let us proceed to trace the operations of a pair of these. In the series of figures 1-8, we notice the triangle of Spirit with its apex upward and the triangle of Matter with its apex downward. Let those who wish to understand the two Circles surrounding these triangles and gradually involving into one another until finally they became *one* (Fig. 7), remember the Caduceus, and think over what is said in the *Secret Doctrine* (vol. i, pp. 550 *et seqq.*), about the "lemniscate", and also about the development of a germ-cell (vol. ii, pp. 117 *et seqq.*).

These Triangles produce Squares by their intersection, and we get the following series of Points generated, 1, 4, 9, 16, 25, 36 and 49, which is 1^2 , 2^2 , 3^2 , 4^2 , 5^2 , 6^2 and 7^2 .

Thus are the *Forty nine Fires* generated.

At the *fourth* stage the primal type of the spindle (Σ) is repeated, but as a *duality*; in the two succeeding figures this duality is repeated but on a smaller and smaller scale until in Fig. 8, it *disappears entirely*.

Let us now combine our previous figures and we obtain Fig. 9. All is generated from the Point (the First Logos). Thus from it we have six descending triangles and six spheres of matter, which together with the point make seven. So also with the fainter triangles and circles of spirit which ascend. And yet the two points of departure are *essentially one* in nature. The horizontal diameter is neither dark nor light, neither spirit nor matter, as is also the greatest circumscribing circle.

Fig. 10 is an amplification of Fig. 7. It is the *Pyramid unfolded*, and the "Four-faced Brahm", the "four Maharajas," etc., and all the quaternaries; it is also the expansion of the Tetractys. Notice the two series of three Squares each and the Point in the centre, seven in all. Notice also that the Square of *Twelve Fires* is bounded by Triangles of *Ten*. The representation of the Pythagorean Tetractys was a triangle containing *ten* Yods.

Our figure being a *perfect* type, if the corners are folded to the central point, the Fires, or syzygies, coincide, and this process can be repeated until the whole figure disappears in the Point. But in nature the type is imperfect, and the Fires are at unequal distances, so that in folding over the four corners, the *Solid* Pyramid is formed, its spiritual axis and its material basal diameters varying with the proportion of spirit and matter in any manifestation.

Fig. 7 will give us all our pairs, and initiate us into the mystery of Reflection. Thus we have 2 ones, 2 twos, 2 threes, 2 fours, 2 fives, 2 sixes, but only *one* seven. Here then we have all the mysterious gnostic numbers; from 1 to 7, then 8, or the *Ogdoad*, 10 or the *Decad*, and 12 or the *Dodecad*.

Much more, indeed, might be written; but, perhaps, enough has already been said to direct the attention of students to the mystery of the *Forty-nine Fires*, and give them a key to the comprehension of the hitherto hopeless obscurity of the Gnostic writers in the eyes of the moderns.

(To be continued.)



THERE are eight original mountains, and seven seas—*Brahma*, *Indra*, *the Sun*, and *Kisdra*. These are permanent, not thou, not I, not this or that people. What, therefore, should occasion our sorrow?

IN thee, in me, in every other, *Vishnu* resides; in vain art thou angry with me, not bearing my approach; this is perfectly true, all must be esteemed equal; be not, therefore, proud of a magnificent palace.

LET every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close: then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves.

Concerning Devachan.

A FRAGMENT AND A VISION.

WE had been talking in a desultory way over various problems of life and their attempted solutions, and I said :—

“ It is a pleasant dream for us who live yet on the earth that those we loved who have gone before us should still be able to keep watch and ward over us.”

“ Why call it a dream ? ” queried my companion, gently.

“ Because ”, I said, “ we must needs think that the pure spirits pass away from all contact with the meanness and misery of this earth to a state of blissful rest, for a time at least.”

“ But there are those who have seen and talked with their beloved dead ”, she replied, with a strange gleam in her large serious eyes.

“ You are not a spiritualist surely ? ” I said.

“ No ! ” she answered, “ not in the common acceptation. It is beyond my power to believe that an immortal spirit could condescend to play vulgar tricks with tea-tables to amuse a Clapham circle at the bidding of a Yankee Medium, hired at so much an hour. Whatever these phenomena mean, I am confident they do not mean that, but I am equally confident that our dead friends are near us always, and if it is good for us to be so we are aware of their presence. That is to say, if it is good for us we become sufficiently sensitive to perceive them, and if it is not good for us we do not, and in the latter case communications which cannot be made directly will never be made indirectly, least of all by a medium plying his trade for lucre, though sometimes perhaps the friendly aid of a hypnotizer may *hasten* the sensitizing of our consciousness.”

“ But is it not a cruel theory, that would doom the emancipated spirit, while hastening to the rest and peace its earth-life has earned, to witness all the degradation, the sorrow, and the sin of this planet, especially of those whom it loved so well while it was here ? The rest of Devachan must pre-suppose that it knows nothing of this.”

“ Once I thought so too ”, she said, slowly, “ I know better now. *I have been there.* ”

It was my turn to stare, and in truth I began to think that some strange hallucination must have clouded my fair friend's brain. But she went on quite calmly.

“ Yes ! it was in a vision or dream of course, and it came when I was worn out by long nursing and anxiety or I suppose it would not have come at all. When the body is strong and vigorous one rarely gets beyond its control. You will remember when my dear baby boy was so terribly ill, some time

ago; he was just over three years old. I never knew clearly what was the matter, or what it was the doctors did; but I know they said that some lotion or other, or dressing, I forget what, must be applied to his back and chest which would be horribly painful, and they told me I had better keep away from the room, out of the house if possible—as if I could!—I told them my nerves were strong enough to bear anything (and so for the time they were) but no power on earth would keep me away from my boy; the reality of it was far worse than I expected—I suffered horribly, as you may fancy—but there was more afterwards, for some lotion had to be applied from time to time, the effect of which would be to renew all the pain on the poor little suffering body, and this I insisted on doing myself, for it was simple enough to do, and I got all my directions and the doctors left. A dreadful night that was you may be sure of weary watching, and trying to soothe the poor little mite to sleep; and at last as he seemed just passing into a quiet sleep came the time when I must apply that cruel burning lotion and wake all the pain again. But I had my work to do, and I did it with unflinching hand. To my surprise and joy there was not a sign of wincing. ‘Does it hurt badly, darling?’ I whispered to him. ‘Not one bit, mamma’, he said, looking up with his brave blue eyes in my face; and I felt inclined to kneel down and thank God for this great mercy, for every pang on that poor weak body was a tenfold pang to me. But at that moment there flashed on my mind the parting words of the good old doctor. ‘If it doesn’t hurt him very much, it will do no good, and nothing can save him—he must die’. I cannot express in words the sick despair of the thought. I had applied the lotion strictly according to orders, and it did not hurt him. Then the doom was sealed, and my flaxen-haired, blue-eyed cherub must be taken from me, no more to laugh his glad merry welcome in my eyes. Yet there was one more chance. After an hour I was to apply the lotion again. My little one had passed into a quiet sleep. I sat watching the clock with feverish eagerness. Would that hour never pass? At last the time came and once more I applied the lotion, and what music to my ears then was that long, low wail of agony! for it told me that the remedies were doing their work, and that my darling would live—as, thank God! he has lived to grow well and strong with all that cruel illness entirely conquered. I sat with him constantly; no hands but my own used that lotion, and I remember well how the pain it caused was a joy to me, and how by degrees I led the brave boy himself to understand how it was doing him good, till he bore it without a single cry, though the tears stood in his blue eyes with the pain of it. And at last the pain grew less each time, till we left off using it altogether, and then I suppose I collapsed. Anyhow the walls of the nursery seemed to rock and reel and then grow cloudy; and then I seemed to float far away, and the first thing I saw was my brother Jim—you remember poor Jim who went to Australia, and went to the bad—and he seemed to be drinking in a low bar with some vile companions, and I groaned in my heart as I thought of the careless

handsome boy he had been before he left us. And then like a flash my thought went back and I saw him as he was then ; but I saw clearly now through and through him, and in that bright, careless nature I could see the dark spiritual poison—selfishness, and cruelty, and vice—brought over, as I believe, from some previous life, seething away out of sight like a hidden fever in the blood. And a still voice seemed to say: ‘That fever must work out before it can be cured—if it is thrown inwards it will be fatal’. Then again poor Jim came before me as he stood at the low drinking bar, and I saw his spiritual self, but, if I may use a physical analogy, the poison was no longer seething within, but was, as it were, an eruption covering the whole body. And again the still voice said: ‘Now it may be cured; would’st thou see more?’ and I assented; and my eye seemed to look into the future and I saw Jim with a smoking pistol in his hand, and a murdered man lying at his feet. ‘The crisis’, whispered the voice. Then I saw him again, a hunted fugitive, dying a thousand deaths of agony, remorse, and terror, and by some intuitive perception I knew that every pain was a process of cure, till at last he stood on the scaffold and I could see the spiritual form purged from that foul poison, and I knew he left the world a better and nobler man than he came into it, notwithstanding all his crimes and degradation. Some evil Karma had worked itself out in those cruel years of flying from justice.

Then it seemed I passed deeper into trance, and the whole world seemed to me to lie before me like a great hospital, where I with other kindred spirits watched the gradual healing of the sin-sick souls. ‘Canst thou bear to watch their cure?’ said the voice once more. ‘Aye! if the cure be certain’, I replied. ‘I can rejoice in the suffering which works a cure, but what if it do not—what if the soul be lost after all? I could not bear to watch wasted suffering.’ ‘No suffering is wasted’, the voice replied. ‘When the soul is beyond cure it is beyond feeling; it suffers not—in all the universe is no useless pang, all obeys the law of love.’ I thought of my baby-boy, and felt I could rejoice over the pangs that brought such blessed results. ‘Wilt thou then’, said the voice, ‘join this band of spirits—the divine nursing sisters of humanity, as I would call them, and help in the work of curing souls and purging them of their impurities and diseases by aiding the great law of Karma, or will you take the so-called rest of Devachan, where you will be deluded with the dream that your dear ones are all with you, though in actual fact they are at the very moment fulfilling their Karmic destinies in pain and sorrow on the earth?’ I replied without hesitation: ‘Give me the real divine mercy of healing; let me have part in this grand work’.

“Spoken like a true and noble woman”, was my comment. “Whether your vision be true or a mere dream, it sounds higher, grander, than the sick fancies of sentimentalists.”

* * * * *

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

The Meaning of Separated Life.

A MATHEMATICAL STORY OF TWO, THREE, AND FOUR DIMENSIONS.

THE late editor of *Knowledge*, Mr. R. A. Proctor, was one of the most prominent benefactors of humanity in recent times. For he popularised modes of exact scientific thought in a way that few learned men of our day have been unselfish enough to emulate. When the news of his death spread over the earth, thousands felt they had lost a valued friend and teacher.

One of his best, and well-known, lectures was entitled "The Universe". In order to carry his audience with him through so vast a subject in the short space of two hours or so, he adopted the expedient of as it were hanging earth, moon, planets, sun and stars upon a tree! Thus earth and moon corresponded to a twig; Saturn and its moons—a miniature solar system—to a small branch; the sun, planets, and solar comets, to a larger branch; and the stars of our galaxy—suns and planets, and systems of suns and planets—to the whole tree. Mr. Proctor here used the Law of Correspondence which exists throughout the universe, though he applied it to one only of the seven phenomenal modes of Being; namely, that of "Three Dimensions". And while his comparison would at least suggest some of the use and meaning of the gigantic separated life of the star systems, it is now proposed to examine the tree more closely, and read if possible some of the teaching it conveys about life in general, and human life in particular.

First let us draw attention to the teachings and thoughts of another prominent scientist, perhaps the foremost living exponent of abstract Natural Philosophy—Professor P. G. Tait of Edinburgh University—one of the authors of that profoundly thoughtful work "The Unseen Universe". Not a session passes without Professor Tait referring to the possibilities of a fourth dimensional state of Being. *Verbum sat sapienti.*

And before proceeding with our investigation let us remember that the foundation of the higher mathematics—the Binomial Theorem—is proved by showing that if true for any dimension it *must* be true for the next higher dimension; and then, finding it true for the third, we see that it must be true for the fourth, fifth, etc.; and thus find it is actually an incontrovertible truth for any dimension, even if negative.

Now it is admitted by science that all "living" matter is more or less conscious; and this being so, let us endeavor to narrow our consciousness down to the plane of a leaf, and then listen attentively to what occurred to a leaf on a giant tree that had weathered the storms of many centuries. This leaf had been conversing with another leaf on the strange fate which carried them on from night to day and back to night through a bright summer only to wither and die in the autumn, if not sooner destroyed by storms, or other calamities. Our leaves could only see what was of a green color like themselves, and of (practically) TWO DIMENSIONAL modes of being. So that in the air around them they beheld myriads of other leaves who all appeared heirs to the same misfortunes, and fated to die.

Leaf A inquired if there was any historical evidence to throw light on the matter, and leaf B replied that it had heard there was, but didn't believe much in historical evidence upon so momentous a question. It might have some value, but leaf B, for one, couldn't see it. Moreover leaf B,

convinced there must be some meaning in its existence, sent its consciousness in radical lines hither and thither on its surface; pondered on its shape; discovered learnedly on its sap life; and even stumbled on a probable law of evolution of leafy shapes. Yet the mystery of its own life, decay, and death remained a riddle. Some leaves too, were blighted early in spring, while others near them outlived the summer. Leaf A thought it was all very unjust, not to say sad; and turning from a story of how one leaf could become immortal by merely believing that some other particularly well-shaped leaf had died, it resolved to find out the mystery for itself.

Accordingly leaf A, finding the surface already well explored, essayed the task of directing its consciousness, keenly and persistently, all round its EDGE, at some little risk to its vitality. One day, when almost exhausted by this work, it was startled to perceive at one point on the edge something which seemed to recede from the leaf plane AT RIGHT ANGLES to it!

In terror it approached leaf B, and to it communicated the astounding discovery. But leaf B replied that such a thing was quite outside the range of its investigations and could have no possible bearing on the meaning of leaf life; and besides it was probably a hallucination on A's part, brought about by the unusual direction it had compelled its consciousness to take; adding, moreover, with more force than courtesy, that it had better keep its discovery to itself if it didn't want to be thought a fool by the other leaves.

Nothing daunted, however, our leaf determined to repeat the experiment, though it had seemed to lose itself in the previous attempt. Passing, with supreme concentration, through the peculiar feeling of loss of identity, it was amazed to find that its consciousness nevertheless became more vivid, and had, moreover, taken a definite direction! And it seemed now to remember something of past summers of leaf life—summers before it had been a leaf! *For its conscious life was now moving down a twig.* It then returned to tell the other leaves of this still more wonderful discovery. But it found them in many groups, eagerly discussing the problem of leaf life. Some held that when a leaf died it had a "spirit" which floated around somewhere in the air, and occasionally obliged a leaf more or less distantly connected with it by appearing in somewhat phantasmal form. Others held that death was an insoluble mystery, and that the best thing they could do was to arrange that all leaves should have an exactly equal share of sunlight—a foolish notion truly. Others held that they should think of each other and not of themselves; and though these were on the true road, yet when pressed for a practical explanation of how their plan disarmed Death of its terrors for each, they remained speechless—for they knew not. One leaf had said, "*I am the way*", but its meaning had become hopelessly misunderstood. There were many other creeds and dogmas *ad nauseam*, and leaf A noticed a small group too, who thought that a belief in "Karma" and "Re-incarnation" would certainly make them immortal.

Saddened and weary our leaf resolved to carry on its researches considerably, for it found the others would not as yet listen to its tale of exalted consciousness and awakened memory. It came to a point, in later times, where another circular cross section of consciousness approached it, then touched, intersected and united with it!

It seemed now to live in the past and present of a great number of leaves of two kinds. It had quite lost its own especial life, but was able to perceive at the end of a small twig the form of the particular leaf it had quitted.

Afterwards came a more appalling change, yet similar to one that occurred on its first quitting the leaf. The united stream of life became absorbed in a much larger one, a main branch.

And so it discovered with a delight beyond the capabilities of mediocre leaf language to convey, that although leaves did fade and seemingly die,

those who during life succeeded in removing their centre of consciousness from the leaf superficies into the more REAL and THREE DIMENSIONAL depths of the branch could perceive that the life was only drawn inwards, or into a higher state of being along a *definite* branch, with all the potentialities and aspirations for further development; and that death was but a change of precisely the same character which took place during the *night life* of leaves, only that the casting off or abandonment of the leaf mode of existence was of much longer duration. Thus it saw that leaves had no cause to fear the winter. Then it saw, too, the proximate purpose of this separated leaf life—the growth and perfecting of the whole branch. It saw, too, that the electric thread of its own life was continuous, though not always in consecutive summers, and this led it to inquire into the deeper purpose of tree life.

It found that the outward flowing day currents of branch life went in a spiral whirl which without changing its rotative direction flowed backwards at night. Then it seemed like a sun-derived suggestion from a higher and *already existent* mode of being that if this forward and backward motion could be combined with the simpler advancing rotative motion, the leaves would curve themselves into more or less complex flower forms; and that if after this point of development had been reached, the principle of rotation about an axis advancing along the central line at right angles to it, were further perfected, more or less spherical *fruit* shapes would be formed, THREE DIMENSIONAL, and containing within potentialities of infinite future development.

Thus it saw that if the other leaves could *all* be induced to reverse their currents of life during the day, send their united life back into the tree, and again let it flow outwards, the tree would rise in the scale of self-created beings. But it noticed a small branch, which having perceived some of this, resolved to turn its own leaves into flowers and so look prettier than the other branches. The consequence of the reversal of some of the whirling life currents in this branch—causing them to proceed in an opposite direction to similar currents in the other branches—was, that although some small flowers came, this branch, with all its dependent leaves, withered very soon. And our leaf at once comprehended that if it cherished a like purpose for itself, whether in narrow leaf life, or responsible branch life, Death was simply a scientific certainty. For if two ends of one shaft are desired to rotate in opposite directions, and the torsional resistance be less than the opposing rotative forces, the shaft must break at some intermediate point. Hence the flower and fruit life of a tree cannot be *permanently* developed till all the whirling life currents of the tree flow outward and inward in similar harmonic motion.

The leaves unitedly *sacrificed* their modes of being and consciously retreated into temporarily unknown regions to re-appear as flowers; these again *sacrificed* their modes of being and re-appeared as fruit. And there came a time when these changes occurred to one leaf during one summer, and the flowers were called blossoms. Again the ripe fruits *sacrificed* their lives, became detached and fell to mother Earth, that other trees might spring up in future times of even greater perfection, and lead ultimately through further sacrifices to higher modes of existence.

Thus our leaf perceived very clearly that while it *might* become a magnificent tree bearing strange fruit in future times, yet if it cherished such a desire at any stage of progress, it would risk becoming detached from the greater whole of which it ever formed a part, falling to earth not as ripe fruit, but as a withering branch or leaf, doomed to commence life again—if there was time left, in lower dimensional modes of existence.

Returning to the original leaf state and consciousness it will be seen that while its form was sensibly Superficial, its displaced centre of consciousness had only one *kind* of motion round its real centre—the point of junction

with the twig—and this kind of motion is usually called motion in a plane surface. That is, the form being *two dimensional*, the conscious motion was of *one kind*. But in the twig, the form being *three dimensional*, the conscious motion was of *two kinds*, circular and uniformly retreating at right angles to the former plane of the leaf. The conscious motion in the second case was quite like that in the first case, radial and rotative, but it had the abnormal attribute of receding at right angles from the familiar leaf plane of existence. And its first experience in doing so, be it remembered, was the recollection of former summers. And be it further noted that this was only attained by passing backwards *concentratively* through the point of attachment to the twig.

Now the form of the human skull is globular or three dimensional, and within it is a certain magic point, by which it is connected to a remarkably real chain of consciousness in the realm of four dimensions. As with the leaves, so ordinary human skulls only see around them what is like themselves: in this case three dimensional. And ordinary modes of waking or day-time skull-consciousness are of two kinds, forward and backward, and from side to side. These two notions must be stilled, and the conscious life pass through the point of attachment backwards by supreme concentration, before height and depth can be added to the consciousness, and the far more REAL empire of four dimensions be explored.

The analogy to the tree is even more perfect, for the nearer the centre of the tree, the more the varied leaf life becomes united into one life. And thus we can see pretty clearly what is a strange but eternal fact, that in a much higher plane of Being the vast separated life of Humanity is but One Life. And again these planetary single lives unite in the controlling Spirits of their central orbs. And thus the Eternal Truth is reached that All Life is One, the apparent separation only occurring through lower and lower planes or modes of being, for the development and perfection of the Divine Idea through the present Day of Brahm.

Thus the Universal Brotherhood of Humanity is not a new-fangled notion, but an eternal scientific fact, which anyone who stills the self-centring currents of his lower nature by becoming universal in his sympathies, and then making the experiment that leaf A made, can verify for himself. It is not an easy task, but by following the lines laid down by Gautama Buddha, or Jesus, or Paul—it can be done; and he will himself accomplish the at-one-ment with his Higher Self, even as that in turn will in time become absolutely united with other Higher Selves and flow ever Godward.

But he must make the experiment himself. No other can do it for him. And when the nations, the other leaves, shall have verified the truth of this experiment—it may be ere long—then will it be possible for the Human Progress to make a sudden leap onward—flower-like—to forms and lives of infinitely greater Beauty, Truth, and Love, than seems possible to any one leaf at present.

FRED. J. DICK.



THE OLD ADAM.

If all is ALL, then all must be
Selfish Homogeneity;
For though I crave nor life, nor pelf,
In loving ALL I love myself.

R. B. H.

Seven-Eared Wheat.

AN acquaintance of mine in the city, an elderly gentleman, has related to me the following account of an incident that happened to him during one of the earlier days of his existence. I may add that he is a gentleman of position, looked up to and respected in business, and in every way his word is to be relied on. The tale runs as follows:

“When I was a boy I can recollect perfectly well my aunt coming to me one day relating how she had been present at a very interesting ceremony which had just taken place at the house of a friend of hers, Sir John Malcolm. This gentleman, who had just returned from his travels in Egypt, had brought back with him many interesting souvenirs of the East; but perhaps the most attractive of all his collection was that of a real (I was about to say live, but just stopped myself), genuine mummy, and my aunt had been invited amongst others to be present at the ceremony of unrolling this Egyptian lady (I believe it was of the female sex). The ceremony passed off without any hitch, but the most interesting part culminated at the point when there was nothing more to unroll. When this stage was reached the onlookers found nothing extraordinary except that the hand of the deceased was seen to contain something which subsequent examination proved to be wheat, dried up and very parched wheat of the East. A small quantity of this was distributed to the friends present, and much to my delight my aunt presented me with her share of this interesting cereal.

“As soon as I had satisfied my admiration and wonder by gazing at and pondering over these few grains of wheat, the idea naturally presented itself to me if I could get it to germinate and grow. This idea I very soon carried out, planting it in a suitable place. To my great delight in due time this wheat began to sprout and grow; and, to make a long tale short, when it was fully grown I found on enquiry that it was the famous seven-eared wheat of Egypt which we read of in ancient records, and the existence of which is doubted in the present materialistic age. Yes, there was the central ear, sturdy and upright, with its six fellow ears placed equidistantly around it on the same stem, a sight which we never see now-a-days; but truly enough there it was, and it became the talk and marvel of all who beheld it. It was wonderful to think that these few grains should have contained within them the germs of life these many thousands of years, only awaiting for suitable conditions to germinate.

“I obtained from subsequent sowing more seed, which I gave to a neighboring farmer, who planted a row of it in the ground with the rest of his wheat; but unfortunately this seed was placed in a damp place; it rotted and was spoiled, and thus all my efforts to propagate were fruitless. Nevertheless the fact remains, and can be testified to by many, that there is such a thing as the seven-eared wheat of the East, and that they had been amongst the privileged ones to testify to its genuineness and antiquity.”

F. L. GARDNER, F.T.S.

Underneath and After All.

There is no peace except where I am, saith the Lord—
 Though you have health—that which is called health—yet without me it is only the
 fair covering of disease ;
 Though you have love, yet if I be not between and around the lovers is their love
 only torment and unrest ;
 Though you have wealth, and friends, and home, all these shall come and go—there
 is nothing stable or secure which shall not be taken away ;
 But I alone remain—I do not change.
 As space spreads everywhere, and all things move and change within it, but it
 moves not nor changes,
 So I am the space within the soul, of which the space without is but the similitude
 and mental image ;
 Comest thou to inhabit me, thou hast the entrance to all life—death shall no longer
 divide thee from whom thou lovest.
 I am the Sun that shines upon all creatures from within—gazest thou upon me, thou
 shalt be filled with joy eternal.
 Be not deceived. Soon this outer world shall drop off : thou shalt slough it away
 as a man sloughs his mortal body.
 Learn even now to spread thy wings in that other world—the world of Equality—
 to swim in the ocean, my child, of Me and my love.
 [Ah ! have I not taught thee by the semblances of this outer world, by its
 alienations, and deaths, and mortal sufferings—all for this ?
 For joy, ah ! joy unutterable.]
 He who is not detained by mortal adhesions, who walks in this world yet not of it—
 Taking part in everything with equal mind, with free limbs and senses unentangled—
 Giving all, accepting all, using all, enjoying all, asking nothing, shocked at nothing—
 Whom love follows everywhere, but he follows not it—
 Him all creatures worship, all men and women bless.
 It is for this that the body exercises its tremendous attraction—that mortal love
 torments and tears asunder the successive generations of mankind—
 That underneath and after all the true men and women may appear—by long
 experience emancipated.

EDWARD CARPENTER.

Dream Knowledge.

ONE day in the year 1881 I was ransacking my brains to find out the name of a mineral substance shown to me, which I could not identify, and yet I felt I knew what it was. I had called on a chemist at Forest Gate, and he had showed me some crystalline substance in a scrap of paper, believed he said to be a secret preparation, in use at some dyeing factory. The paper contained a handful of dirty crystals, which had apparently been once colorless and clear, but were then broken up almost to powder and mixed with much dust and foreign matter: they looked like the refuse from a drawer long in use for storing them. The chemist could

not make out what they were. I must here point out, that both the chemist, and I as a medical man, had alike been trained to recognise a very large number of crystals, minerals, and artificially prepared salts, and perhaps could identify a hundred of such all colorless. I was annoyed that I failed to recognize these crystals, and I went direct to London to a well-known professional chemist, and showed them to him; he was also unable to say even after a scrutiny with a magnifying glass what they were, but he said they seemed familiar also to him: it was arranged that he should subject the substance to analysis, and I promised to call on him again next day.

I worried myself about these crystals all the evening and went to bed still pondering over the problem; I soon dropped off to sleep however. Sometime in the night I awoke from a dream, in the course of which a man whose appearance I did not recognise, came up to me and said, "Your crystals are only Sulphate of Soda". I roused myself up thoroughly to make sure of remembering the dream next day, and then went to sleep again until morning.

The afternoon following, I went to my friend the chemist and said to him, "I dreamed last night that the crystals we spoke of were only Sulphate of Soda"; and he answered: "My assistant tested them last night and they are Sulphate of Soda and—dust". I can only add that I had felt assured of the truth of the dream assertion, and experienced therefore no surprise when it was corroborated by the analyst: of course sulphate of soda is so common a salt to doctors, that in a clean state and with the crystals perfect—that is not crushed up, and unmixed with any other salt, any medical man or chemist ought to recognise them, being transparent colorless oblique prisms.

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



Correspondence.



Regarding the operation of the law of Karma on beasts and other animals, there are numerous instances on record in our Shastras to show that a man can, by his Karma, become a beast in some future incarnation, and thus enjoy (?) the fruits of his Karma in that state. Some of our Hindu Occultists hold, therefore, that beasts in general have no Karma; it is only those among them which enjoy or suffer that have been men in some previous births. For if a man becomes very sensual, selfish, and materialistic, his higher principles remain, so to say, passive, while his lower ones become very active and strong by his Ahankaram being centred in them. After his death, therefore, these lower principles are not dispersed into their natural elements, but go to form the body, life and soul of a beast, whose class or species is determined by the prevailing passions and desires of the dead man. Thus a very cunning man becomes a fox; a ferocious one, a tiger; a great meat-eater, a vulture, and so on. Man is the Pindandam (microcosm), and every Jiva in the lower kingdoms symbolizes something within him. If he, therefore, centres his Ahankaram on any of his lower propensities, he cannot but become attracted to that which is the symbol of such propensities in him.

To become an animal is often but a step towards soul death, and gradual degradation brings on annihilation in some form or other. In connexion with

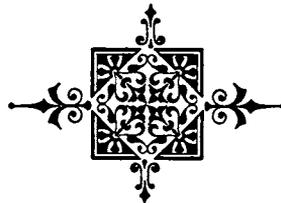
the above, readers are requested to study some occult teachings, or rather very suggestive hints, in the *Theosophist* for July 1886.

K. P. MUKHERJI, F. T. S.

Berhampur, Bengal.

In reply to the above correspondence, we cannot do better than quote from the "Five years of Theosophy", (p. 536), signed H. P. Blavatsky, to which we would refer our readers for fuller details. " (The Hindu doctrine of Metempsychosis) has a basis of truth; and, in fact, it is an axiomatic truth, but only in reference to human *atoms and emanations*, and that not only after a man's death, but during the whole period of his life. The esoteric meaning of the laws of Manu (sec. XII, 3, and XII, 54 and 55), of the verses asserting that 'every act, either mental, verbal or corporeal, bears good or evil fruit (Karma)', that 'the various transmigrations of *men* (not souls) through the highest middle and lowest stages are produced by their actions', and again that 'a Brahman-killer enters the body of a dog, bear, ass, camel, goat, sheep, bird, etc.', bears no reference to the human Ego, but only to the atoms of his body, his lower triad and his fluidic emanations. It is all very well for the Brahmins to distort, in their own interest, the real meaning contained in these laws, but the words as quoted never meant what they were made to yield later on. The Brahmins applied them selfishly to themselves, whereas by 'Brahman', man's seventh principle, his immortal monad, and the essence of the personal Ego, were allegorically meant. He who kills or extinguishes in himself the light of Parabrahm, *i.e.*, severs his personal Ego from the Atman, and thus kills the future Devachanee, becomes a 'Brahman-killer'. Instead of facilitating, through a virtuous life and spiritual aspirations, the union of the *Buddhi* and the *Manas*, he condemns, by his own evil acts, every atom of his lower principles to become attracted and drawn in virtue of the magnetic affinity, thus created by his passions, into the bodies of lower animals. This is the real meaning of the doctrine of Metempsychosis. It is not that such amalgamation of human particles with animal or even vegetable atoms can carry in it any idea of personal punishment *per se*, for of course it does not. But it is a cause, the effects of which may manifest themselves throughout succeeding rebirths, unless the personality is annihilated. Otherwise, from cause to effect, every effect becoming in its turn a cause, they will run along the cycle of re-births, the once given impulse expending itself only at the threshold of Pralaya."

It is needless, then, to add that the Eastern Philosophy countenances no belief in the transmigration of a man into any animal. Nature ever strives forward; according to the poetical expression of Eliphaz Lévi: "The caterpillar becomes a butterfly, but the butterfly will never return to its primal state of a larva". [ED.]



Reviews.

WE have received a short pamphlet entitled "Earth to Earth, Burial or Cremation by Fire", by a Hygienic Physician, Nichols and Co., Hygienic Publishers, 23, Oxford Street. With regard to the first title it is proposed to bring in a Bill, embodying the following provisions:

" 1. For burial in immediate and direct contact with the earth as the only legal mode of disposing of a dead body by burial.

" 2. For a limitation of time beyond which it should be illegal to keep a dead body unburied, say seventy-two hours, *unless* there is no appearance of the signs of decomposition.

" 3. For the illegality of strong coffins, brick graves and vaults, and of all contrivances having for their effect to retard dissolution, and to confer on the dead a tenure, practically illimitable, of the soil which is necessary to the purposes of the living."

Cremation is then strongly advocated, the arguments being evidently addressed to the orthodox, who are the greatest opponents of rational reform in this direction; the writer is probably already assured of the vote of the heretics, who have proverbially initiated every step in progress, the world over.

In proving the permissibility of cremation on biblical grounds, our "Hygienic Physician" very pertinently puts the following conundrum to his orthodox objectors who maintain that "the resurrection of the body is thereby imperilled"; "What of martyrs burned for Christ's sake—are they raised?"

As well remarked by the writer, there are occult reasons why cremation should be an imperative necessity, and all Theosophists should gladly welcome and hasten the day when this "purification by fire" will be an accomplished fact.

"HIERO-SALEM".

"THE VISION OF PEACE".*

THIS is in many respects a very remarkable volume, from its recognition of the fact that what is may be developed into what might and ought to be, so rendering the individual "perfectly happy and perfectly powerful": to give to each individual and to the family this high development, is the goal at which the author aims in this story. The problem of human life, and those relations of individuals that go to make up the family, are handled in a masterly way that shows deep thought, clear discernment, a philosophical grasp of the relations of principles and things, and straightforward loyalty to the highest convictions. It is a Herculean task to attempt to apply these principles to a story of to-day, and to utter them through the *dramatis personæ* of a handful of living beings. The wonder is that the author has succeeded so well and accomplished so much. The story is sometimes overloaded, but the philosophy is never lame, while some of the characters are genuine creations whose nobility and profundity would do credit to the finished dramatist.

The book has a special interest for students of Theosophy, both on account of the occult view that runs through it and which frequently comes unobtrusively to

* "Hiero-Salem, The Vision of Peace", by Mrs. E. L. Mason. Boston: J. G. Cupples and Co.

the surface, and because reincarnation is taken as a matter of course and without argument pro or con, and set in its proper place in the life of the individual.

The first principle upon which the life of the individual proceeds is the equal and unqualified freedom of both man and woman, and this is the foundation of the family. When the individual has gotten rid of "fear, fighting, and desire"; when, from having ceased all attempts to constrain other lives, he has earned the right to his own personal freedom, he begins to realize his own capacity to transform what is into what may and ought to be; in other words, to realize the possibilities of true manhood and true womanhood. When the individual has thus ceased to tyrannize over others, and has begun to restrain and to reform himself, he becomes possessed with a strong desire to help others, and this can only be done by putting them in the way of seeing for and helping themselves. To learn in order that one may teach, to rise that one may be worthy to help others up, is the principle of altruism, and the rapid unfolding of the powers of man under such an impulse is well shown in the progress of the story. Here is a glimpse of real occult power and the right way to use it.

Daniel Heem, the hero of the story, is a fit representative of those later incarnations whom the church has always found troublesome; it being far easier to burn or crucify their bodies than to answer their questions or to endure the scorching light of their souls. The "age of science" and "christian civilization" understanding these souls *born out of season* but little better, *sequesters* them in asylums for the insane. The sane man, according to a fair construction of the average standard, is one who looks thoroughly after his own interests. Hence, to ignore one's own personal advantages, or to be unduly solicitous about the well-being of others, is a mark of diseased mental power. In thus making sanity synonymous with that selfishness that leads inevitably to personal success, society is unconsciously sowing broadcast the seeds of insanity, of which selfishness is the root and branch. Egoism is the seed, selfishness the blossom, and insanity the fruit. In classing with these as insane the rarest individuals, who are simply in advance of their age, society shows itself incompetent to comprehend either class, though its treatment of the latter class has often driven them to real insanity. In the fostering care of home Daniel Heem solves the equation of life and leads forward to his own high plane his family and associates. It is Daniel's life and influence rather than his sayings that seem to bring about this result. Loyal to his wife, Althea Elvi, to the last degree, he evinces that loyalty by no restraint or domination. She never stands to him as in the possessive case, but as free to do and to be her best. Daniel's "Lady of Life" proves to be his daughter Ethel. She alone comprehends him, and through his instructions, bestowed from earliest childhood, at last enters into her kingdom to possess it. Ethel's brother Robert is a typical character, representative of man's regard for woman, wherein with gallantry he woos, with chivalry he defends, and with slavery subdues woman; deceiving both himself and her till the *awakening* comes, when both realise that man never regards woman as an equal or a true companion till he has first conquered his own innate egotism. When woman can feel sure of her liberty, she will fill the measure of her humanity, and lead man with her to Divinity.

To hang such weighty problems on the thread of narrative is a great undertaking indeed. The book is never tedious, never tiresome, but interesting and often fascinating. It is a book to hold one till the "wee sma' hours": not like a romance, but for that truth, stranger than fiction, which broadens thought, clarifies vision, strengthens hope, elevates ideals, and encourages life.

The book is in line with theosophical thought, and if its author fails to grasp the full-orbed truth of Occultism, she is surely far on the way to it, and has had glimpses such as only the truest intuitions can give to one who is loyal to her

highest conviction of Truth and its beneficent use for the elevation of humanity. The book abounds in wise sayings and quotable passages, but these can be left to the discriminating reader, as our space necessarily limits us here.

J. D. BUCK, M.D.

CULTUS ARBORUM.

THIS small volume of a hundred pages professes to be "a descriptive account of Phallic Tree Worship" and is privately printed. A book on Phallicism privately printed is surely a bait sufficiently tempting for the lover of "curious literature"; we fear however that literary *incubi* will find too much about Tree Worship and too little about Phallicism to delay them long over the present exposition. We hope that the purity of treatment displayed in the *Cultus Arborum* sounds the death warrant of the old-school phallicism which reached its apex of absurdity in the *dictum* of Inman, that all straight lines were male, and all curved lines female, thus exhausting the subject and infecting all nature with the exhalation of his diseased imagination.

The *Cultus Arborum* is a very handy compilation of the myths, legends and customs which centre round Tree Worship. In fact the book deals almost entirely with a recital of the exoteric and superstitious aspects of dendrolatry, and if any reasons are adduced for this almost universal cult, they are confined entirely to the primæval-man and nature-cult theories, and to the "first principles of a natural theology".

It may be here interesting to quote what the author of the *Secret Doctrine** has to say on Phallicists in general, and on Tree Worship in particular.

"Whether viewed as a metaphysical or a physical symbol, the Tree and Serpent, jointly, or separately, have never been so degraded by antiquity as they are now, in this our age of the breaking of idols, not for truth's sake, but to glorify the more gross matter. The revelations and interpretations in 'The Rivers of Life' would have astounded the worshippers of the Tree and Serpent in the days of archaic Chaldean and Egyptian wisdom; and even the early Saivas would have recoiled in horror at the theories and suggestions of the author of the said work.

Symbologists and Orientalists if told that the mode of procreation, which the whole world of being has now in common on earth, is but a passing phase, a physical means of furnishing the conditions to, and producing the phenomena of life, which will alter with this, and disappear with the next Root-Race—would laugh at such a superstitious and unscientific idea The universe of living beings, of all those which procreate their species, is the living witness to the various modes of procreation in the evolution of animal and human species and races; and the naturalist ought to sense this truth intuitively, even though he is yet unable to demonstrate it. And how could he indeed, with the present mode of thought? The landmarks of the archaic history of the past are few and scarce, and those that men of science come across are mistaken for finger-posts of our little era.

Even so-called 'Universal' (?) history embraces but a tiny field in the almost boundless space of the unexplored regions of our latest, fifth Root-Race. Hence, every fresh sign-post, every new glyph of the hoary past that is discovered, is added to the old stock of information, to be interpreted on the same lines of pre-existing conceptions, and without any reference to the special cycle of thought which that particular glyph may belong to. How can Truth ever come to light if this method is never changed?"

That Tree symbology is capable of a lofty and sublime interpretation instead of the debasing and material signification in which "Phallicists" love to wallow with complacent grunting, is evident by the sequel of the above passage.

"In the beginning of their joint existence as a glyph of Immortal Being, the Tree and Serpent were divine imagery, truly. The Tree *was reversed*, and its roots were generated in

* Vol. I, p. 405.

Heaven and grew out of the Rootless Root of all-being. Its trunk grew and developed, crossing the planes of Pleroma, it shot out crossways its luxuriant branches, first on the plane of hardly differentiated matter, and then downward till they touched the terrestrial plane. Thus, the Asvattha, tree of Life and Being, whose destruction alone leads to immortality, is said in the Bhagavatgita to grow with its roots above and its branches below (ch. xv). The roots represent the Supreme Being, or First Cause, the LOGOS; but one has to go beyond these roots to *unite oneself with Krishna*, who, says Arjuna (xi), is greater than Brahman, and First Cause the indestructible, that which is, that which is not, and what is beyond them. Its boughs are Hiranyagarba (Brahmā or Brahman in its highest manifestation, say Sridhara or Madhusūdana), the highest Dhyan Chohans or Devas. The Vedas are its leaves. He only who goes *beyond* the roots shall never return, *i.e.*, shall reincarnate no more during this 'age' of Brahmā.

It is only when its pure boughs had touched the terrestrial mud of the garden of Eden, of our Adamic race, that this Tree got soiled by the contact and lost its pristine purity; and that the Serpent of Eternity—the heaven-born LOGOS—was finally degraded."

It is to be regretted that the anonymous author of *Cultus Arborum* has omitted from his lists, and reading, the one book which throws any real light on this interesting subject.



Theosophical Activities.

THE EAST.

DR. BOWLES DALY has delivered an effective lecture in the Theosophical Hall, Colombo, on Buddhism and Christianity. Dr. Daly said, we learn from the *Buddhist*, that "he worked as a clergyman for some time, in the East End of London. He found that the spiritual wants of the people were not met by the doctrines of Christianity. The churches for the most part were filled by singing and ritualistic services; doles of food and coal tickets were given by some to procure good congregations. . . . Dr. Daly stated that he renounced Christianity and came to the East to study Oriental religions—particularly Buddhism—because the philosophy of Buddha appeals more to common sense than the doctrine of vicarious sacrifice, the keynote of the religion of Christ. The backbone of Christianity is to throw all sins on the shoulders of the Founder, and sneak into heaven in a cowardly manner. The lecturer did not think this method either honest or manly. He would rather suffer for his own sins than purchase eternal happiness by so contemptible a method. But in Buddhism we find the excellent law of Karma. If one lives a bad life here, he takes a lower seat in the next; therefore to secure a higher seat he should live a good life, cultivate the gifts he has, and finally secure Nirvana." The lecture was listened to with much pleasure and attention.

Discursing on Karma, the high priest Sumangala said that "Gautama condemned three doctrines as errors. It is false to say (1) that all events are ruled by the Karma of previous existences *alone*, or (2) that events occur solely by the providence of a Creator, or (3) by chance. For (1) would go against the doctrine of Free will: Fatalism. (2) would throw the responsibility of crimes on a God: Anthropomorphism (3) would make men indifferent to exertion: Materialism."

Dr. Bowles Daly has visited and lectured at Wellawatta, at Panadura, and at Bentota. At the first-named place is a Buddhist Girls' School, which has been named, at Dr. Daly's suggestion, the "Blavatsky School for Girls".

JAPAN.

"Later advices (24th January) confirm what was said last month about the gratifying effect of Colonel Olcott's tour in Japan. Mr. Kónin Kobayashi, a well-known priest of the Hongwanji temple, at Nagoya, writes in high spirits about the present state of the public mind about Buddhism.

"'It is incredible,' he says, 'how many associations have sprung up to promote the interest of our beloved Buddhist religion. Not only this, but a great many papers and magazines have appeared as Buddhist advocates! Truly, considering the short period of but a year, what our brethren have done to the good of our country is quite astonishing. We can't hesitate to ascribe this great blessing to you. I, representing the Yamato Minzoku of 40,000,000, thank you with all my heart. Pray accept my best thanks. At the time you visited our country Christians and superstitious fellows tried to cause false reports to be spread, and even they went so far as to say that your visit was only for the sake of money and fame. It is true that one of our missionaries, called Cashday, staying at Shidsu Oka, declared publicly just before your arrival that there is no religionist by the name of Colonel Olcott. But the sound of salutation to you at Kobe Minato exposed his lie. He was impeached, blamed, and attacked by his Japanese fellow Christians. Members began to desert him gradually, and he is left behind with the nickname of "the greatest liar in the world". Even the incredulity of Nippon Jin began to lose faith in Christianity on the whole. It has now become a general opinion that Christianity is against and antagonistic to our nationality, and detrimental to our country.

"'It was just three years ago that we organized a Society called Hon Kyokwai here at Nagoya. It has been advancing favorably under the presidency of Prof. Nanjo, and now is standing upon a solid foundation, having about 5,000 members. The magazine regularly published in our Society goes to as many readers as 4,500. It surely helps to stimulate them to improve their virtue and purify their own hearts. Indeed the condition of all Buddhist associations is very encouraging. A few days ago a great religious meeting was held here, the most celebrated priest from each sect being present; very interesting speeches were delivered. President Nanjo gave a lecture too. It was a quite remarkable thing that we could see them working hand in hand; the animosity hitherto too prevalent between all sects being turned away and pacified. I am very glad to say that we can hereafter work together. We can see our great work accomplished much sooner, I am sure, because unity is strength. Moreover, a Buddhist Ladies' Association is to be started as a sister of our Society, with the purpose of producing good mothers and wise sisters.'"—(*The Theosophist.*)

ENGLAND.

On April 25th, South Place Chapel, Finsbury, was comfortably filled for Herbert Burrows' lecture on "The Soundness of Theosophy". The lecture was an admirable one, and was listened to with great attention. At the close many questions were asked and answered, and a long discussion ensued.

J. T. Campbell, F.T.S., lectured in the Assembly Rooms, Mile End, on May 4th, on Theosophy and its detractors.

The American "Tract Mailing Scheme" has now taken form here in England, and will soon be disseminating Theosophical leaflets in this country. The sums of £10 and £5 have already been given by friends for the purchase of tracts, and it is hoped that all those who sympathize in this work will either contribute in time or money to keep in activity what may possibly prove a most valuable centre of Theosophical work. A committee is formed to carry out the plan, headed by

Mrs. Gordon, 7, Nevern Road, Earl's Court, S.W., to whom all communications should be addressed.

On Friday, April 18th, a new Lodge was opened at Brixton, under the presidency of H. A. W. Coryn. After some discussion it was decided to adopt the title of the "Philaletheian Lodge of the Theosophical Society" for the new centre. For the present, the Lodge meets in a room of the Bedford Road Liberal Club, one minute's walk from the Clapham Road station, every alternate Friday, at 8.30 p.m. The next meeting is on May 23rd. Members of the Society and enquirers are cordially invited to these meetings, and it is hoped that the presence and collaboration of our London members will prove their practical sympathy with the new effort of their brother Theosophists.

SWEDEN.

When the thought of constituting a branch of the Theosophical Society in Stockholm arose in the minds of some of its present members, nobody could have imagined that this idea would be embraced with so much interest that the number of the members would, in little more than a year, increase to nearly 100. Those members belong to different classes, trades, and professions. We have physicians, lawyers, officers, and soldiers represented among us. Several Freemasons have also joined the lodge, one of them belonging to the highest degree of the order. Besides our ordinary meetings twice a month, one member of the council has given monthly receptions, crowded with both Theosophists and non-Theosophists. Theosophical topics have been very eagerly discussed and new acquaintances have been formed. In order to facilitate the work of our President, who alone hitherto had the charge of the lodge, a committee, consisting of five persons, has been nominated to criticise and examine books and translations, and judge of their suitability for our pamphlets or for discussion. The committee seems to work with great interest and zeal. At our ordinary meetings articles written by members and translations have been read, and such subjects as Karma, Reincarnation, Devachan, and the difference between Theosophy and the teachings of the so-called Christian Church, have been discussed. A great number of these translations have been inserted in our pamphlets, whereof the thirteenth has just appeared, containing "Practical Theosophy" and "The Valley of the Quest".

Our lodge is consequently improving, thanks to the increasing numbers of its members and the activity of its work. We have, therefore, every reason to look hopefully to the future. A more tranquil period will, however, soon approach, people leaving town during June-September, the "dead season" of our country, and all meetings will be suspended during those months. A. C.

OUR LETTER FROM AMERICA.

While a generally healthful activity prevails throughout the Theosophical Society in the United States, it offers little, just at the present time, to justify specialised remark. The membership of the organization increases numerically steadily, and with marked acceleration in the rate of growth. All the branches are larger than they were six months ago, and in a very considerable number of them—as, for instance, "Brooklyn", N.Y.; "Aurora", Oakland, Cal.; and "Gautama", San Diego, Cal.—the increase of membership during the past year has been from 100 to 300 per cent. In this, perhaps, the Society is only demonstrating the accepted fact that the growth of an order is like the accumulation of a fortune—the more one has the easier it is to get more. The second hundred are less difficult to gain than the first fifty, whether of dollars or adherents. But it is also

very apparent that the influence of example is a less potent factor in the enlargement of Theosophic fields of endeavor, in this country, than the weight of popular interest in, and sympathy with, Theosophic knowledge and principles. The relaxation of the old established creed-limitations and the liberalization of thought, even among the diametrically opposed schools of Materialists and Christian dogmatists, have been so marked here, that people at large have commenced to think for themselves with a freedom that but a few years since was almost unknown. And the more they think the more inevitably they come to accept the truths of the Wisdom-religion. Ample evidence is afforded that there are many thousands of persons in these United States, who, although not as yet enrolled upon the lists of the Theosophical Society, are truly Theosophists at heart. Other affiliations they still nominally have, sects and creeds yet retain some hold upon them, but their faces are turned toward the light, their feet set upon the path that leads to its source. Of inestimable service in spreading the knowledge necessary to give proper direction to this tendency has been the "Tract Scheme" put in operation at the office of the General Secretary. The admirable simplicity and effectiveness of the system have by this time had full demonstration. Seventy-four persons have taken active and persistent share in the work of distribution, and by far the larger part of the 130,000 leaflets experimentally printed at the outset have already been circulated in such a way that their perusal has been pretty well assured. Considerable sums have been invested by others in tracts and copies of the "Wilkesbarre Letters", which they have put in the hands of friends and acquaintances, outside the "tract scheme", and no less than 337 dollars have been contributed to defray expenses by those who could better spare cash than time or labor to aid the work. While Theosophic interest grew almost wholly by the local activity of the Theosophical Society Branches and was dependent upon them, it practically existed only in their respective circumscribed spheres, and its slow spread from each might be likened to the growth of new plants in a small circle about a parent stem, from the seeds dropped by it. But under this new method of systematic sowing of seed the field is covered with growing grain, from which an early and abundant harvest may be confidently predicted. Much general interest is felt in the coming Convention of the American section of the Theosophical Society which is held in Chicago, April 27th and 28th, and the importance of its proceedings and the character of the papers already known to have been prepared for that occasion, are deemed sufficient warrant for the issue of an extraordinarily large number of the reports, for use as "campaign documents". One of the ablest papers furnished in advance for the printers is by Dr. Jerome A. Anderson, of San Francisco, upon "Materialism, Agnosticism, and Theosophy". A discussion has been going on in the Aryan Theosophical Society (New York) upon the accuracy and correct significance of certain terms of necessarily common employment in Theosophical literature, especially "principles". The conclusion arrived at is that "sheaths" or "vehicles" would be more correct. This branch, by the way, was recently incorporated under the laws of the State of New York, and already possesses a fund of over \$1,000, deposited in a savings bank, as a foundation upon which earnest and sanguine members see, with eyes of faith, a stately Society building, slowly but surely emerging from its present subjective to an objective condition.

New York, April 18th, 1890.

ATLA.

"The Golden Gate Lodge of San Francisco has been unusually active in Theosophical Society work during the last two months. Mr. Bertram Keightley has spoken at the regular Sunday open meetings to large audiences, and the public press has teemed with Theosophical notices and reports. In fact, the Pacific coast has been alive with interest in Theosophy at many points. Six Charters in

California have been applied for since the beginning of 1890, an Executive Committee formed to systematically carry on general Theosophical Society work of all kinds, print and disseminate Theosophical Society literature, form new Theosophical Society centres, organise new Branches, etc. The headquarters of the Executive Committee are already established at 13, Mason Street, San Francisco. Quite a large Theosophical Library is open to the general public without charge, and on some days twenty persons call for books and Theosophical Society information. Subscriptions are taken for Theosophical books and magazines."

ALLEN GRIFFITHS, *secretary*.

THE AMERICAN CONVENTION.

We have very great pleasure in publishing extracts from the following private letter of Bertram Keightley which has just been received as we are going to press:—

"Chicago, April 29th, 1890.

"My dear H. P. B.,

"The Convention has been a *splendid* success; mainly I think owing to the new life and spirit of work which the E. S. has infused into the Society. The papers I send herewith will tell you about the Convention itself; but I want you to know how many sincere expressions of devotion to yourself and the Masters I have been charged to transmit. I cannot remember all the names, but mention especially (here follow names). There are just dozens of others, and the vote to you (cabled by Judge) was *most* enthusiastic. This is, in the opinion of every one present, especially of Judge and Buck, much the best and most successful Convention we have held here, and the promise for the future is very gratifying.

"There were crowds of visitors present at the open meetings. . . . One thing is plain; Theosophy has got real solid hold here in America, a hold that nothing can shake. The tone of the Press is quite changed from ridicule and abuse to respectful attention, if not active interest; and above all many members are beginning to work in *real* earnest.

"One thing struck me much: it is the cordial feeling of comradeship and brotherhood that animated the Convention. Everyone seemed to fraternize with everyone else, and the ball was kept rolling all the time.

"Dr. Anderson of San Francisco asked me, in the name of all the Branches on the Coast, and especially from the E. S. members, to convey to you the heartiest and most cordial expressions of their gratitude and devotion.

"The work is progressing there apace and they have organized a Lecture Bureau and are going to work up the smaller towns and by degrees spread a network of Branches all over the country. I think they will succeed, as the soil and people form a regular hot-bed for Theosophy, and it takes root there and spreads like wild fire.

"As ever, B. K."

With such accounts pouring in upon us, of which the above is but a single specimen, we are fairly at a loss to understand the spirit which prompts some people to make it their chief business to reiterate on every opportunity such baseless slanders as that "In India Theosophy is '*in articulo mortis*'; in America it has been '*killed outright*' by ridicule and exposure of its pretences; and here in this country (England), its autopsy is being held, its obsequies are imminent, and its funeral oration already prepared". What good, we wonder, can come of such wholesale and unscrupulous misrepresentation? What worthy object served thereby? Do such misguided and shortsighted individuals imagine that they can

thus deceive the public with impunity? We hardly think so; for when the public learns the truth, which it can hardly fail to do, such denunciations will be simply called lies.

In our next issue a full account of the Convention will appear.



“Going To and Fro in the Earth.”

VERY QUEER NUMBERS.

NUMBERS are the oddest things! Take 37. If 37 be multiplied in turn by each of the figures in the arithmetical progression 3, 6, 9, . . . 27, each product is composed of a triple repetition of one figure:—

37	37	37	37	37	37	37	37	37
3	6	9	12	15	18	21	24	27
111	222	333	444	555	666	777	888	999

Another oddity is 142,857. Multiply this by 1, 2, 3, 4, 5, 6, and every product will consist only of the figures 142,857, beginning with a different one each time, and then following in sequence. We have 142,857; 285,714; 428,571; 571,428; 714,285; 857,142. When we multiply it by 7 we obtain 999,999. With 8 for a multiplier the product is 1,142,856, and taking the one from the beginning and adding it to the 6 at the end, we recover 142,857.

An American brother sends us the following :

One of the most wonderful discoveries in science that have been made within the last year or two is the fact that a beam of light produces sound, says the *American Art Journal*. A beam of sunlight is thrown through a lens on a glass vessel that contains lampblack, colored silk or worsted, or other substances. A disk having slits or openings cut in it, is made to revolve swiftly in this beam of light, so as to cut it up, thus making alternate flashes of light and shadow. On putting the ear to the glass vessel, strange sounds are heard so long as the flashing beam is falling on the vessel.

Recently, a more wonderful discovery has been made. A beam of sunlight is made to pass through a prism, so as to produce what is called the solar spectrum, or rainbow. The disk is turned, and the colored light of the rainbow is made to break through it. Now place the ear to the vessel containing the silk, wool, or other material. As the colored lights of the spectrum fall upon it, sounds will be given by different parts of the spectrum, and there will be silence in other parts.

For instance, if the vessel contains red worsted, and the green light flashes upon it, loud sounds will be given. Only feeble sounds will be heard when the red and blue parts of the rainbow fall upon the vessel, and other colors make no sound at all. Green silks give sound best in red light. Every kind of material gives more or less sound in different colors, and utters no sound in others. The discovery is a strange one, and it is thought more wonderful things will come from it.

Mr. Keely is still at work, and is obtaining some remarkable results, judging from a report which reaches us from “the other side”. He gave a wonderful exhibition, at New York, before Professor Leidy, president of the Philadelphia

Academy of Natural Sciences, and three or four others, of his "sympathetic transmitter", which is thus described in the *Philadelphia Inquirer* by a witness of the experiments :—

"There was a cupboard about thirty inches high, on which stood a cylinder of what looked like bronze, fitted with a concentric series of upright tubes one half inch in diameter, also of the same metal, surrounded at its base with a series of graduated horizontal rods, solid and evidently of some resonant metal, and capped by a bell-shaped metal cup, in which appeared to be several tuning forks about four inches long, set parallel to each other. The cupboard door was open. Inside it appeared a curious-looking harp and a glass ball, to which Keely put his ear every now and then to see whether he had hit the proper 'sympathetic chord' on the resonant rods and on the harp-like instrument.

"In front of the cylinder above mentioned was a brass spindle, which was set in motion by a cord wound around it and suddenly pulled. The cylinder was connected by a 'silver and platinum' wire to a copper weight on which was placed a metal dish, and in the dish a magnetic needle. When the spindle had been set spinning, says the reporter :—

"Mr. Keely began striking the strings of the harp, and tentatively seeking with the other hand a responsive chord among the resonant rods on top of the cupboard. When what he called 'B flat' was touched on both rod and harp-string, the magnetic needle gave a shiver, distinctly visible to everybody, and began slowly to revolve from left to right. In a half minute it was going so fast as to be almost invisible. Keely didn't go near to it, but sat by the cupboard with his hands in his pockets. The spindle revolved all the while, and the echoes of the note came from the cupboard.

"Mr. Keely said that the force already generated was sufficient to keep the needle revolving at the rate of 120 revolutions a second for fourteen weeks.

"When the observers had done admiring this production of motive force out of nothing, Mr. Keely took two glass jars filled with water. In one he put a hollow copper globe loaded with nails, weighing altogether five pounds and six ounces, and in the other three brass balls of somewhat less weight. Wire connexions were made from the brass tops of these glass jars to the cylinder on his motive apparatus. The spindle was whirled again and Keely again sounded the harp and the resonant bars. From this point the report continues :—

"'What are you doing now?' asked Dr. Leidy.

"'I am trying', said Keely, 'to get the mass chord of that copper sphere full of nails'. The search for the mass chord continued on the 'harp' and the resonant rods. A deep, clear note resounded from both at the same time, and at the instant it broke on the ear the heavy copper globe quivered as it lay at the bottom of the water, rolled over, and reluctantly, as it were, abandoning the ties by which gravity held it to the bottom of the jar, floated, at first slowly and then more swiftly and steadily, to the top of the jar, against which it impinged with an audible concussion. Dr. Leidy was asked this question :

"'Doctor, is it true that this unknown force, or what is here maintained as such, has actually before our eyes overcome the force of gravity with which we are all familiar?' And the answer, slowly, deliberately, was: 'I see no escape from that conclusion'.

"In a similar manner the three brass balls were made to rise to the surface and then descend half way and remain stationary at that point. There was more of the same sort, including the transmission of the force by a silk thread from one room to another.

"When it was all over, Dr. Leidy seems to have given the alleged discovery a

rather startling endorsement. Here is the concluding sentence (quoting him) of the *Inquirer's* letter:—

“You may announce to the world, on my authority, that John E. W. Keely has discovered a new and wonderful force.”

The following paragraph is being widely circulated in America:—

“ The *Inter Ocean* recalls a prophecy printed by the Bavarian *Allgemeine Zeitung*, in August, 1857, from a hermit, who said that Germany would have three Emperors in one year before the end of the century, which was verified to the letter. He missed one, at least, in the number of United States Presidents that were to die by assassination, which was remarkably close, to say the least. He said that when the twentieth century opened, Manhattan Island and the whole of New York City would be submerged. Cuba will break in two, and the west half find a watery resting place.”



The American Convention.

AS we are going to press we hear of the unqualified success of the Chicago Theosophical Convention. Only one press cutting has as yet reached us—the following important leader from the *Inter-Ocean*:

THEOSOPHY AND THEOSOPHISTS.

Whatever aims at the discovery or expression of truth merits the candid and unprejudiced consideration of reasoning men. Individual dissent from a declared opinion does not carry with it the right to cast ridicule upon that opinion; nor are all things that we cannot indorse deserving of our contempt. When a new idea is born into the world or an old one revised it behoves just and intelligent minds to view it with care lest an essential truth be lost to human enjoyment. There is just now meeting in this city a society that has engaged the serious attention of some excellent minds, though its principles seem not to be in accord with what the great majority of the civilised world accepts as the theory of life. Not altogether well understood by many who have attempted to discredit it, theosophy has gradually developed such strength in the last fifteen years that it can no longer be treated as a fad at which the unthinking may jest and gibe. Only grounds as reasonable and as logical as its own will serve as the basis of opposition, and they who are inclined to look upon the theosophist as in some way allied to the atheist, the infidel, and the materialist, will at least have to combat him differently. Particularly at this time, when there is a great mental unrest throughout the world, when the uncertainty of many things long accepted as matters of faith perplexes the intelligence, and when men and nations are feverous with the strong desire of knowing, does theosophy seem to offer an inviting field for intellectual and moral experiment. There is so much in it that is purely rational, it exerts a peculiar fascination upon the inquiring mind; and we are apt to fall into sympathy with the philosophy that stimulates our faculties and sends them exploring new avenues that feed thought and delight fancy.

Theosophy is popularly supposed to be but another name for Buddhism; it is really, to use the term of one of its supporters, “the philosophical re-incarnation” of that archaic religion, by which we are to understand that it is upon a higher, more advanced plane. It was explained by one of the speakers in the first day's session of the Theosophist Convention that there is nothing inconsistent with pure religion in the philosophy in which representatives of all prime faiths have been able to find consolation, its cardinal principles being indeed the very founda-

tion of the Christian religion, as many contend. But, in the discussion of new problems, we are obliged to accept the premises, and in considering theosophy we must accept the definition of the term given by professed theosophists. One of the society says of it: "Its cardinal doctrine is the absolute equality of human rights and the universal obligation to respect them. If my neighbor's possessions—of feeling, property, happiness, what not—are as much to be regarded as are mine, and if I feel that, I shall not invade them. If I perceive the true fraternity of man, if I am in accord with the law of sympathy it evokes, if I realize that the richest pleasure comes from giving rather than receiving food, I shall not be passively unaggressive, I shall be actively beneficent. In other words, I shall be a true philanthropist. And in being this I shall have gained the highest reach of happiness to self, for 'he that loseth his life, the same shall save it'. You say that this is a Christian text? Very well; it is also the epitome of theosophy."

Theosophy insists that we can be only that which we have willed to be and that no power above will thwart or divert us from the course of action to which we set ourselves. Hence it urges the putting away of selfishness as the first step toward giving power of development to the divinity within us. It postulates that the origin of all evil toward God, toward man, or toward self is self-love, a self-love so strong that it sacrifices everything rather than its own indulgence. To achieve Karma, for such is the name of the doctrine of pure justice, is to regenerate the world, a task too great for one life, man's development requiring more than his natural years; hence the theory of re-incarnation enters into the theosophic philosophy. The followers of this church believe not merely that a man must be born again, but that he must be born many times again, passing through a gradual process of change from the lowest to the highest condition, the last change of all seeming to be a vanishing point. Whatever may be the individual opinion of the merits of theosophy it has for a time re-entered the thoughts of men as a moral science, and must be dealt with courageously and wisely. It may not be whiffed away by scorn, by contumely, or by laughter. It is not a fad; it is an absolute philosophy, however much of untruth may attach to it. Only philosophically can it be reduced to its proper place in the province of thought, if reduced it is to be.



OUR BUDGET.

HEADQUARTERS BUILDING FUND.

	£	s.	d.		£	s.	d.
Already Acknowledged	298	18	6	Mme. de Neufville	1	0	0
Count Bubna £5 5s., not				T. Green	0	5	0
£5	0	5	0	G. C. B.	3	0	0
				E. F. Williams	0	10	6
	£299	3	6	Irish F. T. S.	0	0	2
Subscriptions received to May				Caroline Marshall	5	5	0
8th :—				L. J. W.	1	1	0
H. A. V.	10	0	0	A. Friend	0	5	0
W. Kingsland	2	0	0	W. Q. B.	1	1	0
A. A.	1	0	0	Robert Roy	15	15	0
S. Edge	1	0	0	A friend, per Mme. Bla-			
A. J. Wilson	0	5	0	vatsky	50	0	0
Hel	50	0	0	T. H. Wright	2	10	0
Major Hand	5	0	0	R. Boyinton	0	2	6
A Theosophist	250	0	0	W. Wynn Westcott	1	1	0
Y.	40	0	0				
S.	10	0	0				
Mrs. E. Wilkinson	10	0	0				
					£760	7	0

LUCIFER FUND.

Y.	5	0	0	American Friend	2	0	0
Jerome P. Ruders	2	1	7				

THEOSOPHICAL AND MYSTIC PUBLICATIONS

THE THEOSOPHIST for April, after an interesting paper by H. S. O. on the history of the Buddhist Monastic Order in Lanka (Ceylon), with reference to the elevation of H. Sumangala Thero to the dignity and authority of Maha Nayaka (High Priest) of the Low Country of Ceylon, gives a very carefully written paper by E. O. Fawcett on "Psychology and Neo-materialism". It sounds like the grinding of the flints of neophilosophy into powder, and we hope that E. D. F. will some day mix this powder with the water of wisdom and construct a graceful edifice for wearied travellers with *flint-cut* feet to sojourn in. The first instalment of a paper on "Will and its relation to Conscience", by Ikkal Kishen Sharga, promises well. Rama Prasad concludes his article on the "Prophecy of the Bhāgavata as to the future Rulers of India". According to his interpretation of the prophecy the rule of the *Mannas*, or English, will cease in A.C. 2127. The translation of the "Neralamba-Upanishad of the Sukla-Yajur-Veda" is concluded; its high philosophical excellence is evidenced in the following catechumenical couplet. "What is Naraka (hell)? It is the association with that which brings about this *mundane existence* which is Asat (false)". In No. VI. of "Elohistic teachings", Dr. Henry Pratt gives a paper on the Christiani and Chrestiani, but we do not think that the Gnostics would have quite agreed with all he says. The paper by P. R. Venkatarama Iyer, on the "Symbolism in 'Yagna'", is perhaps the most interesting of all for students of esoteric philosophy. "Yagna" means sacrifice, and our brother shows how the famous Animal, Vulture, Rajasuya, Horse and Nara Sacrifices, are the "killing-out" of lower qualities, the passions and the rest.

The Path starts its fifth year with the April number. Long life to our contemporary and may its shadow never diminish! The first paper is by Alexander Fullerton who advocates in a most practical manner that Theosophy should be popularized. We next come

to an engraving of the Head Quarters at Adyar which will no doubt be gazed at with great pleasure and interest by all the readers of *The Path*, and also with a feeling of regret that a place of which we have all heard so much is so far away. The article by Dr. Buck on the practical and ethical conduct of a Theosophist is as excellent as all that comes from his pen. Two other papers to be noticed are "Responsibility for Right and Wrong Action", and "Means to the End".

Le Lotus Bleu continues its useful task of translating the "Key to Theosophy" and "Magic White and Black". Louis Dramard's letters are continued, and the paper on the "Planetary Chain" by Guymiot sketches very clearly the general idea of the subject. There is no doubt that the *Lotus Bleu* is working on very practical lines and that it will do much towards placing the fundamental concepts of Theosophy before the French public. But to do that it will have to abstain from retranslating old articles about Spiritism which have gone the round of all the Spiritualistic papers fifteen years ago. Theosophists are not interested in, nor are they concerned with, materialized spooks—be they even Katie King herself of Scientific-Spiritualistic memory.

The Buddhist, vol. ii, Nos. 13-16, contains much interesting reading, especially the translations from the Pali Scriptures. In the conclusion of his article on "Nirvana", D. C. Pedris, F.T.S. protests indignantly against the fallacy that Gautama's teachings "tended towards the most fatal and heretical Doctrine of a complete negation of Existence hereafter". A list of twenty-one Branches of the Ceylon Section T.S. is printed and from the activities published everybody must be convinced that our Buddhist brothers are rapidly learning the secret of that "Self-help" which alone can make Theosophy succeed. In Nos. 15 and 16, Dr. J. Bowles Daly's name figures prominently; our Ceylon members evidently pressed him into service as soon as his feet touched

the historic shores of Lanka. The addresses of Dr. Daly are characterized by a useful simplicity of style and breathe forth a very practical spirit, his speeches being illustrated by incidents and anecdotes drawn from a long personal experience with the awful misery of the East End of our great Metropolis, and of the incapability of the State Church to grapple with it. Articles are still being written on the "Eating of Flesh" and we fear that casuistry is prominent in some of the arguments. For instance, to prove that Gautama allowed meat eating for his Bhikshus, the following text is quoted:—"I permit the use of flesh and fish when it is free from three objections, namely, that the killing of the animal has not been seen, has not been heard of, has not been suspected". Now leaving out of the question the authenticity of the teaching, we object to the casuistical interpretation that a Bhikshu can eat meat if he does not suspect that it has been killed "*to provide meat for him*". Unless the Bhikshu is an idiot, he must know that *an animal has been killed*—and that it matters not whether especially for him or not; if he eats it, he countenances "killing". Meat is not killed for any *particular person* nowadays. In the great slaughter-houses of Chicago, animals are done to

death by hundreds of thousands amidst the most revolting surroundings; they are slaughtered for *meat-eating* humanity, and every unit of this whole is responsible for his share, vicariously or otherwise, of this wholesale butchery. But why do our Buddhist brothers lay such stress on the *texts*? surely they are not Christians, and in so doing they directly disobey the teachings of the Tathagata. Let common *reason* guide us in this, and while avoiding extremes and urging a forced vegetarianism on laymen, still guard ourselves from countenancing the animalism of the present exaggerated form of carnivorism.

The Theosophical Forum is an excellent little pamphlet of twelve pages under the direction of W. Q. Judge, General Secretary of the American Section T. S. It consists of answers to questions which are often of a most searching and difficult nature, and of answers which reflect much credit on the editor and his staff. Copies are distributed to all members of the T. S. in the United States and may also be purchased at *The Path Office* and at 2, Duke Street, Adelphi. Eleven numbers have already been issued and we can confidently promise our readers an intellectual treat in their perusal.

EDITORIAL ANNOUNCEMENTS.

We received from the President-Founder, just in time for this month's issue, an interesting article on the famous "Barisal Gun". Unfortunately, on our reposting it to our printers, the postman delivered it in a wrong letter-box, and it did not reach their hands until it was too late to set it up. It will appear in our next.

It is found absolutely necessary to raise, in future, the subscription price of LUCIFER, by the addition of postage. At the present time, subscribers obtain it for 15s. a year, post free, and as 2s. 6d. of this goes for postage, they pay for it only 1s. 0½d. per copy, a reduction greater than is made on any other magazine. For the future, the annual subscription will be 17s. 6d., but all subscribers now on the books will be supplied at the old rate until the expiry of their subscriptions. The increase in price does not apply to members of the Theosophical Society.