

# LUCIFER.

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

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## NOTICE.

[I regret to have to announce that the second part of the editorial, "The Negators of Science", cannot appear this month, owing to the alarming illness of H. P. Blavatsky, who is suffering from a severe attack of the prevalent influenza. The following which was written by her as an extra article will take its place.—  
SUB-ED.]

## Civilization, the Death of Art and Beauty.

**I**N an interview with the celebrated Hungarian violinist, M. Remenyi, the *Pall Mall Gazette* reporter makes the artist narrate some very interesting experiences in the Far East. "I was the first European artist who ever played before the Mikado of Japan", he said; and reverting to that which has ever been a matter of deep regret for every lover of the artistic and the picturesque, the violinist added:—

"On August 8th, 1886, I appeared before His Majesty—a day memorable, unfortunately, for the change of costume commanded by the Empress. She herself, abandoning the exquisite beauty of the feminine Japanese costume, appeared on that day for the first time and at my concert in European costume, and it made my heart ache to see her. I could have greeted her had I dared with a long wail of despair upon my travelled violin. Six ladies accompanied her, they themselves being clad in their native costume, and walking with infinite grace and charm."

Alas, alas, but this is not all! The Mikado—this hitherto sacred, mysterious, invisible and unreachable personage:—

"The Mikado himself was in the uniform of a European general! At that time the Court etiquette was so strict, my accompanist was not permitted into His Majesty's drawing-room, and this was told me beforehand. I had a good *remplacement*, as my ambassador, Count Zaluski, who had been a pupil of Liszt, was able himself to accompany me. You will be astonished when I tell you that, having chosen for the first piece in the programme my transcription for the violin, of a C sharp minor polonaise by Chopin, a musical piece of the most intrinsic value and poetic depths, the Emperor, when I had finished, intimated to Count Ito, his first minister, that I should play it again. The Japanese taste is good. I

was laden with presents of untold value, one item only being a gold-lacquer box of the seventeenth century. I played in Hong Kong and *outside* Canton, no European being allowed to live inside. There I made an interesting excursion to the Portuguese possession of Macao, visiting the cave where Camoens wrote his 'Lusiad'. It was very interesting to see outside the Chinese town of Macao a European Portuguese town which to this very day has remained unchanged since the sixteenth century. In the midst of the exquisite tropical vegetation of Java, and despite the terrific heat, I gave sixty-two concerts in sixty-seven days, travelling all over the island, inspecting its antiquities, the chief of which is a most wonderful Buddhist temple, the Boro Budhur, or Many Buddhas. This building contains six miles of figures, and is a solid pile of stone, larger than the pyramids. They have, these Javans, an extraordinarily sweet orchestra in the national Samelang, which consists of percussion instruments played by eighteen people; but to hear this orchestra, with its most weird Oriental chorus and ecstatic dances, one must have had the privilege of being invited by the Sultan of Solo, 'Sole Emperor of the World'. I have seen and heard nothing more dreamy and poetic than the Serimpis danced by nine Royal Princesses."

Where are the Æsthetes of a few years ago? Or was this little confederation of the lovers of art but one of the soap-bubbles of our *fin de siècle*, rich in promise and suggestion of many a possibility, but dead in works and act? Or, if there are any true lovers of art yet left among them, why do they not organize and send out missionaries the world over, to tell picturesque Japan and other countries ready to fall victims that, to imitate the will-o'-the-wisp of European culture and fascination, means for a non-Christian land, the committing of suicide; that it means sacrificing one's individuality for an empty show and shadow; at best it is to exchange the original and the picturesque for the vulgar and the hideous. Truly and indeed it is high time that at last something should be done in this direction, and before the deceitful civilization of the conceited nations of but yesterday has irretrievably hypnotized the older races, and made them succumb to its upas-tree wiles and supposed superiority. Otherwise, old arts and artistic creations, everything original and unique will very soon disappear. Already national dresses and time-honoured customs, and everything beautiful, artistic, and worth preservation is fast disappearing from view. At no distant day, alas, the best relics of the past will perhaps be found only in museums in sorry, solitary, and be-ticketed samples preserved under glass!

Such is the work and the unavoidable result of our modern civilization. Skin-deep in reality in its visible effects, in the "blessings" it is alleged to have given to the world, its roots are rotten to the core. It is to its progress that selfishness and materialism, the greatest curses of the nations, are due; and the latter will most surely lead to the annihilation of art and of the appreciation of the truly harmonious and beautiful. Hitherto, materialism has only led to a universal tendency to unification on the material plane and a corresponding diversity on that of thought and spirit. It is this universal tendency, which by propelling humanity, through its ambition and selfish greed, to an incessant chase after wealth and the obtaining *at any price* of the supposed blessings of this life, causes it to aspire

or rather gravitate to one level, the lowest of all—the plane of empty appearance. Materialism and indifference to all save the selfish realization of wealth and power, and the over-feeding of national and personal vanity, have gradually led nations and men to the almost entire oblivion of spiritual ideals, of the love of nature to the correct appreciation of things. Like a hideous leprosy our Western civilization has eaten its way through all the quarters of the globe and hardened the human heart. “Soul-saving” is its deceitful, lying pretext; greed for additional revenue through opium, rum, and the inoculation of European vices—the real aim. In the far East it has infected with the spirit of imitation the higher classes of the “pagans”—save China, whose national conservatism deserves our respect; and in Europe it has engrafted *fashion*—save the mark—even on the dirty, starving proletariat itself! For the last thirty years, as if some deceitful semblance of a reversion to the ancestral type—awarded to men by the Darwinian theory in its moral added to its physical characteristics—were contemplated by an evil spirit tempting mankind, almost every race and nation under the Sun in Asia has gone mad in its passion for *aping* Europe. This, added to the frantic endeavour to destroy Nature in every direction, and also every vestige of older civilizations—far superior to our own in arts, godliness, and the appreciation of the grandiose and harmonious—must result in such national calamities. Therefore, do we find hitherto artistic and picturesque Japan succumbing wholly to the temptation of justifying the “ape theory” by *simianizing* its populations in order to bring the country on a level with canting, greedy and artificial Europe!

For certainly Europe is all this. It is canting and deceitful from its diplomats down to its custodians of religion, from its political down to its social laws, selfish, greedy and brutal beyond expression in its grabbing characteristics. And yet there are those who wonder at the gradual decadence of true art, as if art could exist without imagination, fancy, and a just appreciation of the beautiful in Nature, or without poetry and high religious, hence, metaphysical aspirations! The galleries of paintings and sculpture, we hear, become every year poorer in quality, if richer in quantity. It is lamented that while there is a plethora of ordinary productions, the greatest scarcity of remarkable pictures and statuary prevails. Is this not most evidently due to the facts that (a) the artists will very soon remain with no better models than *nature morte* (or “still life”) to inspire themselves with; and (b) that the chief concern is not the creation of artistic objects, but their speedy sale and profits? Under such conditions, the fall of true art is only a natural consequence.

Owing to the triumphant march and the invasion of civilization, Nature, as well as man and ethics, is sacrificed, and is fast becoming artificial. Climates are changing, and the face of the whole world will soon be altered. Under the murderous hand of the pioneers of civilization, the destruction of whole primeval forests is leading to the drying up of rivers

and the opening of the Canal of Suez has changed the climate of Egypt as that of Panama will divert the course of the Gulf Stream. Almost tropical countries are now becoming cold and rainy, and fertile lands threaten to be soon transformed into sandy deserts. A few years more and there will not remain within a radius of fifty miles around our large cities one single rural spot inviolate from vulgar speculation. In scenery, the picturesque and the natural is daily replaced by the grotesque and the artificial. Scarce a landscape in England but the fair body of nature is desecrated by the advertisements of "Pears' Soap" and "Beecham's Pills". The pure air of the country is polluted with smoke, the smells of greasy railway-engines, and the sickening odours of gin, whiskey, and beer. And once that every natural spot in the surrounding scenery is gone, and the eye of the painter finds but the artificial and hideous products of modern speculation to rest upon, artistic taste will have to follow suit and disappear along with them.

"No man ever did or ever will work well, but either from actual sight or sight of faith", says Ruskin, speaking of art. Thus, the first quarter of the coming century may witness painters of landscapes, who have never seen an acre of land free from human improvement; and painters of figures whose ideas of female beauty of form will be based on the wasp-like pinched-in waists of corseted, hollow-chested and consumptive society *belles*. It is not from such models that a picture deserving of the definition of Horace—"a poem without words"—is produced. Artificially draped *Parisiennes* and London Cockneys sitting for Italian *contadini* or Arab Bedouins can never replace the genuine article; and both free Bedouins and genuine Italian peasant girls are, thanks to "civilization", fast becoming things of the past. Where shall artists find genuine models in the coming century, when the hosts of the free Nomads of the Desert, and perchance all the negro-tribes of Africa—or what will remain of them after their decimation by Christian cannons, and the rum and opium of the Christian civilizer—will have donned European coats and top hats? And that this is precisely what awaits art under the beneficial progress of modern civilization, is self-evident to all.

Aye! let us boast of the blessings of civilization, by all means. Let us brag of our sciences and the grand discoveries of the age, its achievements in mechanical arts, its railroads, telephones and electric batteries; but let us not forget, meanwhile, to purchase at fabulous prices (almost as great as those given in our day for a prize dog, or an old prima donna's song) the paintings and statuary of uncivilized, barbarous antiquity and of the middle ages: for such objects of art will be reproduced no more. Civilization has tolled their eleventh hour. It has rung the death-knell of the old arts, and the last decade of our century is summoning the world to the funeral of all that was grand, genuine, and original in the old civilizations. Would Raphael, O ye lovers of art, have created one single of his many Madonnas, had he had, instead of Fornarina and the once Juno-like women of the

Trastevere of Rome to inspire his genius, only the present-day models, or the niched Virgins of the nooks and corners of modern Italy, in crinolines and high-heeled boots? Or would Andrea del Sarto have produced his famous "Venus and Cupid" from a modern East End working girl—one of the latest victims to fashion—holding under the shadow of a gigantic hat *à la mousquetaire*, feathered like the scalp of an Indian chief, a dirty, scrofulous brat from the slums? How could Titian have ever immortalized his golden-haired patrician ladies of Venice, had he been compelled to move all his life in the society of our actual "professional beauties", with their straw-coloured, dyed capillaries that transform human hair into the fur of a yellow Angora cat? May not one venture to state with the utmost confidence that the world would never have had the Athena Limnia of Phidias—that ideal of beauty *in face and form*—had Aspasia, the Milesian, or the fair daughters of Hellas, whether in the days of Pericles or in any other, disfigured that "form" with stays and bustle, and coated that "face" with white enamel, after the fashion of the varnished features of the mummies of the dead Egyptians.

We see the same in architecture. Not even the genius of Michael Angelo himself could have failed to receive its death-blow at the first sight of the Eiffel Tower, or the Albert Hall, or more horrible still, the Albert Memorial. Nor, for the matter of that, could it have received any suggestive idea from the Colosseum and the palace of the Cæsars, in their present *whitewashed* and *repaired* state! Whither, then shall we, in our days of civilization, go to find the natural, or even simply the picturesque? Is it still to Italy, to Switzerland or Spain? But the Bay of Naples—even if its waters be as blue and transparent as on the day when the people of Cumæ selected its shores for a colony, and its surrounding scenery as gloriously beautiful as ever—thanks to that spirit of mimicry which has infected sea and land, has now lost its most artistic and most original features. It is bereft of its lazy, dirty, but intensely picturesque figures of old; of its *lazzaroni* and *barcarolos*, its fishermen and country girls. Instead of the former's red or blue Phrygian cap, and the latter's statuesque, half-nude figure and poetical rags, we see now-a-days but the caricatured specimens of modern civilization and fashion. The gay *tarantella* resounds no longer on the cool sands of the moonlit shore; it is replaced by that libel on Terpsichore, the modern quadrille, in the gas-lit, gin-smelling sailor's *trattorias*. Filth still pervades the land, as of yore; but it is made the more apparent on the threadbare city coat, the mangled chimney-pot hat and the once fashionable, now cast-away European bonnet. Picked up in the hotel gutters, they now grace the unkempt heads of the once picturesque Neapolitans. The type of the latter has died out, and there is nothing to distinguish the *lazzaroni* from the Venetian *gondolierc*, the Calabrian brigand, or the London street-sweeper and beggar. The still, sunlit waters of *Canal Grande* bear no longer their gondolas, filled on festival days with gaily dressed Venetians,

with picturesque boatmen and girls. The black gondola that glides silently under the heavy carved balconies of the old patrician palazze, reminds one now more of a black floating coffin, with a solemn-looking, dark-clothed undertaker paddling it on towards the Styx, than of the gondola of thirty years ago. Venice looks more gloomy now than during the days of Austrian slavery from which it was rescued by Napoleon III. Once on shore, its *gondoliere* is scarcely distinguishable from his "fare", the British M.P. on his holiday-tour in the old city of the Doges. Such is the levelling hand of all-destroying civilization.

It is the same all over Europe. Look at Switzerland. Hardly a decade ago, every Canton had its distinguishing national costume, as clean and fresh as it was peculiar. Now the people are ashamed to wear it. They want to be mistaken for foreign guests, to be regarded as a civilized nation which follows suit even in fashion. Cross over to Spain. Of all the relics of old, the smell of rancid oil and garlic is alone left to remind one of the poetry of the old days in the country of the Cid. The graceful mantilla has almost disappeared; the proud hidalgo-beggar has taken himself off from the street-corner; the nightly serenades of love-sick Romeos are gone out of fashion; and the duenna contemplates going in for woman's rights. The members of the "Social Purity" Associations may say "thank God" to this and lay the change at the door of Christian and moral reforms of civilization. But has morality gained anything in Spain with the disappearance of the nocturnal lovers and duennas? We have every right to say, *no*. A Don Juan *outside* a house is less dangerous than one *inside*. Social immorality is as rife as ever—if not more so, in Spain, and it must be so, indeed, when even "Harper's Guide Book" quotes in its last edition as follows: "Morals in all classes, especially in the higher, are in the most degraded state. Veils, indeed, are thrown aside, and serenades are rare, but gallantry and intrigue are as active as ever. The men think little of their married obligations; the women . . . are willing victims of unprincipled gallantry." (*Spain*, "Madrid," page 678.) In this, Spain is but on a par with all other countries civilized or now civilizing, and is assuredly not worse than many another country that could be named; but that which may be said of it with truth is, that what it has lost in poetry through civilization, it has gained in hypocrisy and loose morals. The *Cortejo* has turned into the *petit crevé*; the castanets have become silent, because, perhaps, the noise of the uncorked champagne bottles affords more excitement to the rapidly civilizing nation; and the "Andalouse au teint bruni" having taken to cosmetics and face-enamel, "la Marquesa d' Almedi" may be said to have been buried with Alfred de Musset.

The gods have indeed been propitious to the Alhambra. They have permitted it to be burnt before its chaste Moresque beauty had been finally desecrated, as are the rock-cut temples of India, the Pyramids and other relics by drunken orgies. This superb relic of the Moors had already

suffered, once before, by Christian improvement. It is a tradition still told in Granada, and history too, that the monks of Ferdinand and Isabella had made of Alhambra—that “palace of petrified flowers dyed with the hues of the wings of angels”—a filthy prison for thieves and murderers. Modern speculators might have done worse; they might have polluted its walls and pearl-inlaid ceilings, the lovely gilding and stucco, the fairy-like arabesques, and the marble and gossamer-like carvings, with commercial advertisements, after the Inquisitors had already once before covered the building with whitewash and permitted the prison-keepers to use Alhambra Halls for their donkeys and cattle. Doubting but little that the fury of the *Madrilenos* for imitating the French and English must have already, at this stage of modern civilization, infected every province of Spain, we may regard that lovely country as dead. A friend speaks, as an eye-witness, of “cock-tails” spilled near the marble fountain of the Alhambra, over the blood-marks left by the hapless Abancerages slain by Boabdil, and of a Parisian *cancan pur sang* performed by working girls and soldiers of Granada, in the Court of Lions!

But these are only trifling signs of the time and the spread of *culture* among the middle and the lower classes. Wherever the spirit of aping possesses the heart of the nation—the poor working classes—there the elements of nationality disappear and the country is on the eve of losing its individuality and all things change for the worse. What is the use of talking so loudly of “the benefits of *Christian* civilization”, of its having softened public morals, refined national customs and manners, etc., etc., when our modern civilization has achieved quite the reverse! Civilization has depended, for ages, says Burke, “upon two principles. . . . the spirit of a gentleman and the spirit of religion”. And how many true *gentlemen* have we left, when compared even with the days of half-barbarous knighthood? Religion has become canting hypocrisy and the genuine religious spirit is regarded now-a-days as insanity. Civilization, it is averred, “has destroyed brigandage, established public security, elevated morality and built railways which now honeycomb the face of the globe”. Indeed? Let us analyze seriously and impartially all these “benefits” and we shall soon find that civilization has done nothing of the kind. At best it has put a false nose on every evil of the Past, adding hypocrisy and false pretence to the natural ugliness of each. If it is true to say that it has put down in some civilized centres of Europe—near Rome, in the Bois de Boulogne or on Hampstead Heath—*banditti* and highway-men, it is also as true that it has, thereby, destroyed robbery only as a speciality, the latter having now become a common occupation in every city great or small. The robber and cut-throat has only exchanged his dress and appearance by donning the livery of civilization—the ugly modern attire. Instead of being robbed under the vault of thick woods and the protection of darkness, people are robbed now-a-days under the electric light of saloons and the protection of

trade-laws and police-regulations. As to open day-light brigandage, the *Mafia* of New Orleans and the *Mala Vita* of Sicily, with high officialdom, population, police, and jury forced to play into the hands of regularly organized bands of murderers, thieves and tyrants\* in the full glare of European "culture", show how far our civilization has succeeded in establishing public security, or Christian religion in softening the hearts of men and the ways and customs of a barbarous past. Modern Cyclopædias are very fond of expatiating upon the decadence of Rome and its *pagan* horrors. But if the latest editions of the *Dictionary of Greek and Roman Biography* were honest enough to make a parallel between those "monsters of depravity" of ancient civilization, Messalina and Faustina, Nero and Commodus, and modern European aristocracy, it might be found that the latter could give odds to the former—in social hypocrisy, at any rate. Between "the shameless and beastly debauchery" of an Emperor Commodus, and as beastly a depravity of more than one "Honourable", high official representative of the people, the only difference to be found is that while Commodus was a member of all the sacerdotal colleges of Paganism, the modern debauchee may be a high member of the Evangelical Christian Churches, a distinguished and pious pupil of Moody and Sankey and what not. It is not the Calchas of Homer, who was the type of the Calchas in the Operette "La Belle Helène", but the modern sacerdotal Pecksniff and his followers.

As to the blessings of railways and "the annihilation of space and time", it is still an undecided question—without speaking of the misery and starvation the introduction of steam engines and machinery in general has brought for years on those who depend on their manual labour—whether railways do not kill more people in one month than the brigands of all Europe used to murder in a whole year. The victims of railroads, moreover, are killed under circumstances which surpass in horror anything the cut-throats may have devised. One reads almost daily of railway disasters in which people are "burned to death in the blazing wreckage", "mangled and crushed out of recognition" and killed by dozens and scores.† This is a trifle worse than the highwaymen of old Newgate.

Nor has crime been abated at all by the spread of civilization; though owing to the progress of science in chemistry and physics, it has become more secure from detection and more ghastly in its realization than it ever has been. Speak of Christian civilization having improved public morals;

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\* Read the "Cut Throats' Paradise" in the *Edinburgh Review* for April, 1877, and the digest of it in the *Pall Mall Gazette* of April 15th, 1891, "Murder as a Profession".

† To take one instance. A Reuter's telegram from America, where such accidents are almost of daily occurrence, gives the following details of a wrecked train: "One of the cars which was attached to a gravel train and which contained five Italian workmen, was thrown forward into the centre of the wreck, and the whole mass caught fire. Two of the men were killed outright and the remaining three were injured, pinioned in the wreckage. As the flames reached them their cries and groans were heartrending. Owing to the position of the car and the intense heat the rescuers were unable to reach them, and were compelled to watch them slowly burn to death. It is understood that all the victims leave families."

of Christianity being the only religion which has established and recognized Universal Brotherhood! Look at the brotherly feeling shown by American Christians to the Red Indian and the Negro, whose *citizenship* is the farce of the age. Witness the love of the Anglo-Indians for the "mild Hindu", the Mussulman, and the Buddhist. See "how these Christians love each other" in their incessant law litigations, their libels against each other, the mutual hatred of the Churches and of the sects. Modern civilization and Christianity are oil and water—they will never mix. Nations among which the most horrible crimes are daily perpetrated; nations which rejoice in Tropmanns and Jack the Rippers, in fiends like Mrs. Reeves the trader in baby slaughter—to the number of 300 victims as is believed—for the sake of filthy lucre; nations which not only permit but encourage a Monaco with its hosts of suicides, that patronize prize-fights, bull-fights, useless and cruel sport and even indiscriminate vivisection—such nations have no right to boast of their civilization. Nations furthermore which from political considerations, dare not put down slave-trade *once for all*, and out of revenue-greed, hesitate to abolish opium and whiskey trades, fattening on the untold misery and degradation of millions of human beings, have no right to call themselves either Christian or civilized. A civilization finally that leads only to the destruction of every noble, artistic feeling in man, can only deserve the epithet of barbarous. We, the modern-day Europeans, are Vandals as great, if not greater than Atilla with his savage hordes.

*Consummatum est.* Such is the work of our modern Christian civilization and its direct effects. The destroyer of art, the Shylock, who, for every mite of gold it gives, demands and receives in return a pound of human flesh, in the heart-blood, in the physical and mental suffering of the masses, in the loss of everything true and loveable—can hardly pretend to deserve grateful or respectful recognition. The unconsciously prophetic *fin de siècle*, in short, is the long ago foreseen *fin de cycle*; when according to *Manjunâtha Sutra*, "Justice will have died, leaving as its successor blind Law, and as its Guru and guide—*Selfishness*; when wicked things and deeds will have to be regarded as meritorious, and holy actions as madness". Beliefs are dying out, divine life is mocked at; art and genius, truth and justice are daily sacrificed to the insatiable mammon of the age—money grubbing. The artificial replaces everywhere the real, the false substitutes the true. Not a sunny valley, not a shadowy grove left immaculate on the bosom of mother nature. And yet what marble fountain in fashionable square or city park, what bronze lions or tumble-down dolphins with upturned tails can compare with an old worm-eaten, moss-covered, weather-stained country well, or a rural windmill in a green meadow! What Arc de Triomphe can ever compare with the low arch of Grotto Azzurra, at Capri, and what city park or Champs Elysées, rival Sorrento, "the wild garden of the world", the birth-place of Tasso? Ancient civilizations have never sacrificed Nature to speculation,

but holding it as divine, have honoured her natural beauties by the erection of works of art, such as our modern electric civilization could never produce even in dream. The sublime grandeur, the mournful gloom and majesty of the ruined temples of Pæstum, that stand for ages like so many sentries over the sepulchre of the Past and the forlorn hope of the Future amid the mountain wilderness of Sorrento, have inspired more men of genius than the new civilization will ever produce. Give us the *banditti* who once infested these ruins, rather than the railroads that cut through the old Etruscan tombs; the first may take the purse and life of the few; the second are undermining the lives of the millions by poisoning with foul gases the sweet breath of the pure air. In ten years, by century the XXth, Southern France with its Nice and Cannes, and even Engadine, may hope to rival the London atmosphere with its fogs, thanks to the increase of population and changes of climate. We hear that Speculation is preparing a new iniquity against Nature: smoky, greasy, stench-breathing *funiculaires* (baby-railways) are being contemplated for some world-renowned mountains. They are preparing to creep like so many loathsome, fire-vomiting reptiles over the immaculate body of the Jungfrau, and a railway-tunnel is to pierce the heart of the snow-capped Virgin mountain, the glory of Europe. And why not? Has not national speculation pulled down the priceless remains of the grand Temple of Neptune at Rome, to build over its colossal corpse and sculptured pillars the present Custom House?

Are we so wrong then, in maintaining that modern civilization with its Spirit of Speculation is the very *Genius of Destruction*; and as such, what better words can be addressed to it than this definition of Burke:—

“A Spirit of innovation is generally the result of a selfish temper and confined views. People will not look forward to posterity, who never look backward to their ancestors.”

H. P. B.



#### TRUE NOBILITY.

We take the following from one of the dailies of March 20th:—

“The funeral of Mrs. Strutter, the English nurse of the present Emperor of Russia, and Duchess of Edinburgh, and all the rest of the children of Alexander II., took place at St. Petersburg a day or two ago. The Emperor and the Grand Dukes followed the coffin on foot, and the Empress and the Grand Duchesses in mourning carriages.”

This is a lesson of gentle courtesy that the Victorian Court, the automatic slave of etiquette, would do well to lay to heart and study deeply.

## Theosophy and the Social Evil.

**I**T is claimed that Theosophy offers a complete philosophy of Nature and of Life. If this claim can be fully justified, then the ethics of Theosophy must cover the whole range of human conduct, and not only furnish a just basis of action, but point out a reconciliation and the right principles of reconstruction of both individual life and social relations.

The test of any theory of social ethics must be its logical application to both individual and social life. Its principles must be based on exact justice to every individual, and must be self-evident. Its "working hypothesis" must not be a subterfuge or a compromise. The greatest good to the greatest number upon which the best known governments have been based will not answer the requirements of an ideal social state. The sequestration or the execution of the individual for the "protection of society" is not a sufficient reason, no matter what that individual's crime may be, if such punishment overlooks and ignores the best interests of the criminal himself. A just code of ethics must therefore be based, not on the greatest good to the greatest number, but on the greatest good to the whole.

These ethical principles cannot be put down by a sneer and the cry of "sentimentality", so long as it can be shown that the criminal injures himself in many cases more than he injures others, and that reformation is a duty paramount to mere punishment. The duty of protecting the criminal from himself must be logically and justly included in the duty of protecting society. When the nature of man is fully understood, together with the invisible though potent forces that govern human life on all planes, it becomes at once apparent that the execution of criminals saturates the very air we breathe with crime, and that a suppression of life on the visible plane is the strongest promoter of crime in that invisible realm of causation from which crime proceeds. Hypnotism is rapidly demonstrating this principle, and it cannot be much longer ignored.

It will doubtless be urged that a complete code of ethics already exists in the Christian dispensation, and yet we may point to the fact that neither crime nor prostitution has been thereby prevented in Christian lands. Neither is the moral code of professed Christians equal to that in vogue among "heathen nations". On the contrary, it often falls below it. The strictly Christian ethics have been ignored and are fast becoming hopelessly obscured by ritualism on the one hand, and by materialism on the other; the first has killed out all sense of right and justice; the second aims to destroy the existence of the Soul. Together, these twin destroyers are doing their best to reduce man to the plane of animal life. The destroying

blight of materialism would have been impossible without the paralyzing effect previously wrought by ritualism, where mere form and lip-service are allowed to usurp the place of truth and heart-service. While, therefore, Theosophy calls a halt to both ritualism and materialism, and while it frankly admits that its code of ethics is both Christian and pre-Christian, and no more new than it is confined to the Christian originals, it claims to point out not only the need but the basis of reform.

If the Christian ethics are based on justice and charity, the Christian theology and practice have entirely lost sight of their originals, and this is nowhere more apparent than in the treatment of women. The impeachment has been too often presented in detail to require re-statement here. One illustration only, bearing upon our subject, need be mentioned. It might seem on all principles of justice, decency, or humanity, that the mother, who bears the pains and trials of maternity involving all her life-forces, has a better right to the possession of her offspring than the father, whose participation in these trials is insignificant at most, and is usually instigated by, and comprised in a moment of animalism.

Yet the *law* in Christian lands usually assigns the possession of the child to the father, where the child is born in wedlock, and forces its possession on the mother if born out of wedlock. In other words, this man-made "Christian" law makes the natural instincts of the mother a shield to the injustice and brutality of the father. The money-damages and constrained support of the child sometimes legally wrung from the father, have nothing to do with the principles under discussion.

We have already shown that any principle of ethics must be tested by its application and its results. This application and its results, however, must depend on the conditions or the thing to which the principle is applied. For example, if the soul is an epitome of the physical functions of the body; if it arises from, and is evolved with the body only to perish with it, then the application of our principle can be only temporal; its highest aim time-serving; its methods a compromise; and its results selfish and sensuous at best. If, on the other hand, the body is but the tabernacle of the soul; if it is the soul that builds the body, dwells in it, uses it, and at last forsakes it for other bodies, then the application of our principle has a very different bearing indeed. We are indebted to theological ritualism, seconded by "scientific" materialism, for the actual conditions first supposed, and the result bears, as all social abuses do, most heavily on woman. The average man, in his social relations, utterly disregards the rights and the best interests of woman. He is supremely selfish; and through this selfishness, and the laws and customs he has enacted to foster and protect it, he perpetrates in another form that barbarism which held that woman has no soul. When superstition held full sway, the selfishness of man was greatly exercised over the salvation of a soul, the possession of which he denied to woman. Having escaped from

the bondage of superstition, and having ritualistically ignored or scientifically demonstrated that the soul is nothing, and the body everything, he complaisantly leaves the soul-business through the churches to woman, and indiscriminately and lawlessly takes possession of her body wherever he can. Thus man in general can be trusted through his selfishness to take what he considers to be the best things to himself, utterly regardless of the best interests of woman. Since he no longer cares for religion, he has graciously relegated that department to woman, content to hold the purse and the bodies of woman. And now look at the result. Man may be steeped to the very lips in sin and rottenness, and hold up his head in society, and be welcomed by the mothers and daughters of society as a suitable mate to a pure and virtuous woman, particularly if his grasp of the purse-strings has been firm and successful. In fact, it is thought quite the thing to "reform" one of these moral lepers by marrying him to a virtuous, innocent, and ignorant girl! When, however, this code is applied to woman it is completely reversed. Let but a breath of scandal be breathed against a woman, even though she be innocent, or let it be suspected that her body has been defiled even by force or by fraud, as is more often the case, and she is both doomed and damned. Qualities of mind or of heart count for nothing. It has been burned into the very soul of woman as with a hot iron that when her body has been defiled she is utterly ruined, and it is this consciousness that renders the millions upon millions of these "fallen women" in Christian lands utterly hopeless and despairing. How far is it, O Christian theologian, from the consciousness of utter ruin to the hopelessness of blank despair? From despair, thus engendered, to suicide is but a single step, as all know who are not wilfully blind. *Woman must recover her lost soul*, or the consciousness of it, before she can be less the victim of man's selfish bestiality than now. Man will never relinquish his hold upon her body so long as by treachery, by lying, or by force he can retain his hold; he is too much the animal for that. Through his ritualistic mummery, man has deprived woman of the consciousness that she is an immortal soul inhabiting a physical and mortal body. He has next made her ruin to depend on the defilement of her body, and construed the law to his own advantage so far that this defilement may be circumstantial, and consist in suspicion before the fact. He outrages her maternal instincts and natural rights in wedlock by enacting laws that deprive her of the children to whom she has given birth, and justifies this damnable robbery by the fact that he holds the purse-strings, while he repudiates the children born to him outside of wedlock, and screens himself behind those same maternal instincts which he has done his best to outrage and destroy. Could an incarnate fiend do more to destroy a life and damn a soul? There can be no greater folly than to look to man to relinquish his grasp or to institute any real reform. The reform must come from woman herself.

Innocence and purity are no protection to woman, as the annals of seduction and prostitution abundantly show, and as was proven by the *Pall Mall exposé*. On the contrary, youth and innocence are but an additional incentive to the selfish lust of man. There is no principle in nature, no application of justice, either human or divine, that determines that woman is defiled by the mere suspicion of that which man may commit ten thousand times without defilement; or that woman is utterly ruined, doomed to despair, and a fit subject for suicide or the slums of society, by an act which does not exclude man from "the best society" and from every chance in life.

In thus claiming justice for woman, no principle of moral purity is outraged, no standard of virtue is lowered. It is by no means proposed to degrade woman to the level of man, but on the contrary, to elevate man to the level of woman. It is true that body and soul are so intimately connected, the threads of life, of feeling, and of consciousness so completely blended together, that one cannot be degraded without also degrading the other. It is also true that man has degraded his own soul just in proportion as he has degraded the body of woman, for it is motive that governs here as elsewhere. The motive of man in dealing with woman is universally selfish and devilish. He will do his best to degrade her by appealing to her instincts of love and sympathy, and then, taking advantage of her innocence and ignorance, and when he has done his best to degrade her, he will treat her with scorn and contempt for the very ruin he has himself wrought. Such motives and such practice in business affairs among men would brand a man deservedly as a villain, and send him to a felon's cell, as indeed it ought. Theological obscurations and ritualistic mummeries have so completely obscured the altruism of Jesus, as to make the professed Christian among men no whit better in this regard than the "unregenerated". If proof be demanded at this point, ask any old physician or medical specialist for evidence. Again I say, it is utterly useless to look to man or to man-made laws for reform, for this whole socialistic *Inferno* is man's work, and he will never undo it or seriously reform it.

Whenever this upas tree has been too plainly exposed he assumes an air of contrition and virtue and pretends to lop off a few of its branches, but the idea or the wish to uproot and cast out the tree never enters his selfish soul.

Theosophy lays the axe at the root of the tree by proposing the recovery of the lost consciousness of the soul, and by showing that as the body is more than raiment, so is the soul more than body. It proclaims the Universal Brotherhood of man, which fully and equally includes woman! It shows that if no single act can utterly ruin man and alienate his birthright, so also can no single act be ruinous to woman; for whatever degrades man degrades woman, and whatsoever may be forgiven

man, may be forgiven woman. It demands for man and woman alike the right even to fail, and to *try again*. It demands that man shall no longer degrade either himself or woman, and by the law of Karma shows that man can by no possibility escape from the just consequences of every thought, word and deed. It shows that sex is but an incident of gestation, and that man's innocent victim in one incarnation may be his Karma-Nemesis in the next. It proposes that children, boys and girls alike, shall be taught that conduct and character are infinitely superior to creeds, and that no ritualistic mummeries can possibly take the place of the simple truth and consideration for others. It teaches that the God for man, is the God in man, and that the dead Jesus of Judæa is not the living *Christos* in every human soul. It teaches the nature of man, the meaning of life, the possibilities of the human soul, and the one only method of the higher evolution of humanity; and it determines that no boy, no man thus educated would any more ruin an innocent girl and drive her to despair and suicide, than he would lie, steal, or cut his brother's throat. It determines that the girl thus educated in the principles of truth, virtue, and knowledge of her own nature and boundless possibilities, shall be a source of continual inspiration to man, and lift him, through her beauty of soul, no less than of body, through her finer spiritual instincts of gentleness and love, to a plane where he will no longer commit murder to gain possession of her body that he may degrade her soul. It determines that ritualism, materialism and mammon-worship shall no longer masquerade in the garb of religion without being branded and exposed as the Cerberus that guards the earthly pandemonium.

These are some of the plain lessons taught by the old Wisdom-Religion which demand, and *will have*, a hearing. No amount of misrepresentation or personal abuse will be able to silence these teachings, *for the day, the very hour of their unfolding has come*. Their hour has struck. Their promulgators are *here*, they have discounted the present life by their hold on eternity, and *by* their recovery of the *consciousness of soul*, that smiles in triumph in the *very* face of death, and defies the triple Cerberus to do his worst. The Wisdom-Religion appeals to man and woman alike, standing on the *simple* basis of justice and truth, and by its world-old records, its key to *Nature* and the nature of man, it demonstrates its position, justifies its *principles*, and brushes aside the superstitions of both past and present as the *rising* sun scatters the mists of the dark valley. It penetrates every *myth*, explains every glyph, and reads alike the cycles of time, the records of the *ages*, and the monuments of man.

Behold! O Christian womanhood! all ye who are worthy of the name; ye who strive in vain to reform the Magdalen, the reason of your failure, and the promise of your success. Begin with the little children, and recover to them the lost consciousness of the indwelling divinity. Draw from your own consciousness of this divine innocence the lessons of truth,

and charity, and love, and these little ones shall indeed come unto Him who is the "heavenly guest", the "good Shepherd", the "Father in secret", the Higher Self, of every soul. Do this, O Christian woman! and your own sons shall no longer ruin and destroy those whom you strive in vain to save. Let ritualism and theological mummeries go to that limbo to which they inevitably tend, and to which, but for the confiding ignorance of woman, they would long ago have attained.

Arise, O woman! and flee from the doomed city; recover the lost soul, and its tabernacle shall no more be defiled and trodden under foot of man. Unto you is the power through the divinity that dwelleth in you. Ye have knelt long in the shadow of the cross; ye have waited long at the door of the sepulchre. Behold your crown of deliverance, your banner of victory. Let the dead Christ now become the living Humanity. Withdraw your support from every sham that masquerades in the name of religion, and the sun of a newer and better religion shall indeed arise and shine. Woman must be redeemed through the divinity in woman, and the tabernacle be purified and glorified through the recovery of its lost soul, its sun of righteousness.

D. HARIJ, F.T.S.

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### ORTHODOX HETERODOXY.

*The Athenæum* of April 25th, in a review on a recent edition of *Essays* by Dr. Westcott, Lord Bishop of Durham, contains a striking passage that is worth repeating. The principal essay is on Origen.

"Origen's philosophic treatise, as Dr. Westcott justly remarks, 'deals with questions which are felt to be momentous, and which everything at present tends to bring again into prominence.' We shall, therefore, quote some of the more important passages of our author's exposition, premising, of course, that he bestows no formal sanction, but rather, as we have said, an indirect recommendation (pp. 238, 245, &c.), upon the specific theories which he here details."

The reviewer then proceeds to quote at length, finishing with the sentence:—

"The endless variety in the situations of men, the inequality of their material and moral circumstances, their critical spiritual differences, all tend to show, so he argues, that the position of each has been determined in accordance with previous conduct."

And concludes with the following remarkable paragraph:—

"To decide what is the truth in matters of this import transcends, we fear, the recognised limits of a reviewer's infallibility. We will confine ourselves to the safer remark that if the Church of England sees her way to accepting a theory of previous progressive or retrograding existences, as determining the actual spiritual status of each one of us, in place of a crude *creationism*—or doctrine of the direct summoning into existence of each soul at earthly birth—she will have done much to put herself in accord with pre-Christian as well as with patristic philosophy, and will to some extent remove the reproach often urged or implied against conventional theology, of being in some sense a Ptolemaic survival in a Copernican age—a reference to earth as the centre of action and passion which move in reality in a wider sweep."

## The Purānas

(PHILOLOGY *versus* SYMBOLOGY.)

(Continued.)

IT will be remembered that every *Manvantara* is followed by a *Pralaya*. *Manvantarika pralaya* extends up to the *Svarloka*, i.e., possibly up to the sidereal regions occupied by our solar system. At every *Manvantara* the sun is formed anew, or some other sidereal body takes its place; and a number of corresponding changes occur in all the members of the solar system. Hence the *Purānas* giving a clear list of the *Dhruvas*, *Saptarshis*, *Indras*, *Manus*,\* for every *Manvantara*, are not dealing with mere imaginings, but with real facts of nature. The duration of a *Manvantara* will thus appear to depend on the life of the sun. If we express in terms of solar years the number of sidereal years necessary for our sun to become only a subordinate planet, or be completely extinguished, the number of years over which a *Manvantara* is said to extend will not appear at all exaggerated. The theory of the plurality of worlds is the pivot of *Paurāṇika* and *Vedic* astronomy; and if in these days of a thousand and one theories about the origin, nature, and radiation of the Sun's heat, we find the *Purānas* regarding that luminary as the source of life (*Prāna*), there is little room for surprise. The planet which, however, is more directly concerned with the life of our planet is the moon. The moon is within the influence of the earth's orbit, and there are reasons to regard the earth as but an emanation from the moon. The facts here given in regard to the sun and moon are very clearly stated in the *Upanishads*. The sun is the abode of the purest life, the moon of all that affects the earth. The moon is the abode of *Pitris* or those whose shadows, so to speak, form the humanity of any one *Manvantara*. The sun is the abode of the Gods who may, at times, come to the earth, but who, as a rule, are under no necessity to return to it. They have the choice of passing on to higher sidereal localities, whereas those on the moon have, as a rule, no other alternative but transference to the earth. Hence the *Upanishads* describe the passage to the sun as the *Devayāna* (the way of the *Devas*), *Uttarāyāna* (the last passage), *Archimārga* (passage to the spheres of Light), and that to the moon as *Pitriyāna*,

\* As before we add a few explanatory notes for those ignorant of Hindu Mythology. —[Eds.] These have reference to the Pole stars, constellations, heavens and humanities of every cycle.

*Daksinâyana, Dhūmamūrga.\** Passage to the Sun is *Moksha*; and the sun is therefore the heaven *par excellence* of the *Purānas*, under whatever name it may be described. *Moksha* in the sense of absolute cessation of evolution or reincarnation, at least physically, is an impossibility, according to the *Vishnu Purāna*. Beings transferred to the sun are comparatively speaking *mukta*, for they have chances of higher development, and they do not return to the earth in the ordinary course of things, at least for another *Manvantara*, or even more, if they have gone beyond the influence of that planet. These explanations naturally lead to a number of side-issues as to the character of the being travelling from planet to planet, the machinery of its vehicle, the laws of *Karma*, and many more of the same kind. But these, though sufficient to indicate the nature of the web and woof of what the *Purānas* always weave into brilliant myths and tales, cannot easily be discussed here.

But these few and scanty remarks help us over many a difficulty. We see what part the sun plays in cosmic evolution, and we also understand what connection he has with the *Mānvantarika* Cycle. Hence also we can see why the present *Manu* is called *Vaivasvata*, the son of *Vivasvat*, the planet we know as the sun. We also understand how this *Manu* and the lunar *Pitris* are connected with the evolution of the humanity to which we belong.

But the chief help we derive from these explanations is in relation to the interpretation of the name and attributes of the second member of the *Trimurti*, viz., *Vishnu*. The heaven of that god, which in *Rig Veda* i. 154 is described as full of *bhurishringa*, is indeed none other, on the authority of *Yāska, Durgāchārya, and Sāyana*, than the sun, the fountain of rays (*go*) protruding (*bhurishringa*) to the worlds around; notwithstanding the dead-letter interpretation of the later *Sampradāyast* which makes *Goloka*, the heaven of *Vishnu*, full of cows with long horns. The way to *Goloka* (the region of rays), the sun, is the *Vaitarani†* of the *Garuda-Purāna*, which indicates that the being only swims (*vitri*) through space, and passes to the sun with the help of his rays (*go*), in other words, by and through the help of the currents of cosmic *Prāna* proceeding from him. This is scientific or intelligible at any rate, and the *Upanishads* amply corroborate it. But the dead-letter explanation makes of *Vaitarani* an objective river which the being crosses with the help of the tail of a cow (*go*). Superficial observers misled by this

\* See *Secret Doctrine* I., 86.

† Commentators.

‡ *Vaitarani*.—"the river that is to be crossed." Supposed to be the river of hell, which must be crossed before the infernal regions, or subjective world, can be entered. The river is described as being filled with blood and all sorts of filth, and to run with great impetuosity. This is to be crossed in a solitary rickety boat, the steersman of which is *Vishnu* (the Higher Ego). Few people can pass, for they have to pay for the passage; those who cannot pay are turned back. According to the popular superstition, persons before death, are made to give in charity milch cows, in the belief that after death they may be able to catch hold of their tails and so be carried across the dreadful river *Vaitarani*, safe to the other side. The interpretation is easy for a Theosophist, for it is the cow that gives the milk of wisdom that is meant: the cow that produces the jewels; and the tail of the cow is the ray of that knowledge, the thread of Wisdom, or *Vāch*, that unites us to our Higher Self.

and similar dead-letter jargon, set down all such things to fancy, priest-craft, exaggeration, or some feat of philological jugglery. That, however, is no untying but rather a cutting of the gordian knot. But to proceed. Let us see what is the *Garuda*?\* He is the vehicle of *Vishnu*, as *Hamsa* is that of *Brahmā*. *Hamsa*, in mystic language, is the inverted form of the secret word—the *Ajapā-soham*—which means the great unity, *Brahma*, wherein subject and object are one. It is the *Nūriyana* of the *Purānas*, the sustainer of the lotus and the lotus-born. Hence *Hamsa* is rightly the vehicle of the lotus-born *Brahmā*. It is this mysterious *Hamsa* alone who is able to make the unmanifest manifest as spirit and matter, to, in fact, separate water from milk, as the dead-letter myth has it. The eagle is similarly an emblem of eternity. This bird is sacred even to the Egyptian Horus, the god of time, and the son of Osiris, the manifested *Vishnu*. In India this bird, having alone the power to soar undazzled up towards the sun, is, with *Vishnu* upon its back, the emblem of the *Mānvantarika* cycle. It is the fabulous phoenix which burns itself to death and comes to life again. If we remember this circumstance, and its bearing upon the meaning of *Moksha*, it will not be difficult to understand why the *Purāna* treating mainly of ceremonies connected with the dead is sacred to *Garuda*. It is now evident that when *Garuda* is the vehicle of *Vishnu*, the spiritual Sun, the cripple *Aruna*, the supposed charioteer of the physical Sun, should be the brother of this *Garuda*. In all these explanations the dead-letter of the myths will yield its real essence to no amount of philological twisting, which will only make confusion worse confounded.

As *Vāch* is the female counterpart of *Brahma*, so *Lakshmi* is of *Vishnu*. *Vishnu* as the Sun, the source of life, is evidently the god that protects and gives life and prosperity. His *Shakti* is therefore called *Lakshmi*, the goddess of all good. The golden filaments of the lotus which always blooms under the Sun, serve as an emblem of prosperity, and *Lakshmi* receives a number of epithets derived from the lotus, such as *Kamala*, *Padmā*, etc. The importance of the Sun in the Indian religion and his identity with *Vishnu* will explain why *Vishnu* is the sole god of heaven, and why it is he alone who is invoked in those ceremonies for the dead known as *Shriddhas*. We have already alluded to the fact that *Vishnu* as the Sun is the source of all life, and as the final abode of the righteous has the sole right to incarnate himself on earth. Hence the theory of *Avatāras*, which though ten in number, are justly said to be innumerable in the *Bhūgavata* and other *Purānas*. But the *Avatāras* limited even to ten are not perhaps quite without significance in the order in which they are given, as compared with the stages in the development of man, marked by the evolution-theory. The Sun, with his rays protruding in all directions, and thus propagating the germs of life—*Prāna*—everywhere, will explain the allegory of the *Ashvattha*, the tree

\* *Garuda* is represented with the head, wings, talons, and beak of an eagle, and the body and limbs of a man. His face is white, his wings golden, and his body red.

sacred to *Vishnu*, and described in the *Vedas*, the *Upanishads* and the *Bhagavadgītā*, as having its roots in heaven and its branches protruding downwards to the earth. "He who understands the mystery of this tree, understands the mystery of knowledge", well remarks *Krishna*, in the *Bhagavadgītā*. And well indeed he adds, "he who knows this tree knows the whole of the *Veda*".

When *Vishnu* is identified, as in the *Vishnu* and *Brahmavaivarta Purānas*, with *Nārīyana*, the *Brahmā* of the *Upanishads*, it is he who undertakes the churning of the great ocean of milk. I have already explained that water is the symbol of all-pervading space. The churning of the ocean to obtain the fourteen *Ratnas*\* is therefore a cosmic myth describing the process of the Invisible differentiating itself into the Visible. If this ocean is said to consist of milk, it is only an appropriate idea of the first materialization of invisible space into nebulous forms; and the expression "milky way", the *svarganga* of the *Purānas* well survives to this day as a witness of this mode of symbology. The double evolution of spirit and matter from the womb of eternity is well symbolized by the gods and demons, standing each at either extremity of the great serpent of eternity, used as a cord in the churning. The demons, sons of *Diti*, finiteness, are symbolic of matter as opposed to spirit, the *Devas*, the sons of *Aditi*, infinity, the eternal *Sat*. The history of cosmology is the history of spirit falling into matter, and matter re-ascending to spirit. All myths, from the *Vedic* *Irdra* and *Vritra* to the *Paurānīka* *Vishnu* and *Hirnyakashipu* and his brood, are symbols expressive of the same idea in its physical, astronomical, and metaphysical or spiritual aspects. The mountain used as the churning-rod is a symbol of the eternal *Vāch* or *Shabda*, differentiation, which is the cause of cyclic evolution. And the very name implies this, for *mandara* means that which moves slowly, which works steadily and yet imperceptibly, and at considerable intervals. This *Vāch* is often described in the *Vedas* as a cow, and if we remember the Egyptian *Isis* in this connection, we shall at once be able to perceive that cosmic matter, in the act of differentiation, is almost everywhere symbolized by that prolific animal. This will also explain why the cow is so sacred, even to the present day, in India, for as with the Egyptians, the Jews, and other nations of antiquity, it is customary with the Indians to respect as sacred all symbolic animals and trees. This very animal is the *Kāmadughā* of *Vishnu*, the cow that fulfils all desires. Divested of its dead-letter garb the meaning is as plain and scientific as reason could have it. Differentiation is, in *Paurānīka* language, and *Upanishad* mysticism, only an idea, a mere *Kāma*, and the cosmos is nothing more than divine ideation, not in the sense of the will of a personal God, but as the result of intelligent laws of differentiation and action. To convert the ideal into the real is the grand mystery. It is the only key to the meaning of the *Kāmadughā* of *Vishnu*, which be it remembered is also the sole source of the power ascribed to

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\* Jewels.

such adepts as *Jamadagni*, *Vasishtha*, and others. And this fact reminds me of the possibility of applying this and all other myths to the microcosm as well, but that point is not the subject of this paper. The *Kalpataru* is another gem obtained from the grand churning. It is the tree that fulfils all desires (*Kalpa*), but more properly it is the tree that comes to life at every *Kalpa* as a result of the said process of ideation and differentiation. The other gems are but members or appendages of this tree, and may be similarly understood. Thus we see at once that the myths about *Vishnu* are no fabrications, nor any result of misunderstanding the meaning and office of the *Vedic* deity of that name. The *Paurānika* myths prove themselves, by the help of the light derived from the *Upanishads*, to be mere commentaries of *Vedic* hymns, which, in their turn, when read by the side of this commentary, cease to be the first edition of the childish poetry of primitive man.

An examination of some of the principal myths connected with the third member of the Indian Trinity, *Shiva*, will confirm the same conclusion. *Shiva* is, no doubt, connected with the *Vedic Rudra*, the god of fire and whirlwind, as described in the *Shātarudriya* and other hymns. But it is important to see how *Rudra* the ferocious, becomes *Shiva* the beneficent. We must turn for help again to the *Upanishads* and *Tantras*. Fire is the great arcanum, the mystery of mysteries, sufficient to accomplish everything. It is this mysterious fire that is the *varenyabharga* of *Savitri* in the macrocosm, and the scorching lustre of the third eye of *Shiva* in the microcosm. Every initiate becomes *Shiva*, and has his third eye so far opened as to consume to ashes, with its fire, all that belongs to the phenomenal universe. It is the awakening of this fire that serves all purpose, and *Shiva* is, therefore appropriately regarded as the god of knowledge of every kind. Thus the double character of this mysterious fire is well symbolized in the *Rudra* of the *Veda* and the *Shiva* of the *Purāna*. *Kailāsa*\* is, in *tantrika*† literature, the name of the seat of knowledge, the brain, and it is quite natural that the *Purānas* should look upon this place as the abode of *Shiva*. That which the *Vedas* call *Vāch*, the *Yoga Kundalini*, the *Nyāya Ichhā*, the *Sāṅkhya Prakṛiti*, the *Tantras* call *Shakti*. *Shakti* is the consort of *Shiva*. When by proper *Yoga*, *Shakti* unites herself with *Shiva* in *Kailāsa*, the issue of the union is the well-known *Gajānana*.‡ As *Kailāsa* is the symbol of the thousand-rayed lotus (*padma* or plexus) in the pineal gland, and as *Shiva* and *Shakti* of the macro- and microcosmic fire, positive as well as negative, so the elephant is an emblem of wisdom or *jñāna*, and the issue of the union of *Shiva* and *Shakti* is appropriately described as having the head of an elephant. It is plain, after this explanation, that the wives of this son of *Shakti* should be none

\* *Kailāsa* is said to be the home of *Shiva*: the highest peak of *Meru*, the mountain used for the churning of the Ocean, where *Shiva* alone resorts, and where he alone can be seen.

† Magical

‡ Elephant-face.

other than *Siddhi*, occult power, and *Buddhi*, divine wisdom. It is easy to understand *Shiva* and his accompaniments if we follow a similar train of thought, never forgetting that *Shiva* is only a symbol of that fire which is the very essence of life, or of those forces which generally go under the name of heat, light, electricity, and magnetism. The birth of *Skanda* or *Kārtikeya*\* is a mystic symbol full of meaning, and having more than one cosmic signification. The *Nāgas* or serpents of *Shiva* is another of these transparent symbols. They are emblematic of adeptship and high knowledge. The *Purānas* are full of tales of *Nāgas*, good, bad, and indifferent, but it requires no great trouble to find out that the serpent is here, as in all ancient religions, the threefold symbol of eternity, wisdom, and wickedness. We have seen it already as a symbol of eternity, and we see it as a symbol of wisdom in the case of *Shiva*. The third meaning of the symbol is well illustrated in the myths about *Kālī* and other *Nāgas* given in the *Purānas*. Even the Tempter in the Garden of Eden is a serpent who, though tempting to sin, gives, at the same time, the fruit of the tree of knowledge.

All this, however, is the right-hand or *Dakshina*-worship of *Shiva*, the eternal mystic fire. It is the left hand or *Vāma*-worship that is most dangerous. *Shiva* the benign god of the fire that gives power and wisdom, becomes the terrible *Bhairava* of the left-hand worshipper. The *Tantras* abound in rites connected with the worship of *Bhairava* and his consort *Kālī*, both being the original *Shiva* and *Shakti*, the mystic divine fire, turned to selfish purposes, and therefore converted into the double-edged sword that cuts both ways. It is this mystic truth that has supplied material to Lord Lytton's imagination for the Dweller-of-the-threshold in his *Zanoni*. The consort of *Shiva* is called by various names in the *Veda*, and it is significant that *Kālī*, *Karālī*, and all other names of the kind are there expressive of the tongues of fire. These *Shaktis* become the terrible consorts of the equally terrible *Bhairava*, but it is sufficient for our purpose to note that all these symbols pertain to nothing else but the mystic fire which is the source of cosmic as well as individual power and energy. The *Vāma*-worship of this set of forces is generally considered very indecent, as the *Linga* and *Yoni* form the principal objects of worship. But it is important to note that *Linga* and *Yoni* are not absolutely *Vāma* symbols, for even in the *Dakshinamarga* they receive the chief worship of their devotees. It is therefore not possible to find as much phallicism as many are inclined to see in these symbols. And this for several other reasons also. If the Babylonian Mylitta and the Phœnician Astarte afford reason to regard the *Linga* and *Yoni* worship of India as of foreign origin, the presence of these symbols in all ancient religions of the world strongly militates against such a view. Moreover the proper explanation of these symbols deprives them of the gross phallic element that many see in them. The all-pervading *Sat* is everywhere represented by a circle whose circumference is everywhere and whose

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\* Corresponds to Mars.

centre is nowhere. A point formed within this circle by the first act of spontaneous differentiation makes it the *Yoni*, the source of the phenomenal universe, the *Prakṛiti* of *Sūkhyā*, and the undifferentiated cosmic matter of modern science. The point becoming a line is *Linga*, the spiritual noumenon which is the substratum of all phenomena. Another line falling upon this makes a figure which represents creation in its double phenomenal aspect; and the figure with the circumference removed is the complete *Virāt*, the same as the Egyptian Tau, the Christian Cross, and the Indian *Svastika*. *Linga* and *Yoni* are thus symbols of certain universal processes in nature. And indeed the whole of the worship of India consists of the worship of certain forces of nature. The well-known *Shriyantra* and all similar diagrams formed of a number of triangles representing so many *Yonis* round a central point, which is the *Linga*, are symbols of cosmic forces highly suggestive and powerful. This phase of Indian religion will at once account for the enormous number of gods found in the *Purānas*, and will readily help a clear explanation of the nature and import of the much ridiculed idol-worship of the heathens. It is evident that when the *Purānas*, echoing the spirit of the *Vedic* text *Ekaṃ sat vipṛā bahudhā vadanti*,\* declare *sarva devan amaskārah Keshavam prati gachchhati*,† they plainly allude, in terms as unmistakeable as they possibly can be, to the unity of the one indescribable *Sat*, the only god in and of nature—god whose manifestations are the various deities and idols, which are only symbols of powerful cosmic forces, and no outcome of poetical solar-myths and unconscious disease of language. There can be hardly any idolatry in worshipping as many symbols as there are cosmic forces to understand and propitiate. Any one who has carefully examined any place of ancient worship in India will agree in saying that under every idol there is always some diagram in the form of *Shri*—or some other *Yantra* as an emblem of some kindly cosmic energy, the real object of worship and the proper source of power. These considerations lead us to the nature of the mystic power attached to these diagrams, and to the various *mantras* proper to each, but this is, at present, foreign to our inquiry. The left-hand side of this *Yantra*-worship is the basis of the grossest *Tāntrika* rites known as the *Shrichakra* and *Purnābhisheka*, which too cannot be conveniently described in this place.

Although the accounts I have been able to lay before you are few and necessarily very meagre, I hope nevertheless to have established that the *Purānas*, when read by the light of the *Upanishads*, become a clear commentary of the *Vedas*, which, in their turn, cease at once to be the first thoughts of an imaginary primitive humanity. Philology must give way to symbology

\* *i. e.* The Brahmans in many ways declare one thing as being; or one thing to be *sat*, *i. e.*, "being" and therefore "good" (or reality).

† Every god goes towards (approaches) Krishna with reverence.

in order that this result may be appreciated in its true light. It ought, in fact, to be the sole or at least principal instrument of ancient research. Symbology is the language of humanity, nay it is the language of nature. It is pre-eminently the universal language known to antiquity—the language whose alphabets are indelibly fixed on the tablet of the human mind, and whose eternal volume is the ever unalterable book of nature. Nothing but a clear, careful, and patient study of the alphabets of this language can lead us nearer that day in the history of the world, when all the different creeds will melt into one universal basis of belief and love. Remember that *Vāch*, the Logos or the Word, is described in the Vedas as of four kinds: *Parā*, *Pashyanti*, *Madhyamā*, and *Vaikhari*. *Parā* is the language ever unutterable, being symbolic of the supreme—*Sat*; *Pasyanti* is the second Logos, the *Ishvara* of the Advaita, the ever unique essence which finds its expression in sublime intuition. This is the universal language known to all in the same form and manner. The third *Madhyamā* belongs to the plane of the *Linga-deha* and is acquired by *Yoga* practice and similar training. The last is *Vaikhari*, our ordinary speech, not universally intelligible. It is the confusion of tongues described in the Bible. This, however, is the only language known to us, and an infinity of philological twisting, after all, does nothing but add to the confusion already prevailing. It is necessary to read ancient records by the real *Devabhūshā*, the real *Devanagari* or *Girvāna*, which is neither *Sanskrita* nor *Prakrita* but the *Pashyanti* already described as the language of symbology. Even in these days when all ancient institutions are fast dying out, the boys in any indigenous village school in India, will be heard to begin their lessons with a prayer to *Vāch*, the goddess of speech. The goddess is therein aptly described as the mare of the Eternal, lame in three of her legs, and, though moving about on one foot only, yet able, if rightly managed, to fetch the water of supreme knowledge from the dark depths of *Pātāla*. The symbol is a transparent one. And, indeed, it is time we supply this noble one-legged animal with three other legs, never mind even if artificial crutches at the beginning, and riding past the mere blocks of words and myths, penetrate into the *Pātāla* of Eternal Truth.

M. N. DVIVEDI, F.T.S.



## Pistis - Sophia.

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

(Continued.)

[247] And when the Saviour had said all of these things to his Disciples, Andrew came forward and said: "Master, be not wrath with me, but have mercy upon me, and reveal to me the Mystery of the Word which I shall ask thee, otherwise is it difficult in my sight, nor do I understand it." And the Saviour answered and said unto him: "Search out what thou wishest, and I will reveal it to thee, face to face, and without a parable." And Andrew answered and said: "Master, I wonder and am greatly amazed, how the men of the World, in the Body of this Hyle, after they have departed hence, shall traverse these Firmaments and all these Rulers, and Lords, and Gods, and great Invisibles, and them of the Middle and of the Right, and all the great Projections thereof, so that they may be within them all, and inherit the Kingdom of Light. This work, therefore, Master, is difficult for me."

When, therefore, Andrew had said these things, the Spirit of the Saviour was moved within him, and he cried out and said: "How long shall I bear with you, how long shall I suffer you! Do ye still not know, and are ye ignorant? Know ye not and do ye not understand that ye are all Angels, and all Archangels, and Gods and Lords, and all Rulers, and all the great Invisibles [248], and all those that pertain to the Midst and to the Region of Light, and all the great Projections of Light, and all their Glory: that ye are from all, of yourselves and in yourselves, in turn, from one Mass, and one Hyle, and one Substance; and that ye are all from one Mixture, and by the Command of the First Mystery, the Mixture is constrained until all the great Projections of Light and all their Glory have cleansed it. And they have been cleansing them (*sc.*, those of the Mixture) not of themselves, but of compulsion, according to the Regulation of One and the Same Ineffable. Neither have they at all undergone Sufferings, nor Changes in the Regions, nor have they flayed themselves at all, nor poured themselves into different Bodies (1), nor have they been in any Affliction. Of a surety, then, ye are the Purgations (*fax*) of the Treasure, and of the Right and the Midst, and of all Invisibles and all Rulers, in a word, ye are the Purgations of all them; and ye have been in great Sufferings and great Afflictions in your Incarnations, in different Bodies of the World, [249] and after all these Sufferings, of your own selves have ye struggled and fought, renouncing the whole World and all the Hyle therein, and ye have not slackened your

hands in the fight, until ye found all the Mysteries of the Kingdom of Light, which have purified you and made you into exceedingly pure Light, and ye have become so. Concerning this, then, I spake unto you formerly: 'Seek that ye may find.' I said, therefore, unto you: Ye shall search out the Mysteries of Light which cleanse the Body of Hyle, and they shall make it into exceedingly pure Light; AMÉN, I say unto you, concerning the Race of Men, that they are Hylic. They were despoiling me; I have brought unto them all the Mysteries of Light, to cleanse them, for they are the Purgations of the whole Hyle, of their own Hyle; otherwise no Soul in the whole of Human-kind would have been preserved; nor could they have inherited the Kingdom of Light, unless I had brought unto them the purifying Mysteries. Now the Projections of Light have no need of the Mysteries, for they are pure, but they of Human-kind have need of them, for they are all Hylic Purgations. For this cause, therefore, I said unto you all: 'They that are whole have no need of a physician, but they that are sick.' [250] That is to say, they who are of the Light, have no need of the Mysteries, for they are pure Lights. For this cause, therefore, preach ye to the whole Human Race: 'Cease not to search day and night, until ye have found the purifying Mysteries;' and say unto them: 'Renounce the whole World and all the Hyle therein.' Otherwise he who receives and gives in the World, and eats and drinks in his own Hyle, and lives in all his own cares and all his own associations, gathers to himself additional Hyle to his own Hyle, in that the whole of this World and all things therein, and all its associations are Hylic Purgations, and they shall make enquiry of everyone concerning his Purity. Therefore said I unto you of old: 'Renounce the whole World and all the Hyle therein,' that ye may not add other Hyle (*pl.*) to your own. Therefore, preach ye this to the whole Human Race, [251] and say unto them: 'Cease not to seek day and night and stay not yourselves until ye have found the purifying Mysteries, which shall cleanse you, and make you pure Light, that ye may go into the Height and inherit the Light of my Kingdom.' Now, therefore, thou also, Andrew, and all thy Brethren, thy Co-disciples, because of your Renunciations and all the Sufferings and Perils which ye have undergone throughout the Regions, and your Reincarnations in different Bodies, and all your Afflictions, and that after them all ye have received the Purifying Mysteries, and have become exceedingly pure Light;—for this cause, therefore, shall ye go into the Height in order that ye may be within all the Regions of all the great Projections of Light, that ye may be Kings in the Kingdom of Light for ever. This is the answer of the Words which ye search out. Now, therefore, Andrew, still art thou in unbelief and ignorance, but when *thou* shalt have departed from the Body, so that *ye* may go into the Height and come to the Region of the Rulers, all the Rulers shall be ashamed before you, that ye, the Purgations of their Hyle, have become a purer Light than all of them. [252] And when ye have

come into the Region of the great Invisibles, and the Region of them of the Midst and of the Right, and into the Regions of all the great Projections of Light, ye shall receive Glory in the presence of them all, in that ye are the Purgations of their Hyle and have become Light purer than them all; and all the Regions shall hymn before you, until ye have come into the Region of the Kingdom."

When then the Saviour said these things, Andrew, and not only he, but all the Disciples, knew clearly that they should inherit the Kingdom of Light. Then they all threw themselves on the ground, side by side at Jesus' feet, and cried out with tears, and addressed the Saviour, saying: "Master, forgive our Brother the Sin of Ignorance." Jesus answered and said: "I forgive and will forgive, for this cause has the First Mystery sent me that I might forgive everyone his sins." \* \* \* \*

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COMMENTARY.

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

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

The many striking and instructive passages referring to reincarnation from the writings and teachings of the Gnostic Hæresiarchs have yet to be collected.

As an example, we take one from Clemens Alexandrinus (*Strom.*, lib. iv. cap. xii.), who quoted from Basilides in order to refute him as he imagined. Basilides, he says, averred that the soul was punished in this life for sins that it had previously committed in another. The *elect soul* was honourably punished through martyrdom, but the *other* was purified by its proper chastisement. The key of Theosophy at once unlocks the mystery by its teachings as to the Higher and Lower Manas, the divine Individuality and the perishable Personality. For the Higher Ego is indeed the Sacrificial Victim, that suffers an honourable "martyrdom"; and "the other" is the Lower Manas that must be punished by its "proper chastisement".

The late E. W. Walker, in the eighth chapter of his book on *Reincarnation*, has given a brief sketch to show that it was the prevailing creed in the first centuries of Christianity, and those who are interested in the subject should certainly read this chapter, if they have not done so already. An authoritative volume, however, has yet to be written on the subject, supported by the citation of the innumerable passages that are to be found in the writings of the Gnostics, Neoplatonists and early Church Fathers.

The doctrines of the *Pistis-Sophia* are in many essentials identical with

Egyptian teachings, especially with regard to the mysteries of life and death and of reincarnation. What the learned of the Egyptians taught on these heads we do not as yet know, for such teaching formed part of the instruction of the Mysteries. And even exoterically we are dependent to a large extent on what Greek and Roman writers have to tell us of the Egyptians rather than on the Egyptians themselves. Moreover, such writers, if they were initiated, had their tongues tied by the oath of secrecy; and if uninitiated, could only re-echo the popular beliefs at best, and in general wove in their own glosses and misconceptions even of this distorted shadow of the truth. Consequently no subject remains in greater obscurity for our scholars.

Wilkinson (*Ancient Egyptians*, Vol. V., p. 440, 3rd ed.) throws no light on the subject, although he is useful for the finding of a few references. Let us turn to the first of them, Herodotus, *Euterpe*, ch. 123.

"The Egyptians are the first who said that the *psyche* of man is immortal, and that when the body (*sōma*) is destroyed, it always enters into some *other* living one (*zōon*), and after having completed the cycle of all earthy, watery, and airy (bodies), it enters again into the body of a man, and this cycle takes it 3,000 years to accomplish."

Again, in Plato's *Phædrus*, translated by Thomas Taylor, p. 325, we read:—

"But no soul will return to its pristine condition till the expiration of 10,000 years, since it will not recover the use of its *wings* until that period, except it be the soul of *one who has philosophised sincerely*, or, together with philosophy, has loved beautiful forms. These, indeed, in the *third period* of 1,000 years, if they have *thrice* chosen this mode of life in succession . . . shall in the 3,000th year *fly away* to their pristine abode; but other souls being arrived at the end of their first life shall be judged. And of those who are judged, some, proceeding to a subterranean place of judgment [*Kamaloka*], shall there sustain the punishments they have deserved; but others, in consequence of a favourable judgment, being elevated into a certain celestial place [*Devachan*], shall pass their time in a manner becoming the life they have lived in a human shape. And in the 1,000th year, both the kinds of those who have been judged, returning to the lot and election of a second life, shall each of them receive a life agreeable to his desire. Here also the human soul shall pass into the life of a beast; and from that of a beast again into that of a man. For the soul that has never perceived the truth cannot pass into the human form."

These two passages throw considerable light on one another, and, with the help of Theosophical teachings, become understandable, in spite of the innumerable blinds which they contain. The figures refer to certain cycles, based on the root numbers, 3, 7, 10, and have to do with Rounds, Races, individual births, monadic evolution, &c., &c.

But the soul is of two kinds, the Manasic and Kamic, and herein is the greatest blind. The former goes to "a certain celestial place", and the latter to "a subterranean place". It is the *latter only* that goes through the "cycle" which Herodotus speaks of.

Wilkinson, therefore, is only useful for the two references, the first of which has been retranslated and the second retained verbatim, as it is Taylor's translation. He, however, adds one further item of interest, viz:

"The doctrine of transmigration was also admitted by the Pharisees; their belief, according to Josephus<sup>o</sup>, being 'that all souls were incorruptible; but that those of good men were only removed into other bodies, and that those of the bad were subject to eternal punishment'."

#### NOTICE.

*The translation of "Pistis-Sophia" will be discontinued for six months, when the two remaining parts will be attempted.*

\* Joseph. *Bell. Jud.* ii. 8. 14.

## Wayside Jottings in Theosophical India.

### HATHA YOGI AND JADOO-WALLAH.

**W**HILE recently visiting some of our South Indian Branches, I had two rather curious experiences, which I think may interest the readers of LUCIFER.

During my stay at Tanjore, I happened to learn in the course of some conversation that ensued after my lecture on the evening of March 6th, that an exceptionally good exemplar of the Hatha Yoga School was then staying in Tanjore and had exhibited some very curious feats to the complete satisfaction of the gentleman I was talking with—one of the leading members of the Hindu community. As I expressed considerable interest in this Yogi and his doings, this gentleman most kindly offered to arrange for an exhibition by the Yogi at his own house early the following morning. This offer was of course gladly accepted, and accordingly at 7 a.m. on the following day, March 7th, I drove with Mr. K. Narayanswami Iyer, the able and energetic secretary of our Kumbakonam Branch, to the house where the performance was to take place. The room chosen was a large hall-like one on the ground floor, capable of holding at least 150 people and delightfully cool and airy. Other visitors kept coming in, and at last the party must have numbered fifty people at least.

The Yogi himself, dressed in the usual brownish cloth, was a man of medium height, with clear, elastic and very healthy-looking skin, good features, bright, clear, intelligent eyes and pleasant unassuming manners. From those present I learnt that he is a very good Sanskrit scholar, and has proved himself a clever as well as a learned man in various discussions. He accepts no remuneration or recompense *whatever* for his exhibitions, only requiring a certificate to be given by the leading persons present, stating what has been done. The reason he assigns for wandering, as he is doing, all over India giving these performances, is that his Guru, a well-known Yogi at Benares, has requested him to do so in order to demonstrate to this sceptical generation the reality of the science of Hatha Yoga.

Having laid aside both his cloths, he seated himself on his heels, with a narrow strip of cloth (*langouti*) as his only covering. I noticed that his muscular development was good and the skin clear, firm, elastic and thoroughly healthy. It should be remarked that he eats only once a day and then only certain definite things.

His first feat was as follows. He handed to me a dry rope measuring about three quarters of an inch in diameter in the middle, but tapering off to about one quarter of an inch at each end, where it was "moused", as sailors say, with fine twine. The rope was, I think, made of flax or cotton thread and *hard*, not soft in texture. This rope he first soaked in a brass bowl of water which stood in front of him, and then, after taking two or three deep breaths, he introduced one end up his right nostril, gradually pushed it on and at last brought out the end through his mouth. He then did the same with the other end, passing that up the left nostril and out through the mouth. Next he inspired and expired his breath once or twice forcibly, then entirely emptied the lungs so that the stomach collapsed through the elevation of the diaphragm, and, holding his body quite steady, "wriggled" (this is the nearest word I can find to express the motion) his insides about, up and down and from side to side, for about a minute. After that he took hold of the ends of the rope and ran it backwards and forwards from end to end about twenty times—the rope being  $2\frac{1}{2}$  feet long—and at last, letting go of one end, pulled it out altogether, bringing with it a good deal of mucous, but no trace of blood.

Having sat in conversation with us for a minute or two, he then proceeded to his second feat. He handed me for inspection an ordinary pinkish brown cotton cloth, about the texture of a cotton sheet, which I measured and found to be 21 feet (seven yards) long and 3 feet (one yard) wide. This he proceeded to soak in the brass vessel already described, and then "gathered" the end lengthways into pleats about two inches wide, one over the other, making a thick, flat mass just small enough to enter his mouth. Then he breathed rapidly and forcibly a number of times, filled his lungs full of air and putting the end of the cloth into his mouth, commenced to swallow it. After swallowing three or four feet, he paused, his whole body quivered and air escaped from the stomach, after which he resumed the swallowing. He went on thus, swallowing by fits and starts, and breathing in the intervals, till he got about half of the whole 21 feet down. He then seemed, as our American brothers would say, a trifle crowded, for holding his body perfectly steady, he set to work to make his stomach and intestines "revolve" (so at least it appeared) from right to left and then from left to right. This process seemed to "settle" the cloth, for after it he went on and swallowed another quarter of the whole, repeated the "revolving" and finished off the remainder, the last two or three feet, however, with evident struggle and effort. Remark that he swallowed the end right down and opened his mouth wide to show that it was really "down below". While getting down the last two or three feet he also drank several cups of water and having finished proceeded to drink, one after the other, twelve large goblets full. He then stood up, and talked to us for several minutes, after which stooping down,

he rubbed the ankle-joint of his right foot with the right hand.\* Instantly the stomach ejected its cotton contents into the brass basin, but the water swallowed was retained for some time longer, till the Yogi again provoked its expulsion.

After a rest, he went on to show some minor feats, of which the following may be mentioned. He first dislocated his left wrist entirely and restored it. Then he dislocated the hip-joint, knee-joint and ankle-joint of his right leg, and restored them. These were verified and attested as *real* dislocations by two medical men who were present. After that he expelled all the air from his lungs and caused the walls of the stomach to collapse till the body seemed barely  $2\frac{1}{2}$  inches thick.

Besides the above, this Yogi also performs several other even more remarkable "physiological" feats; but a description of them would be suitable only to the pages of a medical journal. Suffice it to say that one of them involves the reversing *at will* of the peristaltic movements throughout the whole length of the alimentary canal. I mention this specially, because this peristaltic action is considered to be the most absolutely involuntary and automatic of the whole series of muscular movements; and the fact established by this case that the direction of these movements can be reversed at will and *controlled by the will*, seems to furnish a powerful argument against the materialistic automatism now growing so popular.

After leaving Tanjore, I went to Kumbakonam to visit our Branch there, and was fortunate enough, through the kindness of some of our members and a mutual friend, to be able to pay a visit to a certain Govind Chetty, a well-known wonder-worker who resides at Valangaman, about four or five miles from Kumbakonam.

This Govind Chetty is a kind of Hindu "medium", at least he is said to perform his wonders through the aid of a *Yakshini*, and many very remarkable things are told concerning him. One very well attested story relates to Dewan Bahadur Raghoonath Row, a well-known and deservedly respected member of the Council of the T.S.; and I might cite it as an example in point.

Once, while on a visit to Kumbakonam, the Dewan asked Govind Chetty to predict to him the incidents and doings of the next succeeding day. Govind acceded and wrote out his predictions on paper, sealed it up and gave it to the Dewan, who promised not to open the packet till the next evening. It so happened that an *unexpected* meeting of some society or other was held the next evening at which the Dewan was present, and the sealed paper was opened at the conclusion of the proceedings. It was found to contain an account of the day's doings which the Dewan admitted

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\* According to the Hatha Yoga system, the *Prana* is centered entirely in this spot during the performance of the exercise described.

to be perfectly correct, and in particular it mentioned that the Dewan would take his mid-day meal in the company of a little girl, whose name was given. This was also correct, though the child came from a distant village, and had only arrived in Kumbakonam quite unexpectedly on the morning of the day in question, while the Dewan had not previously had the smallest thought about her or expectation of seeing her. The paper concluded with the statement that it would be opened and read at the conclusion of the meeting of such and such a society, giving correctly the name of the very society whose meeting the Dewan was then attending! I pass on now to give an account of my own interview with this same Govind Chetty.

Starting early, we reached Valangaman at about 8.30, and though it is often impossible to get hold of Govind, we were fortunate enough to do so after a very short delay. He speaks only Tamil and the conversation was translated for me by one of our members, checked by my two other companions, both of whom are excellent English scholars, one being as sceptical regarding all such phenomena as any "Psychic Researcher" himself.

The first thing Govind did was to show some feats of mental arithmetic, *i.e.*, having asked us to name and write down seven figures and then five, he mentally multiplied them and gave out the correct result before one of us could get through the *first line* of the sum on paper.

I then told him, through my companions, that I had come to ask him about a certain matter, and begged he would give me an answer. After performing calculations for a minute or two, in the course of which he asked for numbers to be given him by myself and the others present, he wrote out about a page and a half of note paper in Tamil, got me to sign it for identification and handed it over to my companion to hold. After this he did some more calculating and then asked me to give the name of some place, person or thing. I said "Violola", purposely choosing as unusual and un-Hindu a word as I could find. Govind next asked me what I had come to question him about. Now I had told *no one* what I intended to ask about, and therefore objected to this question, saying I had heard that he would tell me himself what it was I had come to ask about. He then said that he had written the matter down in the paper I had marked, and now wished me to state what I came to ask about, before that paper was opened or read for the fuller satisfaction of himself and the others present. I then told him that I had come to ask him about *my mother's health*. Thereupon the paper, of which I give below a translation made by my assistant here at Adyar, was then read out. I must premise, however, that I have *never* talked to any one in India about my mother, her being ill, or indeed any details of my home-life, neither is there to my knowledge any one in India except myself who knows the two first members of her maiden name, by which I never even address letters to her. The paper written by Govind

Chetty runs as follows:—"Mother's name is Jane Hodgkinson,\* and her sickness is incurable; she longs greatly to see you. You were born in April. You have no comfort from your relatives. As proof of this I say Violola." All this is absolutely accurate. The remainder of the paper refers to the future and is therefore of no value in this connection.

After acknowledging the perfect correctness of the above, I asked Govind to give me more details. First asking me to name several numbers at random, he performed certain calculations and then told me that my mother was suffering from *asthma* (correct), that the doctors could not do her any good, and that my presence would benefit her more than all the doctors, which I myself believe to be the case.

At my request he also predicted in writing the exact date upon which I shall sail from India on my next trip to England. But this I have got sealed up and am myself ignorant of the date named, so as to provide a perfectly fair test of his prophetic power.

In addition to the above, Govind did one other thing worth recording. My sceptical friend had brought with him a sealed paper of whose contents he was ignorant, in which he had got a friend (not present at the séance with Govind) to write something. After the usual calculations Govind wrote a paper in which he gave correctly a number of details regarding the querent's life and family, &c., stating that inside the sealed paper was the "*Negapatam*". On opening the paper this was found to be actually the case, though the contents had been entirely unknown to us all.

I have given the above accounts not so much for their intrinsic importance or value, but as illustrating the actual existence and practice of "occult arts" in India at the present time. Whether or not they will prove of interest to the readers of LUCIFER is a matter I must leave to the future to determine.

B. K.

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THE passion of desire is various, laborious, and very multifarious; of desires however some are acquired and adventitious, but others are connascent. But desire itself is a certain tendency and impulse of the soul, and an appetite of a plenitude or presence of sense, or of an emptiness and absence of it, and of non-perception. There are three most known species of erroneous and depraved desire, *viz.*, the indecorous, the incommensurate, and the unseasonable. For desire is either immediately indecorous, troublesome, and illiberal: or it is not absolutely so, but it is more vehement and lasting than is fit; or in the third place it is impelled when it is not proper and to objects to which it ought not to tend.

STOBAEUS.

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\* Spelt *phonetically* in the Tamil original, but instantly and unmistakably identifiable as correct on being read out.

## The True Church of Christ, Exoteric and Esoteric.

### III. THE VOICE OF THE CHURCH.

(Continued from the April Number.)

TO prevent misconception, I may state here that the reference in the last paper to the Nominalists and Realists of mediæval philosophy did not imply any general criticism on the opinions of either *as a whole*. In so far as the Nominalists regarded the noumenal essences as more real than their objective counterparts (as the earlier of them did), they were true occultists, and were in full sympathy with the Esoteric Church, but in later times the nominalist philosophy degenerated to materialism, and the concept of *Anima Mundi*, of the occult rulers of races or nations, and even of the Soul of Matter would be ruthlessly shorn by the "razor of Occam". It was this later and lower aspect of Nominalism that I intended. I shall have more to say on this point later on, in speaking of the Karmic influences acting on the visible Church.

Adopting the conception of the Church as a unit consisting of an association of smaller units, held together by some common tie, and with some common object of central will, more or less informing and controlling the association, it is evident that unless there is some clear and unquestionable means whereby that will can be expressed, it is a nonentity so far as the rest of the world is concerned. This brings us to the fourth Proposition.

4. THE PHYSICAL AND VISIBLE CHURCH, IN COMMON WITH EVERY OTHER ASSOCIATION, HAS, AS THE PHYSICAL MAN HAS, ORGANIC MEANS OF COMMUNICATING ITS WILL, THOUGHTS, AND TEACHINGS.

Demonstration.—This is almost self-evident from consideration of any Association we know of. The smallest club begins by appointing a secretary to answer questions and to speak in the name of the club and forms a more or less efficient organization by which the wishes of the members as a whole can be ascertained: a limited Company has its board of directors, its seal authenticating its utterances, and its official appointed to speak and to act in the name of the Company, so a Nation has its House of Representatives or its Autocrat. In every case until such an organization is formed, the Association has no cognizable existence. The common consent of both friends and foes assigns an organic voice to the Church, by speaking either in praise or condemnation of what the Church says, does, or teaches. Even in saying that the Church-teachings are confused, unintelligible, or self-contradictory, the critic necessarily assumes that the church has an

organic voice, as though he should say that a man babbles incoherently, thereby assuming that he has the gift of speech.

*Notes and Illustrations.*

1. From the earliest times the conception of the Church as a living entity and having mental functions was familiar. This is the *ἐκκλησιαστικὸν φρόνημα* (the Church's mind) of Eusebius, the *ecclesiastica intelligentia* and *catholicus sensus* of Vincentius Lirinensis. These writers must necessarily have realized an organic expression.

2. The development of the primitive Church is in striking analogy to the most scientific theories of the development of living organisms, and this is still more the case with the occult teachings as to the same development, to which scientific theory is constantly approximating. Setting the latter aside for the present, however, as being strange to the generality of people, the most accepted theory of science as to the beginning of organic life is: first, a number of homogeneous germ cells; second, the association of these in colonies still undifferentiated; third, the division of labour whereby some cells become somatic, and are grouped round the cells of germ-plasm. The unicellular colony thus becoming multicellular and highly differentiated becomes organic, having a common life and some means or other of expressing the needs and desires of such life.\* So in the case of the Church; in the earliest government of the first Christian Society, that of Jerusalem, not the elders only but "the whole Church" were associated with the Apostles,† and this was the model of all the primitive Churches.‡

These Churches originally formed a sort of federative body of independent communities, in continual communication. Then diversities began to appear and conferences were necessary to settle these; the representatives of different Churches elected by the whole body to which they belonged met to deliberate, and thus the thought of the entire association was brought out and defined. Here appears the beginning of differentiation and of organic life.

3. Organic life involves the presence of some subtle essence, invisible, imperceptible, save by its effects, inhering in physical elements yet separable therefrom, leaving the physical elements the same so far as man's outward senses can distinguish. Thus to use Weismann's suggestive illustration—if we pour sulphuric acid on a piece of chalk, we change the form, the inorganic matter remains; if we pour sulphuric acid on a worm, the organism is not changed into some other animal, but disappears entirely as an organised being and is resolved into inorganic elements.

4. A colony of germ-plastic cells by division of labour becoming differ-

\* See Weismann on the Duration of Life, and on Heredity; Virchow's *Cellular Pathology*; August Grueber's *Der Theilungsvorgang bei Euglypha alveolata*.

† Acts xv., 2, 4, 22, 23. Waddington's *History of the Church*, p. 20.

‡ Mosheim c. i., p. 1, ch. 2.

entiated and multicellular, gradually evolves organic life and becomes a new entity with that subtle something called organic life inhering in it, anything which forcibly separates those cells and destroys the bond of union among them, (as sulphuric acid on the worm) causes the disappearance so far as this earth-plane is concerned of that organic life. So an association of human beings, evolving division of labour and differentiation, becomes organic and acquires organic power of expression. Anything which tends to separate these human beings and destroy their bond of union, tends to destroy on this earth-plane, the new entity of organic life belonging to that association.

5. In order to predicate anything about an association having such organic life, it is clearly essential to recognize its means of communication and to know by some clear test when that which is so communicated is the true reflex of the mind of the association, in the case of the Church of the above mentioned *ἐκκλησιαστικὸν φρόνημα*. It is evident that the incoherent words of a man talking in his sleep or delirious are not to be taken as the expression of his opinions, though uttered with the human voice which is the natural organ of communication. So the private views of a Secretary are not necessarily those of his Company, though he is its authorized mouth-piece. In all cases where we assume a thought to be uttered and an organ for uttering it, it is most important to be sure that the latter truly sets forth the former and that there should be some positive test.

5. THE ORGANIC MEANS OF COMMUNICATING THE THOUGHT, TEACHING OR DECISION OF THE WHOLE CHURCH IS BY DECREE OF AN ŒCUMENICAL COUNCIL, *i.e.*, A GENERAL COUNCIL LAWFUL, APPROVED AND RECEIVED BY ALL THE CHURCH.

Demonstration.—From the very first it was considered that the whole Church, either personally or by representation, should deliberate on what concerned the whole. When Christians grew too numerous for all to be present, they came by representation, thus in *Acts xv.*, 6, the Apostles and Elders settled the terms of admission to the infant Church. As to which Theodoret, a Father of the fourth century (*Com.* on 1 Tim. iii., 1), says, “the same persons were anciently called both Bishops and Elders while those who are now called Bishops were then called Apostles”. Tertullian tells us that before his time, “throughout Greece were held Councils out of all the Churches, by means of which matters of great importance were treated in common, and the representation of the whole Christian name celebrated with great veneration”.\* This early period was one of a gradually evolving organic life; every question which arose was settled by local Councils, increasing in importance and weight, till under Constantine the whole Church was represented on a large scale in the great Œcumenical Synod of Nicaea. After this the whole authority of the officers of the Church became merged in the representative institution of Councils.

\* *De Fejun*, c. 13.

These Councils were summoned by the Emperors—Constantine the Great that of Nicæa, Theodosius that of Constantinople, Theodosius the Younger that of Ephesus, Martian and Valentinian that of Chalcedon, etc.\* Yet the Emperors did not interfere in the Councils, as appears from the letter of Hesius, Bishop of Cordova† and of St. Ambrose to Valentinian the Younger.‡ The nature of Councils being thus established, the strongest proof of their authority is their universal acceptance by the whole Church as the unmistakable voice and paramount authority of the Church. Ancient and modern authorities are absolutely at one upon this, the divergences of opinion being with regard to the authority of certain Councils whose claim to represent the *whole* Church is historically doubtful.

To sum up this demonstration. (1) The consensus of *the whole* of the members of any association that certain modes of expression shall be adopted, makes those modes its organic means of communication. (2) In an association too large for a consensus of all its members to be possible the result is attained by the principle of representation. (3) As there then may be imperfection in the representation, there may be doubt about the expression of will when first promulgated, but it is to be presumed accurate and its subsequent acceptance by the association makes it the organic voice of that association and binding thereon. (4) These conditions are all fulfilled in the decrees of the Œcumenical Councils of the whole Church, which therefore constitute the dogmatic teaching of the Church.

#### Notes and Illustrations.

(1) Propositions 4 and 5 may now be contrasted with the corresponding counter-proposition, which is very commonly used as a premiss by hostile rhetoricians, though they do not always formulate it. And it is also ignorantly accepted by many within the Church. It may be formulated thus:—"There is no clear and definite voice of the Church, every preacher is authorized to speak in the name of the Church, and their views have little coherence, are often mutually contradictory, and sometimes demonstrably false".

The demonstration of Proposition 5 really rebuts this counter-proposition, for *expressio unius est exclusio alterius*: if there be a definite and unmistakable voice of the Church, no other medium of expression can be taken as authoritative. If a Company have a recognised Seal, he who accepts an unsealed document does so at his own risk. Hence to recur to what I said in the first paper, the seeker after truth with regard to Church doctrine or dogma may always ask for authority, if told that the Church teaches so and so, ask at what Council this was promulgated. The authority

\* As to these Councils see Euseb., *Vit. Const. L. iii.*, c. 6. Socr. *Hist. L. iv.*, c. 8. Evastius c. 3. Leontius *De Sectis* p. 462. Nicephorus *Hist. L. xvii.*, c. 27.

† *Ep. ad. Const.*, ap. S. Athan., tom. 1, p. 371.

‡ *Ep.* 21.

of that Council and the subsequent acceptance of that doctrine by the Church are then historical questions, all the facts for determining which have been collated in the recognised text-books. Only the enquirer should beware that this is a strict question of historic proof, not of opinion; consequently in deciding it, no *ex parte* statement of friend or foe should be accepted without a rigorous sifting of evidence. The *bona fide* enquirer who pursues this line for however short a time, will be astounded at the loose recklessness of the statements of (so-called) fact, on which most of the attacks on the Church are grounded.

(2) Of course, so far, we have nothing to say as to the nature and character of the dogmas so promulgated; the only point is that at the time they were promulgated, they were the expression and the only possible expression of the mind of the Church, and by them must the Church be judged. Such dogma is binding on the whole Church until revoked by an authority at least equal to that which promulgated it (that is assuming such dogma to be revocable at all, as to which I desire to say nothing here; practically no such revocation has ever taken place, so the question is purely theoretic).

(3) The conditions also are simple and easy to understand, though the historic proof in a particular case that these conditions have been fulfilled, may be very difficult. "General, lawful, approved, and received by all the Church," such by common consent are the conditions. To be general all the bishops in the world should be summoned to it, as representing their several Sees, and no one who has not been properly expelled as a heretic or excommunicated person should be excluded. To be lawful and truly Œcumenical it is necessary that all that occurs should be done regularly and that the Church should receive it; *e.g.*, the Council of Milan held in A.D. 354 was general in its convocation but not so in its acts or event.\*

(4) After the Council of Nicæa, another power asserted itself, *viz.*, that of the successor of St. Peter, as the great schism between East and West was brewing. The question eventually was the question between the authority of a General Council and the authority of the (so-called) Apostolic See. This question is traced out in the history of the false decretals and the endeavours of the Lateran Councils to support Papal authority. In the next century the corruption and schism which had become rife in the Church, caused the European powers to insist on the summoning of the Synods of Constance and Basle, then the doctrine was asserted and acted on that the General Council was superior to the Pope. These Councils are not accepted as Œcumenical by the whole Church, but they represent the opinion of the Western or Latin branch which was most affected. The Council of Trent, which was purely Latin, left the question unsolved.

(5) Since the division of the Church which, as will hereafter appear was Karnic, there could be no Œcumenical Council. Local branches,

\* Richard, *Analyse de Conciles*, tom. 1, p. 4. Paris, 1772.

whether the three main divisions or sub-branches thereof, could only make local decrees, the effect of these we shall see hereafter, meantime merely insisting that they are but local, though if accepted by all other branches they would become part of the living teaching of the whole Church and might conceivably hereafter be ratified by some future Œcumenical Council.

(6) The various divisions of the Church are not agreed as to the number of Œcumenical Councils. As to six there is no doubt, *viz.*, Nicæa A.D. 325, Constantinople A.D. 381, Ephesus A.D. 431, Chalcedon A.D. 451, Constantinople A.D. 553, and Constantinople A.D. 680. The Greek Church sometimes refers to seven, though Barlaam in A.D. 1339 treating with Benedict XII mentions only six.\* The common opinion of the Latin Church claims eighteen, though some assert there were twenty-two. The French discount at least two of these.†

Those who have not time to search the enormous mass of original records will find the purport of most of them fairly stated and references greatly facilitating search in Dr. Salmon's recent work on Church Infallibility, though the argumentative character of this book, which was directed against the Papal claims, somewhat detracts from its otherwise high value.

Meanwhile applying the ordinary rules of evidence, any enquirer may take the decrees of the six Councils mentioned as being the voice of the Church, seeing that the whole Church is agreed in accepting them; and with regard to the others claimed by the Roman and disavowed by the Greek and Anglican branches, the *onus probandi* lies on those who claim that these Councils were Œcumenical and their decrees binding beyond the local limits of the Latin Church.

(7) The doctrines authoritatively promulgated by the Church are thus reduced to a very small compass. Since the great split between East and West, the organ (so to speak) of the living Church whose function was to enunciate teachings in final, absolute and crystallized form, has become temporarily inoperative, its potentiality however remaining. The office of the *ecclesia docens*, the teaching Church, was thenceforth limited to the authorisation, inculcation and application of truths already defined, or to the tentative and local promulgation of teaching hereafter perhaps to be generally received by the whole Church. Occultists will of course be familiar with the idea of a certain amount of teaching being given out at a time from an authoritative source, and then the supply ceasing for a time, to be again renewed at the proper season. Materialist enquirers must simply accept the fact that the Church by its constitution provided itself with an organ of speech, that having made sundry definite statements by

\* Palmer ii., p. 203.

† See Launocus, *Epistol.* p. viii., ep. xi. p. 563, ed. 1571, also *Opera Contareni*.

means thereof, it became silent, though the organ of speech was not destroyed.

Surveying now the ground we have gone over, we see that the Church may be conceived of as an entity, apart from the individuals at any particular time composing it, and bearing a strong analogy to the human body, the men and women at any given time making up the association called the Church, corresponding to the molecules and cells composing the body, having also its ideal or astral counterpart, imperfectly expressed by the outward visible Church, having also its common mind or thought faculty, the *ἑκκλησιαστικὸν φρόνημα*, and an organ whereby the thoughts evolved by that faculty can be expressed and made known, such thoughts so expressed being accurately recorded and recognizable by infallible tests. It thus appears that we have now the means of knowing the outward or exoteric Church of Christ and also of detecting any false statements made about it, and we can use such knowledge to gain acquaintance with the esoteric Church, and see how far the outer is a true presentment of the inner, and how far Karmic Law operates, and other problems of deep interest.

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

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#### IN PRAISE OF HINDUISM.

*The Isle of Wight Mercury* reports Sir Monier Williams as follows:—

"Practically, India has only two chief religions Hinduism and Muhammadanism—for Buddhism, the third and only other great Non-Christian system in the world—though it originated in India—has long since deserted its birth-place for Burmah, Siam, Ceylon, Tibet and China. With regard to Muhammadanism, it is noteworthy that India contains at least 55 millions of Muhammad's followers—more than any other country of the world, not excepting the Turkish Empire. As to Hinduism, it is a solemn thought that at least 200 millions of our fellow-subjects are adherents of that religion. And yet it is a remarkable characteristic of Hinduism that it neither requires nor attempts to make converts. Nor is it by any means at present diminishing in numbers. Nor is it at present being driven off the field, as might be expected, by being brought into contact with two such proselyting religions as Christianity and Muhammadanism. On the contrary, it is at present rapidly increasing! for a man becomes a Hindu by merely being born a Hindu. So that every day adds to the adherents of Hinduism, through the simple process of the daily increase of births over deaths, which in India is enormous. And far more remarkable than this:—Another characteristic of Hinduism is that it is all-receptive, all-comprehensive. It claims to be the one religion of humanity, of human nature, of the entire world. It cares not to oppose the progress of Christianity, nor of any other religion. For it has no difficulty in including all other religions within its all-embracing arms and ever-widening fold. And, in real fact, Hinduism has something to offer which is suited to all minds. Its very strength lies in its infinite adaptability to the infinite diversity of human characters and human tendencies. It has its highly spiritual and abstract side suited to the philosophical Brahman. Its practical and concrete side suited to the man of affairs and the man of the world. Its æsthetic and ceremonial side suited to the man of poetic feeling and imagination. Its quiescent and contemplative side suited to the man of peace and lover of seclusion.

"And hence arises another remarkable characteristic of Hinduism, that in no other system of the world is the chasm more vast which separates the religion of the higher, cultured and thoughtful classes—usually distinguished by the name *Brāhmanism*,—from that of the lower, uncultured, and unthinking masses. What, then, is the secret of this all-comprehensiveness and many-sidedness? My reply is,—that Hinduism is founded on a very subtle system of pantheistic philosophy. A system which the human intellect most naturally thinks out for itself; a system which is, in some respects, almost identical with that thought out by Spinoza and the profoundest thinkers of modern Europe. Indeed, if you will pardon the anachronism, the Hindus were Spinozites more than 2,000 years before the existence of Spinoza; and Darwinians many centuries before Darwin; and Evolutionists many centuries before the doctrine of Evolution had been accepted by the Huxleys of our time, and before any word like Evolution existed in any language of the world."

## Problems of Life.

FROM "THE DIARY OF AN OLD PHYSICIAN."

BY DR. N. I. PIROGOFF.\*

(Continued from the April Number.)

V.

ON THE INDUCTIVE METHODS AND FANCY.

(Continued.)

December 29th, 1879.

"*In's Innere der Natur dringt kein geschaffener Geist.*" This is a grand, profoundly deep thought of the eminent naturalist. Indeed, however deep experiment and observation may penetrate into the organism, into the depths of nature, entrance is forbidden to them. Scientific progress makes experiment and observation more refined, intensifies the senses of the experimenter, helps him to substitute one sense for another in the best way possible, as for instance the replacing of sight by touch; it reveals also the mechanism and chemism of the organic store. But that which governs the latter; that which directs the forces at work toward the conservation and support of being in a certain, already pre-ordained (typical) form, *en gros et en detail*, in all the organic mass, in every genus, organ, and tissue—that is not subject to research and remains inexplicable. Nevertheless, ignore that principle or force—call it what you like—we cannot, however much we would like to do so. Our thought and fancy cannot help aspiring to connect in one way or another the manifestations of that Universal Principle with our own "I". We think only because we find thought in everything that surrounds us. Without the participation of thought and fancy no experiment could take place, and every observation and fact would prove senseless. Our thought and fancy, as the causes which lead to experiment and observation, are incapable, owing to the peculiarities of their nature, of limiting and contenting themselves with these two means of science. Our mind, having made use of experiment and observation, that is to say, having directed and forced our senses to act in a certain way, afterwards begins to examine its facts from every aspect, connects the impressions collected by our senses and gives them a new direction, and does this invariably with the participation of fancy.

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

December 30th. 1879.

I am seeking to prove to myself that the intellectual process in me, now that I am trying to put in order and explain my views of the Universe, acts, in truth, on the same lines as it did when I would hear of nothing save scientific demonstration, when I based my reasoning on nothing but facts. It seems to me that the extremely marked difference made between *à priori* and *à posteriori* judgments, or between the deductive and the inductive methods, is purely doctrinarian, and correct at best, only in extreme cases, approaching folly. In reality both the *à priorist* and the empiricist\* take for the starting-point of their reasoning, fact—*factum*, something which for both also is incontestable because acquired from the first through senses and experiment. The only difference lies in this: the *à priorist* gives ultimately another meaning to his facts and experiments, and, in the acquisition of his knowledge (unthinkable without experiment) does not limit himself to the impressions he gets from his external senses. With him the conclusions his mind arrives at, and the fancies out-flowing therefrom, play a more important part than the direct sensuous perceptions. But no more does the so-called rational empiricism, among the followers of which I include also myself, content itself with the collection of impressions derived from the senses. While inventing various means of observation and experiment, checking one experiment by another, a rational empiricist inevitably opens the door to fancy, and his syllogisms and arguments can rarely, if ever, keep to the direct, independent connection with the sensuous perceptions he derives directly from his experiments and observations. There will be always a gap found between the syllogistic conclusion and the sensuous fact of perception; but, to fill up that gap as far as possible, we have no other means except an accumulation or repetition of kindred facts; and this process exposes us to errors, which are often more pernicious than the flights of our fancy, because they deceive us with their apparent accuracy.

On the whole, even that analysis of our cerebration which we have chosen to guide us, seems to me too childish. We regard sensations, attention (*perceptio*), memory, association of ideas, the faculty of expressing sensations by syllabled sounds, judgment and fancy as faculties acting separately and quite independently from each other. This, of course, is necessary for the comprehension of the mental process. But I regard the completely independent action of these functions as quite impossible in our normal state. True enough, one function may be more developed than the others, and therefore become to us more apparent than the rest, but it is still unthinkable without sensation. Ideation experienced without perception and memory, would be but an ephemeral and resultless

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\*Once more we remind the reader that Dr. Pirogoff uses the term "empiricism" only as a synonym of the inductive method, or research based on experiment and observation.—  
[TRANSL.]

excitation; and without fancy or imagination, the most exact mathematical mode of thought is impossible. It is quite true that in favour of the separatism and localisation of our psychical faculties we have the undeniable fact that, in the complete absence of one of such faculties, all the rest continue to act. The very faculty of sensation, located by some physiologists in the optic lobes of the brain, is subdivided and localised into several other categories; thus the optic must have a separate place from the auditory sensation in the brain, and it is probable that the various sensations, furnished to us by our exterior senses, are centred in various portions of the head. But that, which senses in us, the sensing principle, is something indivisible, integral and hardly ever changing during the course of life. It cannot be localised in this or that portion of the brain; nor is it quite correct to view the brain as its only seat.\* Of course when centering our attention on some object, when examining it through a telescope or under a microscope, it may seem to us that we only *look*, that we are, so to say, wholly transformed into sight. But when we dive deeper into this process of concentrated vision, then, to begin with, we find that to fix our attention on something, means, in reality, to fix it on ourselves; *i.e.*, to direct the sensing Principle called "I", on the impressions, conveyed by one or the other organ of sense. That it means to look with that *Ego* of ours into our eye, to hear with it through our ear; and, while assimilating these impressions, to take cognisance and judge of them at the same time, to represent them to ourselves in that or in another shape, to compare them with previous sensations received before by the same senses; all this imperatively demands, that our *I* should be incessantly and simultaneously stimulating our various mental faculties to action.

Though during our sensuous perceptions, as, for instance, between hearing and seeing, it is possible to determine short intervals of time that divide these perceptions, if, like the astronomers, we listen and look at the same time; yet it is more than doubtful that we should ever find the means of seizing and determining the intervals that separate the sensation conveyed by the organ of sight, from that process which is simultaneously accomplished by our *I*, and which (process) is now termed by us unconscious cerebration—a term, in my opinion, considerably absurd, though it does refer to a special psychical process. It would be far better, I believe, to leave it nameless than to give it such a meaningless name.

It is precisely this would-be "unconscious" cerebration that follows all our sensuous feelings and emotions at the moment of their manifestation,

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\*Mesmeric and hypnotic experiments have proven beyond doubt that sensation may become independent of the particular sense that is supposed to generate and convey it in a normal state. Whether science will ever be able to prove or not that thought, consciousness, etc., in short, the *sensus internum* has its seat in the brain, it is already demonstrated and beyond any doubt that under certain conditions our consciousness and even the whole batch of our senses, can act through other organs, *e.g.*, the stomach, the soles of the feet, etc. The "sensing principle" in us is an *entity* capable of acting outside as inside its material body; and it is certainly independent of any organ in particular, in its actions, although during its incarnation it manifests itself through its physical organs.—[TRANSL.]

which is the most characteristic property of the indivisibility and the homogeneity of our *I*. However much isolated and localised may be our senses of sight, hearing and touch, our memory, imagination, the faculties of speech, thought and will—our *I* is both something separate from them, and the container, at the same time, of all these faculties and feelings. Our *I* plays as on a piano, on the keys of those organs to the functions of which scientific empiricism attributes sight, hearing, memory, speech, etc., etc., and while expressing by its play these functions, it participates in them itself, as an indivisible, integral entity, connecting them and manifesting through them its own being.

ON LIFE, THE MEANING OF TRUTH AND THE EGO.

January 6th, 1880.

While taking my morning walk, I suddenly remembered that in my diary I had treated the famous *cogito, ergo sum* perhaps in a too one-sided way, by maintaining that it ought to be replaced by *sentio, ergo sum*. Turning to some object, identifying itself with it, and, so to say, transforming itself entirely into sight or hearing, our *I*, directed in this way to the external Universe—towards its *non-I*—thus continues, perhaps imperceptibly (owing to the intense attention it bestows upon the external object) to sense its being. And this feeling accompanies it from the cradle, from the moment when it learns to discern its *non-I* from itself, down to the grave; even during the loss of our consciousness during delirium or sleep, this sensation cannot discontinue, though it may change its form. Besides this at times to us imperceptible sensation of being, it can become so—as all our other sensations—through our habit of being. Our *I* becomes raised from a simple sensation to the plane of thought in cases when, upon the reception of impressions external (universal) and organic (conveyed by the organs), it connects them with its own feeling of sensing in itself the presence of its mental faculties, of attention, perception, memory, imagination and thought. Then our *I* becomes fully conscious, rational and sensible. Condillion said that a man without external senses was a statue. This is not so: breathing must impart to him the sensation of being, without any participation of external senses, simply by supporting his connection with the external world. The sensation of being would certainly exist in this case, only whether or not it would be conscious and rational without the participation of external senses is another question. Consciousness of one's memory, thought and imagination, is without doubt stimulated and supported by the external and organic senses; but there is no cause, I think, to reject the possibility of such consciousness even in the absence of external and organic senses.

But I see that I have digressed and gone too far in my desire to demonstrate that, although I have reached my philosophical conceptions of the universe and man not in the least by the usual empirico-rational (inductive) method, I nevertheless view my conclusions as equal to fact.

January 10th, 1880.

Yes, equal to fact, and on the strength of my conviction I consider my views as proven. For what is fact? If we hold to the literal meaning, then fact is that which is accomplished—*factum*, which is done (therefore, *un fait accompli*—a pleonasm). In this case, a fact must be something sensuous. Indeed, if our very being is a sensation, then, there can be nothing in it that would not be primarily dependent on impressions, conveyed to us by sensations.

Everything manifested in us by life, is manifested through sensations, *i.e.*, through a connecting link with the external world. Nevertheless, the consequences and the products of our impressions are varied in the extreme. Some of them generate in us one feeling of life, others stimulate an unconscious cerebration and every kind of reflex action. But there is also a class of impressions—representations might do better, perhaps—which, notwithstanding their primal origin from sensuous perceptions, stimulate to action only our conscious mental faculties, memory, cerebration and fancy (or imagination, the faculty of combining and creating new representations). Though we remember, think and imagine at every act of the organs of our senses, yet this sensuous, and generally unconscious process of recollection, cerebration and representation (imagination) is ended, as soon as this or some other sense ceases to act; while another process—markedly distinct from the first—the process of recollection, cerebration and imagination, an always conscious process, takes place without any direct participation of our senses.

Thus, while every fact has to be the product of sensuous perceptions and of impressions acting on us externally, our internal sensations, present in us without any direct participation of external impressions, are capable of not only representing to us facts from various standpoints but also of discovering to us truths. Though a fact is generally regarded as if it were a truth, yet no one would refer to mathematical axioms as truths. Why? Is it not apparent that such a fact, for instance, as the presence of the sun in the sky is as undeniable and as true as any mathematical axiom? Yes, indeed; these are real facts and self-evident truths; still a fact is not always the truth, and truth is not a fact. The sun in the sky is an evident fact, because every one can have it demonstrated to him by his own senses; but such a mathematical (astronomical) truth, that the sun will rise and set in certain determined spots on the horizon, requires no verification by our senses; this is based not only on the theory of probabilities, but on knowledge and science, with the participation of all our other mental faculties (memory and fancy, &c.) True, the basis of this knowledge is resting on fact; had we never seen the sun and the stars, the construction of our planetary system would have never entered our heads; but mathematical calculations differ so widely from sense-observations, that they determine *à priori* the place of a planet not yet discovered by observation. The

mathematical axiom that two magnitudes that are severally equal to the same magnitude are equal to one another, though evident, *i.e.*, susceptible of being explained by a physical demonstration, is in reality, based on consideration, not on experiment; in order to comprehend it, there need not be before our eyes three magnitudes of equal size. Fact differs then from truth, in that its properties are different, whereas the essence of truth, even when unknown to us, is ever one and the same. Only that fact which was, is, and will be, would be truth. But we are acquainted with no such fact; and if we feel convinced of the necessity or possibility of the existence of something which ever was and ever will be—even when not real to the physical senses—then this conviction is TRUTH for us, although it cannot be called a fact. It is evident also, that to arrive at a conviction of such a truth, reason alone is insufficient:—the potent participation of fancy (ideation) is necessary.

Everything that is high and beautiful in our life, in science and art, was created by intellect with the help of fancy, and much by fancy helped by intellect. It can be boldly maintained, that neither Copernicus nor Newton would have ever acquired such importance in science as they now have, had they not been helped by fancy. Meanwhile we often hear in life, in science and even in art, recriminations against fancy, not only against its exaggerations, but against its normal function. There is no greater reproach for a modern realist and naturalist than to say that he uses his fancy. But in reality, only that realist and empiricist merits the reproach of inconsistency, who allows himself to abandon for one moment the guidance of sense-experience\* directed and governed by intellect and fancy. Speaking in general, the doctrine which divides by artificial compartments the functions of our mental faculties one from the other, leads us finally to make as strong distinctions between their respective manifestations in all our productions, as though it were possible to cerebration without imagining, or imagine without reflection! It is enough for us to remember, that we are unable to make the simplest summing up of figures, without calling into action the functions of our memory, our imagination and our reason, although it may seem to us that our *I* is all absorbed in figures during the process.

January 14th, 1880.

I am still seeking to prove to myself that I must not regard my world-theories and speculations as simply the product of idle fancy, only because they are not based upon direct and immediate experiment. It would never do for me, after having devoted my life—in fact the best part of my life—to rational induction, to deny the all importance of experiment; but it is not for me, equally, to question the wisdom of this first Hippocratic aphorism: *experientia fallax, judicium difficile.*

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\* That is to say, a scientific experiment based on the evidence of our senses, as in the inductive method.—[TRANSL.]

When age is no longer conducive to fascination (*entrainement*), then one begins to realize how easy it is to be carried away, not merely by dreams but even by such exact and sober things as facts and experiments. There are things in this world, to which even such safe means as experiment is inapplicable. Meanwhile these things are life-questions, without solving which to oneself, one would not like to die; otherwise we should be inclined to address life reproachfully, asking it in the deeply thought-out words of our poet\* :—

“Thou useless gift, thou gift of chance,  
Life, why to me, hast thou been given?”

Verily, orgies of lust, the grossest means for obtaining self-oblivion and finally suicide, are in store for one who would seek to solve the riddle of life by scientific experiment, and will unavoidably lead to perdition. It is quite true that some strong, healthy and positive minds may live and act very well, having laid aside every attempt toward the solution of the excruciating question of life. But woe to him, who in his pride will dream that he is just that kind of *esprit fort* who requires no such solutions. The ascetic Philaretus has well answered from his standpoint when objecting to Poushkin's reproach to life; and his answer was to the point, precisely because he (Philaretus) had not unriddled to himself the problem of life by means of scientific experiment; and however one-sided such a solution, it is stronger, and what is more important—more humane than helpless complaints against life for its refusal to unveil its secret in the way we would like to see it divulged. No doubt one would like life to do this as palpably and as evidently as it does with regard to its sensuous manifestations.

It seems to me, that all of us, followers of the Verulam Bacon, attach too much importance to his inductive method of investigation.† This method is not in the least any new discovery of some special activity of our minds. In daily life, and before the day of Bacon, people have ever investigated facts inductively; yet no one,—not even Bacon himself, I think—has ever regarded this method as the only possible means for the discovery of truth. The chief merit of Bacon is *noli jurare in verba magistri*. And even this has ceased to be in our day a merit, as there could not be found now even a schoolboy, who would have an opportunity of repeating this rule. The mediæval faith in authorities is now replaced by mistrust. We have all lost confidence even in ourselves; our children on the school benches, mistrust their masters every time they look at them. This can hardly escape being regarded as a consequence of the one-sided exercise of our

\* Alexander Poushkin.

† No doubt many of the British F.R.S.'s and M.D.'s who read this, will have a scornful smile for such a conclusion of Dr. Pirogoff; and probably, forgetting the great scientific achievements of our eminent surgeon and physician, they will attribute his very *unscientific* ideas to heredity and superstition and the fact of his belonging to an "inferior" race! —[TRANSL.]

minds according to the inductive method; yet, may heaven preserve us from that deductive process which taught us *jurare in verba magistri!*

Therefore, I say, that if we would make our philosophical views of the universe influence our moral life—to me, at any rate, this has become a necessity—then we must not base these views on the exact, purely demonstrable data of sensuous perceptions. We must not blind ourselves with an apparent and fundamental evidence there, where a mere representation is concerned, or—what is still more correct—where only a possibility of a representation which would make it clear to us, is in question. Here we can demand no more than that the representation or conception should contain no evident contradictions and that it should be in the least possible degree incongruous; in other words, that it should conform as far as it can be made to, with our exact sciences, and should not include in itself more fallacies and contradictions than there are in these sciences.

January 15th, 1880.

Yesterday afternoon I was driving home from inland. The weather was frosty and clear. I was sitting in the sleigh with my back toward the setting sun. The fields, covered with a thick layer of snow, as smooth as a tablecloth, were lighted as far as eye could see, with a soft rosy glow, deepening hither and thither into a light violet hue; the full moon was rising from behind the forest, its light silvery disc strongly outlined on the greenish, dark-blue horizon. This play of opalescent colours on the sky, passing from green to light yellow, and from rosy to light violet, and shining like diamond sparks on the immaculate snow—quite fascinated me. I breathed the pure cold air with such ease and delight, that I caught myself making unconsciously a paraphrase of Poushkin's Reproach to Life, and whispering:—

“No useless gift, no gift of chance,  
A gift mysterious, full of meaning,  
Life, with an object thou wert given.”

And is it because no one could hitherto unriddle thee, O divine gift called Life, that we should reproach thee with being an absurd gift of chance, desecrate and vulgarise thee and play with, instead of appreciating thee! We feel mad at the thought of our inability to make bare the mystery of the gift, and out of pure spite, we are ready to maintain that it contains neither secret, nor object; that like the fabulist Kryloff's box of life, there is no lock to it; and that life simply opens *per vaginam*, and closes as easily—with the grave.

From our very cradle we get into the habit of life, and therefore view life and the universe as we do ordinary every-day objects; this is fortunate for us, though such fortune in truth is superficial and vulgar enough. But what would become of all of us, were our mind to be constantly trying to penetrate and fathom ourselves and everything surrounding us? Every moment we should meet face to face with an impenetrable, crushing

mystery; at every step perplexity and doubt would be weighing heavily on our thoughts. What is this strange motion and whirling in infinite space of mutually gravitating bodies, of globular masses? What is this incomprehensible existence of numberless worlds, formed of the same substantial atoms and separated for eternity from each other, by distances hardly conceivable owing to their magnitude? What is the meaning of this infinite variety of forms? And cohesion, gravitation, affinity, the incessant vibration of atoms—are not all these daily and hourly manifestations so many mysteries concealed under scientific terms? And the so-called simple bodies, again; these indecomposable elements accumulated in the gigantic planetary masses,—are they, indeed, primordial elements? Whence could they appear, whence planetary life, if other primordial and to us unknown, elements were not contained in the universal and to the mortal, unreachable source,—the chaos of ether? What is it, this source and container, the vehicle of unknown principles?

What wonder if there exists in each of us, surrounded as we are from cradle to grave by such universal mysteries, a leaning toward mysticism: if some of us owing to certain characteristics, become very easily mystics, and end by seeing and discovering hidden secrets there, where other men who circle without rest or break in the whirlpool of life—find everything very plain and simple? And how can it be expected of the inhabitants of this planet—of those who are endowed with the faculty of vividly representing to themselves the unseen and the impalpable, that they should always remain in a vegetative frame of mind and feel reconciled to the evils of the day? When fate after endowing them with an aspiration to foresight, and a certain force of imagination, prohibits them from leaving their terrestrial abode any further than the airy spaces, that directly surround it, transforming mockingly for him, who attempts to soar higher, the azure of the sky into the darkest night. But if every leaf, every seed, every bit of crystal reminds us of the existence outside of and within us, of a mysterious laboratory in which all works incessantly for itself and that which surrounds it, with an evident design and thought, then our own consciousness must be for us a still deeper and at the same time uncomfortable mystery. There is, however, a still more sacred mystery, this time originating from that very unconsciousness of ours—and that is—truth. There was a mocking satire in the indiscreet query of the Roman proconsul; and, perchance, this is why he received no answer. Verily and indeed curiosity alone will not lead us to learn—*what is truth?*

Of course I do not speak here of the so-called scientific truths. All these—historical and historico-natural, the mathematical and the judicial—are no more than facts, or more or less correct conclusions and hypotheses, obtained by logical analysis and synthesis: or formulæ, dictated by life, customs and the exigencies of society. Of such “truths” we have many. But there is a truth—one, integral, and the highest—which serves as the

foundation of all our moral and ethical life. It is wrong to assert, as such historians as Boekle do, and along with him the majority of our modern younger generations, that humanity is chiefly indebted to the progress of scientific truths in society, while moral truths have done nothing towards its success, *i.e.*, its progress, happiness and welfare. I think, on the contrary, that the unity and the integrity of the truth I speak of, becomes more and more evident with the progress of humanity, though it may be very hard to determine how far it has become any better. Truth can only be one; it is without and at the same time within us, in our consciousness; of course not as bright as the physical sun for us, but like a far distant light-wave throwing radiance on our moral being. What would become of our ethical principle had not the eternal and one Truth served it as a foundation? Without it, without this foundation, no scientific truths could exist for us, for there would have been no moral aspiration toward the discovery of truth. Every man, even one who is most steeped in crime, seeks involuntarily to find truth in himself, attempting to find an excuse for these misdeeds before himself as before other men. It is true that, during such attempts at justification, in attempting to *appear* instead of *being*, we get entangled in lies; but this is no proof to the contrary, no evidence that this arbitrary aspiration toward truth, is absent from us. All this—to appear and not to lie, and the whole edifice of lies raised by us in justification of our deeds—is only a disfigured aspiration toward truth, following which we get further and further away from truth, only because we are on a false track. Finally then, comes a day when we find it impossible to discern truth from falsehood. It is then that is generated the mocking query of the Roman proconsul: What is truth, how can we learn it, how shall we discern it, and where is it? And how, indeed, shall we understand the most ideal of all the Ideals! Truth! Don't you see that it is the Deity, the Absolute! We ought not even to dare to attempt a hope of ever reaching it.

But the impossibility of ever solving it, is no denial of an aspiration towards it. This aspiration that we have received from on high is our most precious possession. Deeply buried in us lies, if not the conviction, at any rate the feeling, reminding us that without an aspiration to the truth, there can be no real happiness. See how this aspiration, silenced by our passions and misfortunes, by that which is called destiny and chance, and false tendencies, see how it manifests itself under another form, having apparently, nothing in common with the aspiration that lurks in the very foundation of our moral being. An irrepressible longing toward the pursuit of objects, based on error, does not for all that annihilate in us the aspiration toward the discovery of true and real facts or scientific truths; and thus it happens that, while satisfying on one hand our longing for truth, we neglect occasionally to fully satisfy its other higher side. We see just in the same way, grand, but immoral geniuses, conquerors and sovereigns,

while trampling truth under their feet, trying to convince themselves of the righteousness and justice of their deeds; because with them the aspiration toward the true finds its satisfaction in the grand results reached by them: and these results co-operate indeed toward the discovery and the propagation of various actual truths. All these are illusions inseparable from our existence. Truth is so radiant, that without such illusions, our aspiration toward it alone would blind us, and therefore, falsehood, in view of this insurmountable drawing of men toward truth—has become inevitable. Ignorant of what it really is, drawn nevertheless irrepressibly, according to a law inherent in us, to search after it, we have (fortunately and unfortunately) to live constantly under an illusion and amidst a series of hallucinations. This inevitable destiny serves us as a *circonstance attenuante* before the tribunal of our conscience: but it does not, any more than the other, destroy in us entirely the faculty of coming back to our senses and of discerning our illusions and hallucinations. We may hallucinate ourselves to a degree of seeing snakes in our boots, but this does not give us the right of saying that therefore, there is no such one and integral truth; or that only that which is acquired by observation and experiment and the facts resulting therefrom, are truths; while every other truth is only a relative conception, for the time being, binding *pro domo sua*. Thinking thus, we would change our illusions from a screen, preserving our sight from the unbearable radiance of Truth, into a dark and everlasting night.

(To be continued.)



#### THE MAGNETIC WILL.

The following has been going the rounds of the daily papers:—

[DALZIEL'S AGENCY.]

“NEW YORK, April 19th.—The following extraordinary story, dated from Mier, Mexico, town of 1,500 inhabitants, on the Rio Grande, 150 miles from its mouth, is published by the *Sunday Sun*. Ten days ago a mysterious individual, who gave the name of Francisco Perez, arrived at Mier, and put up at the chief hotel of the town. Nothing unusual was noticed about the guest until at dinner on the second day one of the waiters went about the dining room removing all the bottles of wine in front of the persons who were dining, bringing them all to the table where Perez sat. The guests were extremely angry, and called up the proprietor, who asked the waiter why he had taken the wine. He replied that Perez had ordered him to do so, but Perez, turning ghastly white, denied that he had told the waiter anything of the kind. The latter, being disbelieved, was immediately dismissed.

“During the afternoon of the same day one of the guests at the hotel presented Perez with a magnificent watch, while a barman gave him a revolver. The next day presents began to pour in upon Perez, among them being a handsome bouquet with the name of a lady attached to it. The friends of the lady learning the circumstances, demanded an explanation why she had given such a present to a perfect stranger, and she explained that the man in passing her had asked her to send him the flowers. Then, bursting into tears, she declared that she did not know why she had sent them.

“Other persons who had made presents to Perez also stated that they had been asked by him for the articles given, and that they had found it impossible to resist the request.

“It was believed that Perez was possessed by the devil, and a number of citizens resolved to lynch him by tying a stone to his neck and drowning him in the Rio Grande. Others, however, objected to this, and it was finally resolved that a committee of ten should wait upon Perez and warn him that he would be killed unless he left the town. Perez was greatly alarmed, and explained that he was a victim of involuntary hypnotism. He stated that he was twenty-seven years of age and a native of New Mexico. He had been trained for the priesthood for several years in Rome, and while abroad had practised hypnotism, with which he had made marvellous successes. In consequence of this it had become a passion with him, and he could not resist practising his gift upon those about him. The committee permitted Perez to leave the city, and he has left for parts unknown.”

## The Esoteric Christ.

### I.

#### THE PRESENT RELIGIOUS SITUATION.

F the many distinctive characteristics of our epoch the most notable, whether for its intrinsic nature or its prospective issues, is indisputably, the decadence of the orthodox presentation of the religion to which Christendom owes its name. But while the fact of such decadence is unquestioned and unquestionable, its significance is variously estimated, and the theories propounded concerning it differ radically from each other.

These theories are, broadly, three in number, and—like the points of an equilateral triangle—are as far removed from each other as they can possibly be. Their respective partisans are the three orders represented by the terms orthodox, materialist, and mystic.

According to the first of these, the party of orthodoxy, the decadence of their system is due not to any defect either in the system itself, or in their presentation or administration of it; nor to the possible arrival of the human mind at a stage in its evolution at which old methods require to be exchanged for new ones; but to the natural perversity of man, which, for some inscrutable reason, has been permitted to make such manifestation of itself. Having no explanation to offer other than this, the party of orthodoxy is unprepared with any remedy for the evil beyond an increased fervour of denunciation, and such enhancement of scenic and other sensuous effects in respect of ritual as may serve to attract through the senses where it fails to win through the mind and heart. It has, moreover, adopted a less emphatic tone in the enunciation of the doctrines least acceptable to the generality.

According to the second theory, that of the materialists, the decadence in question is that, not merely of the existing, or of any particular religion or form of religion, but of Religion itself; and the cause is the decline of the religious instinct through the spread of their own system of thought—or, rather, of no-thought, their criterion being, not the mind, but the senses—which has of late obtained so strong a hold upon the world as to encourage them to look with confidence to its universal acceptance at no distant date.

The holders of the third and remaining theory—the mystics, or partisans of religious esotericism—recognise, indeed, a serious and wide-spread decline of the religious instinct—or, as they prefer to designate it, the spiritual consciousness; but they regard it neither as destined to become permanent or general, nor as the cause of the decadence of orthodoxy. Rather do they regard it as but a temporary obscuration of an

attribute which, being indefeasible in human nature, cannot by any means suffer extinction save with human nature itself, whatever be the degree or duration of its eclipse. And in virtue of their recognition of the correspondence between the worlds physical and spiritual, they believe that the very depth of the present obscurity of the spiritual consciousness is a token of the approach of a new dawn and birth of spiritual light, the result of which will be its restoration on a scale and in a degree surpassing any hitherto known. And they rest this view not alone on analogy, but also on experience, and this the experience of the two worlds, the visible and the invisible, the phenomenal—a term which includes the historical—and the intuitional. For, as by means of his experience of the former, the mystic is able to recognise precisely such alternations of spiritual obscurity and illumination as that which he now anticipates, as having actually occurred in the past; so by means of his experience of the latter he is able to recognise the cause of such alternations as inhering in the nature itself of existence, and as bound, therefore, to find expression in existence. The faculty in question—which differentiates the mystic from the materialist, enabling him to get at the back of phenomena and thereby to explain phenomena—is that which has already been designated the spiritual consciousness—the consciousness, that is, of the essentially spiritual nature alike of man and of his environment. It implies the discernment—not necessarily at all of *spirits* but—of Spirit, and therein of Principles.\* And whereas the possession of it implies spiritual maturity, and the lack of it spiritual immaturity, the mystic ascribes the inability of the materialist to share his expectations of a coming spiritual revival or to recognise it when come, to his spiritual immaturity. He is so young in respect of this—the essential—part of his nature as not yet to have witnessed an entire revolution of the spiritual year; or, at least, not yet to have grasped the import of the phenomenon. And hence it comes that when he sees the sun of the spiritual consciousness of the race declining towards its Nadir on the approach of a spiritual winter solstice, he jumps to the conclusion that it will continue to descend to total extinction, leaving the material consciousness in undisturbed possession.

But more than this. So far from ascribing the decadence of orthodoxy to the prevalence of materialism in the world, the mystic is disposed to reverse this order, and to ascribe it to the prevalence of materialism in orthodoxy itself, and to hold orthodoxy responsible for its prevalence in the world, and therein for its own decadence and the decline of the spiritual consciousness.

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\* The distinction here drawn is of supreme importance. The faculty of perceiving "spirits"—as the phantoms of the dead are called—is a natural faculty, common to savage and civilised, where not destroyed by artificial modes of living, and implying no spiritual unfoldment whatever. It is for this reason that modern "spiritualism" does not necessarily involve spirituality, any more than an acquaintance with men and women involves a knowledge of Humanity. The distinction is that between persons and principles.

For materialism is but the systematic recognition and formulation of materiality, meaning by this term, as applied to religion, that tendency to and preference for the things of sense as against the things of the spirit, which leads to the substitution, as the objects of prime concern, of persons, events and things belonging to the material plane, for the principles, processes and states, purely spiritual, intended to be denoted by them.

Such is the materiality which, for the mystic, constitutes the especial and fatal vice of the orthodox presentation of Christianity; and leads him to ascribe its decadence, not to causes extraneous to itself and operating upon it from without, but to a cause inhering in itself, and operating from within it upon the world. This is to say that, admitting the world to have declined from a level previously attained of spirituality, it is the church that fell first and in and by its fall has dragged the world down with it.

The terms Church and World, it must be understood, are used here in their ecclesiastical sense to denote the inner and outer, or official and lay, elements of one and the same organisation; not in their scriptural and mystic sense to denote entities violently contrasted and essentially antagonistic to each other.

Regarded from this point of view, the modern revolt against orthodoxy discloses itself as due—at least at the outset—not to the world's inveterate materiality, but to its essential spirituality; it represents a recoil from a system of religion which for its materiality, was inadequate for the world's spiritual needs. That, when thus cut adrift from such means of grace as the current religion afforded, without being possessed of sufficient spirituality to stand alone, the world should lose what of spirituality it had, and subside into the void of utter negation, was natural and inevitable. But the very fact that the revolt against orthodoxy was a revolt, not against religion, but against materiality in religion, constitutes a protest by the world in favour both of religion and of spirituality; and it also gives confirmation to the belief that the world, so far from being at heart materialist, will welcome a really spiritual religion whenever a religion shall be forthcoming which it can recognise as such.

Now it is precisely such a religion that the mystic proposes under the designation of the Esoteric Christ. It is a Christianity divested of the material element which has been its bane, and restored to its proper, because its original, conception, as demonstrable alike from the text of Scripture and from the facts of the spiritual consciousness. It is in no wise a new Gospel that is thus proposed, but simply a new interpretation of the one eternal Gospel, and this after the manner of its original inspirers and formulators: namely, by restoring to the terms of its expression the sense which they were intended to bear. For herein the mystic recognises the prime sin of its official guardians and exponents. They have made no attempt to ascertain either the system of thought which underlay and controlled the expression of Scripture or the special sense of the terms

employed. Nor have they sought to view it from the standpoint from which it was written; the standpoint, namely, of the spiritual consciousness, and consequently of the Understanding as applied to the things of the Soul. To say which is to say—what is most indubitably true—that Scripture was written by mystics for mystics, and from a mystical standpoint; but has been interpreted by materialists, for materialists, and from a materialistic standpoint. And being, from this standpoint, and thus interpreted, altogether unintelligible, the appeal on its behalf has been made, not to the understanding, but to tradition and authority, themselves arbitrary and unverifiable; with the result of establishing a divorce between faith and reason, doctrine and experience, and so putting asunder those whom God has indefeasibly joined together, to the confusion and destruction of both faith and reason. Thus has it been from the beginning. Christianity left the hands of its originators to fall first into hands incompetent for its appreciation, and next into hands bent on its utilisation as an instrument of sacerdotal aggrandisement rather than of true evangelisation; first, the fathers, and next the priests. Of the former, it is true, many—notably those of the second century—affirmed the existence of an esoteric signification differing widely from the apparent one; but none of them had the love or the courage wherewith to discern and proclaim it, and hence the teaching of Paul, whose mission it had been to complement and supplement the exoteric Jesus by the esoteric Christ—the “Christ Within”, the vehicle of its manifestation by the principle manifested, remained fruitless; while the sacerdotal symbology in which he veiled its expression was eagerly appropriated to the service of the very system it was designed to supersede, the system vicarious and sacrificial. And so far from ecclesiastical erudition being able to fill the gap thus made in knowledge, it has rigidly excluded from its curriculum the only literature in which the suppressed doctrine survives—that known as Hermetic and Kabbalistic—and, renouncing the very idea of insight, has confined itself to the learning which consists in knowing what other men have said, who, themselves, did not know, not having the witness in themselves. When it is added that the doctrine of the Esoteric Christ, as at length it has become possible and permissible to formulate it, both represents the restoration of the understanding as the basis and criterion of faith, and constitutes a system of thought and rule of life founded in the nature of existence, absolutely satisfactory to head and heart, mind and moral conscience, and such as, by its observance, to enable man to turn his existence to the utmost account in the long run, by making of himself the best that he has it in him to become—all has been said that is absolutely necessary to be said before entering on the proposed exposition of it.

## II.

## RIVAL CHRISTS.

But although not necessary to the subject itself, there are some

further remarks which present themselves as conducive to the better appreciation of the subject. For, as they are aware who have kept in touch with the religio-philosophical thought of the day, so far from that thought having resulted in the total rejection of the Christ-idea, the Esoteric Christ is not the only one proposed for the world's acceptance in lieu of the orthodox Christ, but there are now at least three Christs in the field, each professing to be the true representative of that idea, and claiming the suffrages of the human soul, as against the one hitherto in possession, the Christ of the churches.\* Calling this the Orthodox Christ, we will distinguish the other two as the negative or Agnostic, and the positive or Esoteric Christ; the second being that of a school which, halting midway between orthodoxy and materialism, but in no wise inclining to mysticism, finds itself alike unable to accept the Orthodox Christ and to dispense altogether with the idea of Christ. The third is the mystic or Esoteric Christ already indicated as the Pauline Christ. A brief definition of the first two will serve the double purpose of exhibiting their standpoints in respect both of each other and of the third, and of clearing the way for the exposition of this last.

First the Orthodox Christ. Representing a form of belief which—not being also a system of thought—is unrelated to the mind and therefore unthinkable; and having, moreover, no correspondence in individual human experience,—the Christ of orthodoxy neither makes appeal to, nor can find recognition from those who—like the world of our day—rightly reject as superstition whatever is, by its nature, incapable of being reconciled with reason. This is the Christ insisted on by priests, whose appeal on its behalf is to authority and therein to tradition, either as transcending or as contra-vening reason.

Being thus, the Orthodox Christ is, and from its first inception has been, for genuine and coherent thinkers, an impossible and, thereby, a doomed Christ, at best a provisional Christ; and the allegation of the mystics is that he is the product solely of the sacerdotal perversion of the terms employed—partly in the gospels but chiefly by Paul—to denote the genesis, nature and functions of the Esoteric and true Christ.

It is further held and insisted by the same school that the substitution of the sacerdotal for the mystical presentation, has been fraught with consequences the most disastrous that can be conceived, both to the spiritual welfare and temporal happiness of mankind, the following being the reasons:—

(1). By removing the typical exponent of the Christ-idea from the category of the human, instead of exhibiting him as the culmination of the human, it has deprived man of the knowledge of his own divine potentialities, and withheld him from seeking the realisation of them which is his due.

\* No account is taken here of any personal claimants to the office, basing their pretensions on the possession of certain occult powers. For even these are not wanting in the present day. They serve, nevertheless, by fulfilling prophecy to vindicate it. See Matthew xxiv., 5, 24, etc.

(2). By substituting as the means of salvation the sacrifice of another for the regeneration of the individual himself, it has exhibited salvation as consisting in exemption from the consequences of sin, instead of in superiority to the liability to sin.

(3). By representing the Deity as satisfied by the suffering of the innocent for the guilty, it destroyed man's conception of God as a Being perfectly just; and, so far from providing him with a Saviour, really deprived him of his Saviour: for the reason that to take away his suffering for sin, is to take away his means of redemption from sin.

(4). By holding out an eternity of torment as the inevitable lot of all who are not saved by Christ, and salvation as dependent upon the will of a Being altogether arbitrary, capricious, and devoid of the sentiments of mercy and justice as humanly comprehended, it has deposed God in favour of a fiend as the controller of the universe; made not love but terror the motive of conduct; and reduced millions upon millions of human beings to unutterable despair, to the destruction of all joy here and all hope hereafter.

Such and so tremendous is the interest which the world has in the discovery of a way of salvation other than that proposed by orthodoxy. That universal madness and suicide have not been the result of such a doctrine is accountable for only on the supposition that there is in the heart of man that which gives the lie to it, by compelling him to believe in the goodness of God in spite of all that the churches have done to persuade him of the contrary. So much better is man than the creeds which have been thrust upon him in place of the truth!

The Agnostic or negative Christ is so-called because, while proposed for acceptance by the school indicated, it represents the negation of all the distinctive and positive attributes implied in the term Christ, for which cause it is really no Christ at all, but only—like its devisers and proposers themselves—an agnostic, but of more than average quality as to character, conduct and principles; devoted, indeed, to the bettering of men's external conditions, but impotent to better men interiorly and in themselves; a Christ that represents amiable intentions and beneficent activities, but no glimmering of knowledge concerning the kingdom within or the mysteries thereof, and what is implied by initiation therein. He is but man physiological and phenomenal; a perfect specimen it may be of this: but he is of the body; his mental horizon is limited to the body; and his influence perishes with the body. He is no redeemer from bodily limitations, from sin and from death, no reconciler with God. He is in no way the man spiritual and substantial, "eternal in the heavens" of the "kingdom within" man. And his disciples plainly indicate his limitations and their own by entitling him the "Citizen Christ".

EDWARD MAITLAND.

(To be continued.)

## The Teachings of Kapila.

**K**APILA the Sage was the author of that Indian philosophy known as the *Sāṅkhya*. The tenets of this school have been handed down to the present generation in the *Sāṅkhya Sūtras* with their Commentary. It is a system which has attracted some attention among European Sanskrit readers, though the subject is one which the untutored Western mind could hardly be expected to cope with in all its aspects. Indeed a thorough apprehension of all that is contained in the *Sūtras* is much more than the writer could claim, though it seems possible to throw a certain light on the subject which the Sanskritist could not supply.

The *Sāṅkhya Sūtras* are worth a little notice; the main elements of the system occur also in Patanjali's *Yoga-Shāstra* and in *Bhagavad-Gītā*, and it is possible enough that further meanings beyond those in the writer's mind, will disclose themselves to such as are better versed in theosophical knowledge, though perhaps less familiar with the *Sāṅkhya* system in itself.

One of the ways in which a student of Theosophy may prove his own knowledge, is by examining some other system, and then applying his knowledge as a key to unlock the meaning of its formulas. When we have really mastered the truths of a science, be it cosmogony or any other, it is not difficult to enter into any treatise on that science dealing with the same notions, though under new and strange terms, and possibly with a different grouping or division of parts. If all that has been acquired by theosophical study is merely an ornament of phraseology, an array of learned terms which are not widely understood even amongst educated people, and which therefore confer some *prestige* upon the person who has the art of wielding them in his intercourse with others, then, alas! the key will turn round and round without effecting anything. This mock-student will come away from his investigation exclaiming with contempt that the *Sāṅkhya* system (or whatever it may be) is "all wrong". Like the schoolboy who cannot get through his Euclid because the master has adopted patches of colour instead of the A B C D used in the book for marking the different points of the geometrical figure, this verbal theosophist finds himself utterly baffled because names already familiar to him have a new application in the system now before him. He cannot identify the higher and lower Manas, for instance, when the theosophical names are rubbed out. But the student whose science consists of understanding, and not of mere words, is able to surmount such difficulties. He recognises the elements of man's nature by the characteristics imputed to them, notwithstanding any changes of nomenclature.

Thus we see that enlightenment consists in the possession of ideas, not in the mere handling of technical words. Learned language does not entitle anybody to be called wise.

The *Sāṅkhya* is one of those Six Systems of philosophy which have grown up in India. About these we may learn something from a simple mechanical experiment. Take in your hand six smooth uncut pencils; they make a bundle of irregular, unstable form, and are easily forced by pressure to assume different mutual relations. Again take the six pencils and build them round a *seventh* pencil. This time the bundle is firm as a rock. If the pencils are of uniform pattern, as the experiment presupposes, then there is mathematical proof to show that each of the six pencils surrounding the seventh, touches its two neighbours and at the same time the central one. The bundle possesses the stability of one solid cylinder, having for its central axis the axis of the seventh pencil. This septenary pencil-experiment admits of various applications; but at present let us apply it to the Six Indian Schools built around the seventh—the Secret Doctrine, which hides itself in their midst. The Indian Schools have had warm controversy one with another. Refinedly contemptuous are the terms in which they allude to one another's teachings. "Certain persons of immature intellect who call themselves Vedāntins—though the world of philosophy would scarcely have felt it necessary to invent any appellation whereby to distinguish them from the common illiterate world"—such is the style of their mutual courtesies.

But are not these Six Schools branches and offshoots, each developing and accentuating some particular aspect of the ancient fund of truth, from which all sprung and round which they are gathered? This would account so well both for their wisdom in common and for their slight mutual discordances.

There appears to be a belief among some Hindus at the present day that the science of Idol Worship stands as the Seventh Philosophy. After what has been said, it is hardly necessary to argue the point; it must be clear how little qualified Idol Worship can be to form the central axis of the wisdom of India. But the view is nevertheless both interesting and instructive; interesting as bearing witness that there *is* a Seventh Philosophy, and instructive because it shows the way in which Nature abhors a vacuum even in the world of notions. Ignorance of the existence of the Secret Doctrine left a gap, and this space had to be filled with some stop-gap. There will be occasion to refer to this creation of stop-gaps at a later stage when examining the *Sāṅkhya* system in its details. We have the same kind of thing mentioned in the *Secret Doctrine*, *e.g.*, where it is stated that the Sun and Moon are made to take the place of two unrecognised planets "for the purposes of judicial astrology".

The *Sāṅkhya* system enumerates twenty-four principles or elements, *plus* one. The twenty-four are given in a kind of genealogical table. First

there is Pradhāna, the Primal Basis, not itself the product of anything, though the producer and parent of all the rest of the twenty-four. Then the story is simply this: from Pradhāna came Mahat, from Mahat came Ahankāra, from Ahankāra sprang a family of sixteen, and then followed a generation known as the five Gross Elements.

Now what are the Sixteen? They consist of five things called Tanmātras, and ten things called Indriyas, to which an eleventh is immediately added. Indeed this latter element is commonly spoken of under the designation "the Eleventh" (ekādaçakam). What its precise nature is, we shall see better as we proceed. Is there any connection between this Eleventh and the Hindu fast on the *eleventh* days of the waxing and the waning of the moon?

The ten indriyas are divided into two sets of five, one set being the indriyas of perception (jnān'-endriya), the other set the indriyas of action (karm'-endriya). The first are simply the five senses, the ear, skin, eye, tongue, nose. Now what does the word *indriya* mean in itself? What indeed is Indra as connected with man? Indra, the chief of the gods, is he the Higher Ego or what? Some say that Indra signifies, in man, the soul—a somewhat vague term, it is true. At any rate the indriyas must be the attendants or instruments of soul or Indra. So far all appears fitting and reasonable. But what are the indriyas of action? They are enumerated as five bodily organs—the hands, the feet, the voice, and other organs which play a part in the economy of animal life. European translators appear to have accepted this enumeration with simple unquestioning minds; indeed how could we expect them to do otherwise, especially as the same names occur elsewhere—in *Anugiti* for instance? But are not these Five rather too like the black-painted logs of wood that sometimes peered from the enemy's entrenchments during the American Civil War—make-believe guns, as they were called—so that there might be no embrasure seen empty, notwithstanding a slight deficiency of artillery. Probably there are in Kapila's system five indriyas of action; *but are these they?* It is difficult to read through the list without a misgiving, if one's wits are awake. What the real karmendriyas are, as taught by Kapila to his pupils, it would be presumptuous to say; we must leave the matter here in a state of uncertainty.

Apart from the *Sāṅkhya* Philosophy, there is something to be said about the general use of the term *indriya*. We must not confound the use of the word as denoting the senses with another meaning frequently met with in Sanskrit literature, and indeed in the modern vernaculars. The indriyas often mean the passions. For instance, there is a very common appellation *sanyatendriya*, meaning a person whose passions are controlled (sañyata). This term does *not* mean one who keeps his eyes in a fixed direction, and so on; and it scarcely seems accurate to translate it "of controlled senses", as is often done.

And now for the Eleventh Indriya. The term *manas* is also applied to it and naturally enough. It seems to be referred to in *Bhagavad-Gita*, ch. 15, v. 7:—

“The senses five—and the mind makes six”.

The element there stands numerically as “sixth”, not as “eleventh”. The reason is plain. It stands sixth as an addition to the *sense*-indriyas; but if besides the five sense-indriyas, we also take account of five other indriyas (*viz.*, those of action), then we have the reason why the Eleventh is so named.

Now of which sort is the eleventh indriya? Is it an organ of perception or of action? The way in which it is mentioned in the passage of *Bhagavad-Gita* just referred to, might suggest that it was an indriya of perception, were it not for the distinct statement that it is a *double* indriya, including both perception and action. “The Manas is of both kinds”—such is the statement made after mention of the two classes of indriyas (*Sāṅkhya Sūtras*, II., 26; *Sāṅkhya Kārikā*, Aph. 37).

It seems to me that this Manas or Eleventh Indriya is just what we call the Brain—with one proviso however. For we do not for a moment identify it with grey marrow or anything of the kind. Brain in that sense is a clayey thing, and if any would-be savant dare assert that it can think, he has yet to attain to the wisdom of a child of ten years old. It is not a matter that calls for experiment; it is only the blind that can desire experiment. The simplest mind, if not vitiated by luxury, avarice, jealousy, haughty self-esteem, or some such darkening habit, knows by a deep-rooted mental instinct—knows at once and with final conviction—that CLAY CANNOT THINK.

If we say that the Eleventh is Brain, we mean not any clayey “tissue”, but the intelligence that pervades it and is imprisoned in it. Just as an earlier *Sūtra* (S. S. II., 23) explains that every indriya is *supersensuous*, and that it is only blunderers (*bhrāntā*) who think of the corporeal eyeball as being the indriya termed the Eye; and so on with the rest of the senses. The eyeball or other corporeal organ is distinguished as the *site* (*adhishtānam*) of the indriya. No; Kapila and his pupils were not clever enough to make the blunders which modern physiologists have made. Woe to the clever nineteenth century! Cleverness (of that sort) is the attribute of a mind that has forfeited its clear simplicity of perception and entangles itself ever more and more in the intricacies of error, boasting of its unique position whilst it does so. Cleverness (of that sort) is the art of easy things made hard and simple things made intricate.

Let us then, if only as an assumption, identify the Eleventh with what we know as the brain, in its immaterial aspect, that is to say the animal soul, the animal mind. And if pressed to define what I mean by the *animal mind*, I should say, the mind that cognises material objects, or more strictly the sensations of them; opposing to this definition that higher mind which

cognises intellectual essences or ideas. Here lies the whole of that important distinction between a man of brains and a man of thought, between a hard-headed man and a man of bright and clear perception. Trace back the stream of the five senses to the point where it is *one* stream, not yet parted into five; let that be the Eleventh.

On this basis we shall perceive without difficulty how the Eleventh is concerned both with perception and with action. For is not the brain the recognised centre of mental perception and also of volition? And volition is mental *action*. We are too apt to identify action merely with some movement of the hand or foot. Actors and reciters are fond of rehearsing to their audiences the story of Eugene Aram's crime. Dealing with this example, we may say that the murder had already begun before that "sudden blow with a rugged stick", nay, before the arm was yet lifted to strike the blow. The real murder, as a human act, consisted in the volition, the mental purpose; this purpose was sustained until the "horrid deed was done", and then the murder was consummated. But we must not regard the uplifted hand as the murderer; it is but the murderer's body. The distinction is a genuine one, and the philosophical Vedântin who says: "I am meditating", but "*my body* is hungry" is making a perfectly rational and true distinction; he is merely speaking more accurately than men usually do. The real Eugene Aram is the mind with its conscious, deliberate volitions; the blow dealt by the hand is but the external accompaniment, in this case an inseparable consequence of the internal act.

Just once, and passingly, in the Sâmkhya Philosophy the common ethical question of what constitutes a human act is dealt with (*S. Sûtras*, v. 50). A human act (*saurusheyam*) is necessarily one that is preceded by conscious intention. As the commentary under this *Sûtra* points out, the respiration of a man fast asleep does not fulfil the conditions of a human act. No ethical philosopher would say otherwise. And is not the reason clear? The respirations of the sleeper are not the act of the true man, but the act of *his body*.

One can hardly help recalling that remarkable, though sad, story of Muluk Chand, which was so well and so pointedly summarised by Lord Hobhouse a few years ago in the *Indian Magazine*. This unfortunate man, in the black of the night, heard a noise outside his house. "It is that stray bull", he thought, and stepping out, he hurled a heavy wooden bar in the direction of the rustling sound. The "bull" was his own daughter Nekjan; the bar struck her on the nape of the neck, and she never spoke more. The wretched man fabricated a tissue of lies; he carried the girl's body into the house and made an imitation snake-bite on her breast with a knife; in the morning the floor of the house was dug up, and the pretence of a snake search was gone through. However the lie did not succeed in court; upon the evidence of his younger daughter Golak—who faithfully delivered an imaginary tale put into her mouth by the police inspector—he was con-

demned to death by the District Judge of Nuddea. But when (as is usual) the case was brought to the High Court at Calcutta for confirmation of the sentence, a new trial was ordered, thanks to the able defence made by Mr. Manomohun Ghose, and eventually Muluk was acquitted. It was only after his acquittal that the true account was elicited from him by his Counsel. Had such a theme been taken in hand by the ancient Greek tragedians, very probably Muluk would have been put forward as the slayer of an innocent child, and the play would have shown him pursued by the karmic consequences of slaughter. But the Greek tragedians are not necessarily models of divine wisdom. Muluk Chand's *hand* had hurled the fatal beam that slew his daughter, but the inner and true man was innocent and no slayer, because there was no conscious volition to such an end. He was innocent of all except the lies, which he had resorted to in terror of the false accusations probably awaiting him on the part of the police. However, such stories serve to illustrate how the brain is not only the sphere of our perceptions, but also the sphere of all the acts that are truly our own, whether accompanied by bodily action or not. When there is no crime wrought in the brain, there is no crime wrought at all.

It is plain enough, then, that the brain is an organ both of perception and of action. But after all, it is only my assumption that the brain and the Eleventh Indriya are the same. The evidence still requires just that confirmation which may be found by referring to the text-book and observing in what way the Sāṅkhyas substantiate the statement that Manas, the Eleventh, is an organ of action.

In the 27th Aphorism of the S. Kārikā, this Manas is described as *san'alpaka*. What is contained in the description "sankalpic"? What is *sankalpa*? *Sankalpa* clearly means resolve or volition. Colebrooke (in his share of the translation) renders the word *sankalpaka* by saying—"It ponders". But Wilson, who translated the Commentary under the Aphorism, appears to have been seized with a slight misgiving, for he there renders the verb *san'ālpayati*—"It ponders (or purposes)".

This is one of many instances to remind us that the translations of Hindu *Shāstras* with which we have been furnished by European scholars are very inadequate. Wilson in his own "Comment" which he subjoins to the Sanskrit Commentary speaks of Manas (the Eleventh) and says—"Its function is *sankalpa*, a word that means resolve, purpose, expectation". He quotes Manu, "Desire is the root of expectation, etc.", but from the Sanskrit at the foot of the page, the passage seems to state that "Expectation is the root of desire". It seems possible that both "expectation" and "desire" are unsuitable renderings in this instance. Theosophical students should be warned not to hope for a full explanation of their difficulties from such translations. At least it is desirable that the enquiring student should have some acquaintance with Sanskrit himself. Nevertheless, on the whole, we must feel indebted to the translators; they had a

difficult task, and they have done their best. If they have made mistakes, they have also put us in the way of correcting those mistakes. And after all, the correcting of a translation is a much lighter task than the original work of translating the text. One can sometimes see whether a mathematical calculation is correct or not, whilst yet hardly capable of working it out. Criticism is always vastly easier than production.

E. A. W., F.T.S.

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### OUR SUPERSTITIONS.

A man should sleep with his head *either South or North*, according to the magnetic polarity of his body, the change being determined by the state of his health. There are two Slokas in *Anhika Tattva* recommending this strongly. The *Vishnu Purāna* also mentions it. There was quite a polemic on the matter in the *Theosophist* in the years 1882 and 1883 (See the May, September and December numbers). Baron Reichenbach devoted his attention to the subject, and Theosophists have always believed in the practice. Nevertheless, we have been laughed at for it by the profane, ever since the question was brought forward. We have just come across a cutting of two years ago, which tends to prove that there is something after all in the claim. It is printed *verbatim* from *Public Opinion*, and headed (mark well) :

#### “ SCIENTIFIC.

“ *Head towards the North.*—There is no doubt in my mind (writes a doctor in the *St. Louis Globe-Democrat*) that the belief that human beings should sleep with their bodies lying north and south has its foundation in true scientific facts. Each human system has magnetic poles—one positive and one negative. Now, it is true that some persons have the positive pole in the head, and the negative pole in the feet, and *vice versa*. In order that the person sleeping should be in perfect harmony with the magnetic phenomena of the earth, the head, if it possess the positive pole, should lie to the north. The positive pole should always lie opposite to the magnetic centre of the continent and thus maintain a magnetic equilibrium. The positive pole of the person draws one way, but the magnetic pole of the earth draws the other way and forces the blood towards the feet, affects the iron in the system, tones up the nerves, and makes sleep refreshing and invigorating. But if the person sleeps the wrong way and fails to become magnetically *en rapport* with the earth, he will then probably be too magnetic, and he will have a fever resulting from the magnetic forces working too fast, or he will not be magnetic enough, and the great strain will cause a feeling of lassitude, sleep will not be refreshing, and in the morning he will have no more energy than there is in a cake of soap. Some persons (says the doctor) may scoff at these ideas, but the greatest scientific men of the world have studied the subject. Only recently the French Academy of Science made experiments upon the body of a guillotined man which go to prove that each human system is in itself an electric battery, one electrode being represented by the head, the other by the feet. The body was taken immediately after death and placed on a pivot, to move as it might. After some vacillation the head portion turned towards the north, the body then remaining stationary. One of the professors turned it half-way round, but it soon regained its original position, and the same result was repeatedly obtained until organic movements finally ceased.”

## My Books.

SOME time ago, a Theosophist, Mr. R\*\*\*, was travelling by rail with an American gentleman, who told him how surprised he had been by his visit to our London Headquarters. He said that he had asked M<sup>de</sup>. Blavatsky what were the best Theosophical works for him to read, and had declared his intention of procuring *Isis Unveiled*, when to his astonishment she replied, "Don't read it, it is all trash".

Now I did not say "trash" so far as I remember; but what I did say in substance was: "Leave it alone; *Isis* will not satisfy you. Of all the books I have put my name to, this particular one is, in literary arrangement, the worst and most confused." And I might have added with as much truth that, carefully analysed from a strictly literary and critical standpoint, *Isis* was full of misprints and misquotations; that it contained useless repetitions, most irritating digressions, and to the casual reader unfamiliar with the various aspects of metaphysical ideas and symbols, as many apparent contradictions; that much of the matter in it ought not to be there at all and also that it had some very gross mistakes due to the many alterations in proof-reading in general, and word corrections in particular. Finally, that the work, for reasons that will be now explained, has no system in it; and that it looks in truth, as remarked by a friend, as if a mass of independent paragraphs having no connection with each other, had been well shaken up in a waste-basket, and then taken out at random and—published.

Such is also now my sincere opinion. The full consciousness of this sad truth dawned upon me when, for the first time after its publication in 1877, I read the work through from the first to the last page, in India in 1881. And from that date to the present, I have never ceased to say what I thought of it, and to give my honest opinion of *Isis* whenever I had an opportunity for so doing. This was done to the great disgust of some, who warned me that I was spoiling its sale; but as my chief object in writing it was neither personal fame nor gain, but something far higher, I cared little for such warnings. For more than ten years this unfortunate "master-piece", this "monumental work", as some reviews have called it, with its hideous metamorphoses of one word into another, thereby entirely transforming the meaning,\* with its misprints and wrong quotation-marks, has given me more anxiety and trouble than anything else during a long life-time which has ever been more full of thorns than of roses.

But in spite of these perhaps too great admissions, I maintain that *Isis Unveiled* contains a mass of original and never hitherto divulged information on occult subjects. That this is so, is proved by the fact that the work has been fully appreciated by all those who have been intelligent enough to discern the kernel, and pay little attention to the shell, to give the preference to the idea and not to the form, regardless of its minor shortcomings. Prepared to take upon myself—*vicariously* as I will show—the sins of all the external, purely literary defects of the work, I defend the ideas

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\* Witness the word "planet" for "cycle" as originally written, corrected by some unknown hand, (Vol. I., p. 347, 2nd par.), a "correction" which shows Buddha teaching that there is no rebirth on this planet (!!) when the contrary is asserted on p. 346, and the Lord Buddha is said to teach how to "avoid" reincarnation; the use of the word "planet", for *plane*, of "Monas" for *Manas*; and the sense of whole ideas sacrificed to the grammatical form, and changed by the substitution of wrong words and erroneous punctuation, etc., etc.

and teachings in it, with no fear of being charged with conceit, since *neither ideas nor teaching are mine*, as I have always declared; and I maintain that both are of the greatest value to mystics and students of Theosophy. So true is this, that when *Isis* was first published, some of the best American papers were lavish in its praise—even to exaggeration, as is evidenced by the quotations below.\*

The first enemies that my work brought to the front were Spiritualists, whose fundamental theories as to the spirits of the dead communicating in *propria personâ* I upset. For the last fifteen years—ever since this first publication—an incessant shower of ugly accusations has been poured upon me. Every libellous charge, from immorality and the "Russian spy" theory down to my acting on false pretences, of being a chronic fraud and a *living lie*, an habitual drunkard, an emissary of the Pope, paid to break down Spiritualism, and Satan incarnate. Every slander that can be thought of has been brought to bear upon my private and public life. The fact *that not a single one of these charges has ever been substantiated*; that from the first day of January to the last of December, year after year, I have lived surrounded by friends and foes like as in a glass-house,—nothing could stop these wicked, venomous, and thoroughly unscrupulous tongues. It has been said at various times by my ever active opponents that (1) *Isis Unveiled* was simply

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\* *Isis Unveiled*: a master key to the mysteries of ancient and modern science and theology. By H. P. Blavatsky, Corresponding Secretary of the Theosophical Society. 2 vols., royal 8vo., about 1,500 pages, cloth, \$7.50. Fifth Edition.

"This monumental work . . . about everything relating to magic, mystery, witchcraft, religion, spiritualism, which would be valuable in an encyclopædia."—*North American Review*.

"It must be acknowledged that she is a remarkable woman, who has read more, seen more, and thought more than most wise men. Her work abounds in quotations from a dozen different languages, not for the purpose of a vain display of erudition, but to substantiate her peculiar views . . . her pages are garnished with foot-notes establishing, as her authorities, some of the profoundest writers of the past. To a large class of readers, this remarkable work will prove of absorbing interest. . . . demands the earnest attention of thinkers, and merits an analytic reading."—*Boston Evening Transcript*.

"The appearance of erudition is stupendous. Reference to and quotations from the most unknown and obscure writers in all languages abound, interspersed with allusions to writers of the highest repute, which have evidently been more than skimmed through."—*N. Y. Independent*.

"An extremely readable and exhaustive essay upon the paramount importance of re-establishing the Hermetic Philosophy in a world which blindly believes that it has outgrown it."—*N. Y. World*.

"Most remarkable book of the season."—*Com. Advertiser*.

"Readers who have never made themselves acquainted with the literature of mysticism and alchemy, the volume will furnish the materials for an interesting study—a mine of curious information."—*Evening Post*.

"They give evidence of much and multifarious research on the part of the author, and contain a vast number of interesting stories. Persons fond of the marvellous will find in them an abundance of entertainment."—*New York Sun*.

"A marvellous book both in matter and manner of treatment. Some idea may be formed of the rarity and extent of its contents when the index alone comprises fifty pages, and we venture nothing in saying that such an index of subjects was never before compiled by any human being. . . . But the book is a curious one and will no doubt find its way into libraries because of the unique subject matter it contains . . . will certainly prove attractive to all who are interested in the history, theology, and the mysteries of the ancient world."—*Daily Graphic*.

"The present work is the fruit of her remarkable course of education, and amply confirms her claims to the character of an adept in secret science, and even to the rank of a hierophant in the exposition of its mystic lore."—*New York Tribune*.

"One who reads the book carefully through, ought to know everything of the marvellous and mystical, except perhaps, the passwords. *Isis* will supplement the *Anacalypsis*. Whoever loves to read Godfrey Higgins will be delighted with Mme. Blavatsky. There is a great resemblance between their works. Both have tried hard to tell everything apocryphal and apocalyptic. It is easy to forecast the reception of this book. With its striking peculiarities, its audacity, its versatility, and the prodigious variety of subjects which it notices and handles, it is one of the remarkable productions of the century."—*New York Herald*.

a rehash of Éliphas Lévi and a few old alchemists; (2) that it was written by me under the dictation of Evil Powers and the *departed spirits* of Jesuits (*sic*); and finally (3) that my two volumes had been compiled from MSS. (never before heard of), which Baron de Palm—he of the cremation and double-burial fame—had left behind him, and which I had found in his trunk!<sup>3</sup> On the other hand, friends, as unwise as they were kind, spread abroad that which was really the truth, a little too enthusiastically, about the connection of my Eastern Teacher and other Occultists with the work; and this was seized upon by the enemy and exaggerated out of all limits of truth. It was said that the whole of *Isis* had been dictated to me *from cover to cover* and *verbatim* by these invisible Adepts. And, as the imperfections of my work were only too glaring, the consequence of all this idle and malicious talk was, that my enemies and critics inferred—as well they might—that either these invisible inspirers had no existence, and were part of my “fraud”, or that they lacked the cleverness of even an average good writer.

Now, no one has any right to hold me responsible for what any one may say, but only for that which I myself state orally, or in public print over my signature. And what I say and maintain is this: Save the direct quotations and the many afore specified and mentioned misprints, errors and misquotations, and the general make-up of *Isis Unveiled*, for which I am in no way responsible, (a) every word of information found in this work or in my later writings, comes from the teachings of our Eastern Masters; and (b) that many a passage in these works has been written by me *under their dictation*. In saying this no *supernatural* claim is urged, for no *miracle* is performed by such a dictation. Any moderately intelligent person, convinced by this time of the many possibilities of hypnotism (now accepted by science and under full scientific investigation), and of the phenomena of *thought-transference*, will easily concede that if even a hypnotized subject, a mere irresponsible medium, *hears the unexpressed thought* of his hypnotizer, who can thus transfer his thought to him—even to *repeating the words read by the hypnotizer mentally from a book*—then my claim has nothing impossible in it. Space and distance do not exist for thought; and if two persons are in perfect mutual psycho-magnetic *rapport*, and of these two, one is a great Adept in Occult Sciences, then thought-transference and dictation of whole pages, become as easy and as comprehensible at the distance of ten thousand miles as the transference of two words across a room.

Hitherto, I have abstained—except on very rare occasions—from answering any criticism on my works, and have even left direct slanders and lies unrefuted, because in the case of *Isis* I found almost every kind of criticism justifiable, and in that of “slanders and lies”, my contempt for the slanderers was too great to permit me to notice them. Especially was it the case with regard to the libellous matter emanating from America. It has all come from one and the same source, well known to all Theosophists, a *person* most indefatigable in attacking me personally for the last twelve years†, though I have never seen or met the creature. Neither do I intend to answer him now. But, as *Isis* is now attacked for at least the tenth time, the day has come when my perplexed friends and that portion

\* This Austrian nobleman, who was in complete destitution at New York, and to whom Colonel Olcott had given shelter and food, nursing him during the last weeks of his life—left nothing in MS. behind him but bills. The only effect of the baron was an old valise, in which his “executors” found a battered bronze Cupid, a few foreign Orders (imitations in pinchbeck and paste, as the gold and diamonds had been sold); and a few shirts of Colonel Olcott’s, which the ex-diplomat had annexed without permission.

† I will not name him. There are names which carry a moral stench about them, unfit for any decent journal or publication. His words and deeds emanate from the *clouca maxima* of the Universe of matter and have to return to it, without touching me.

of the public which may be in sympathy with Theosophy, are entitled to the whole truth—and *nothing but the truth*. Not that I seek to excuse myself in anything even before them or to “explain things”. It is nothing of the kind. What I am determined to do is to give *facts*, undeniable and not to be gainsaid, simply by stating the peculiar, well known to many but now almost forgotten, circumstances, under which I wrote my first English work. I give them *seriatim*.

(1). When I came to America in 1873, I had not spoken English—which I had learned in my childhood colloquially—for over thirty years. I could understand when I read it, but could hardly speak the language.

(2). I had never been at any college, and what I knew I had taught myself; I have never pretended to any scholarship in the sense of modern research; I had then hardly read any scientific European works, knew little of Western philosophy and sciences. The little which I had studied and learned of these, disgusted me with its materialism, its limitations, narrow cut-and-dried spirit of dogmatism, and its air of superiority over the philosophies and sciences of antiquity.

(3). Until 1874 I had never written one word in English, nor had I published any work in any language. Therefore—

(4). I had not the least idea of literary rules. The art of writing books, of preparing them for print and publication, reading and correcting proofs, were so many close secrets to me.

(5). When I started to write that which developed later into *Isis Unveiled*, I had no more idea than the man in the moon what would come of it. I had no plan; did not know whether it would be an essay, a pamphlet, a book, or an article. I knew that *I had to write it*, that was all. I began the work before I knew Colonel Olcott well, and some months before the formation of the Theosophical Society.

Thus, the conditions for becoming the author of an English theosophical and scientific work were hopeful, as everyone will see. Nevertheless, I had written enough to fill four such volumes as *Isis*, before I submitted my work to Colonel Olcott. Of course he said that everything save the pages dictated—had to be rewritten. Then we started on our literary labours and worked together every evening. Some pages the English of which he had corrected, I copied: others which would yield to no mortal correction, he used to read aloud from my pages, Englishing them verbally as he went on, dictating to me from my almost undecipherable MSS. It is to him that I am indebted for the English in *Isis*. It is he again who suggested that the work should be divided into chapters, and the first volume devoted to SCIENCE and the second to THEOLOGY. To do this, the matter had to be re-shifted, and many of the chapters also; repetitions had to be erased, and the literary connection of subjects attended to. When the work was ready, we submitted it to Professor Alexander Wilder, the well-known scholar and Platonist of New York, who after reading the matter, recommended it to Mr. Bouton for publication. Next to Colonel Olcott, it is Professor Wilder who did the most for me. It is he who made the excellent *Index*, who corrected the Greek, Latin and Hebrew words, suggested quotations and wrote the greater part of the *Introduction* “Before the Veil”. If this was not acknowledged in the work, the fault is not mine, but because it was Dr. Wilder’s express wish that his name should not appear except in footnotes. I have never made a secret of it, and every one of my numerous acquaintances in New York knew it. When ready the work went to press.

From that moment the real difficulty began. I had no idea of correcting galley-proofs; Colonel Olcott had little leisure to do so; and the result was that I made a mess of it from the beginning. Before we were through with the first three chapters, there was a bill for six hundred dollars for

corrections and alterations, and I had to give up the proof-reading. Pressed by the publisher, Colonel Olcott doing all that he possibly could do, but having no time except in the evenings, and Dr. Wilder far away at Jersey City, the result was that the proofs and pages of *Isis* passed through a number of willing but not very careful hands, and were finally left to the tender mercies of the publisher's proof-reader. Can one wonder after this if "Vaivaswata" (Manu) became transformed in the published volumes into "Viswamitra", that thirty-six pages of the Index were irretrievably lost, and quotation-marks placed where none were needed (as in some of my own sentences!), and left out entirely in many a passage cited from various authors? If asked why these fatal mistakes have not been corrected in a subsequent edition, my answer is simple: the plates were stereotyped; and notwithstanding all my desire to do so, I could not put it into practice, as the plates were the property of the publisher; I had no money to pay for the expenses, and finally the firm was quite satisfied to let things be as they are, since, notwithstanding all its glaring defects, the work—which has now reached its seventh or eighth edition, is still in demand.

And now—and perhaps in consequence of all this—comes a new accusation: I am charged *with wholesale plagiarism* in the Introductory Chapter "Before the Veil"!

Well, had I committed plagiarism, I should not feel the slightest hesitation in admitting the "borrowing". But all "parallel passages" to the contrary, as I have not done so, I do not see why I should confess it; even though "thought transference" as the *Pall Mall Gazette* wittily calls it, is in fashion, and at a premium just now. Since the day when the American press raised a howl against Longfellow, who, borrowing from some (then) unknown German translation of the Finnish epic, the *Kalevala*, published it as his own superb poem, *Hiawatha*, and forgot to acknowledge the source of his inspiration, the Continental press has repeatedly brought out other like accusations. The present year is especially fruitful in such "thought transferences". Here we have the Lord Mayor of the City of London, repeating word for word an old forgotten sermon by Mr. Spurgeon and swearing he had never read or heard of it. The Rev. Robert Bradlaugh writes a book, and forthwith the *Pall Mall Gazette* denounces it as a verbal copy from somebody else's work. Mr. Harry de Windt, the Oriental traveller, and a F.R.G.S. to boot, finds several pages out of his just published *A Ride to India, across Persia and Beluchistan*, in the London *Academy* paralleled with extracts from *The Country of Belochistan*, by A. W. Hughes, which are identical *verbatim et literatim*. Mrs. Parr denies in the *British Weekly* that her novel *Sally* was borrowed consciously or unconsciously from Miss Wilkins' *Sally*, and states that she had never read the said story, nor even heard the author's name, and so on. Finally, every one who has read *La Vie de Jésus*, by Renan, will find that he has plagiarised *by anticipation*, some descriptive passages rendered in flowing verse in the *Light of the World*. Yet even Sir Edwin Arnold, whose versatile and recognised genius needs no borrowed imagery, has failed to thank the French Academician for his pictures of Mount Tabor and Galilee in prose, which he has so elegantly versified in his last poem. Indeed, at this stage of our civilisation and *fin de siècle*, one should feel highly honoured to be placed in such good and numerous company, even as a—plagiarist. But I cannot claim such a privilege and, simply for the reason already told that out of the whole Introductory chapter "Before the Veil", I can claim as my own only certain passages in the Glossary appended to it, the Platonic portion of it, that which is now denounced as "a bare-faced plagiarism" having been written by Professor A. Wilder.

That gentleman is still living in or near New York, and can be asked whether my statement is true or not. He is too honourable, too

great a scholar, to deny or fear anything. He insisted upon a kind of *Glossary*, explaining the Greek and Sanskrit names and words with which the work abounds, being appended to an Introduction, and furnished a few himself. I begged him to give me a short summary of the Platonic philosophers, which he kindly did. Thus from p. 11 down to 22 the text is his, save a few intercalated passages which break the Platonic narrative, to show the identity of ideas in the Hindu Scriptures. Now who of those who know Dr. A. Wilder personally, or by name, who are aware of the great scholarship of that eminent Platonist, the editor of so many learned works,\* would be insane enough to accuse *him* of "plagiarising" from any author's work! I give in the foot-note the names of a few of the Platonic and other works he has edited. The charge would be simply preposterous!

The fact is that Dr. Wilder must have either forgotten to place quotes before and after the passages copied by him from various authors in his Summary; or else, owing to his very difficult handwriting, he has failed to mark them with sufficient clearness. It is impossible, after the lapse of almost fifteen years, to remember or verify the facts. To this day I had imagined that this disquisition on the Platonists was his, and never gave a further thought to it. But now enemies have ferreted out unquoted passages and proclaim louder than ever "the author of *Isis Unveiled*", to be a plagiarist and a fraud. Very likely more may be found, as that work is an inexhaustible mine of misquotations, errors and blunders, to which it is impossible for me to plead "guilty" in the ordinary sense. Let then the slanderers go on, only to find in another fifteen years as they have found in the preceding period, that whatever they do, *they cannot ruin Theosophy, nor even hurt me*. I have no author's vanity; and years of unjust persecution and abuse have made me entirely callous to what the public may think of me—personally.

But in view of the facts as given above; and considering that—

(a) The language in *Isis* is not mine; but (with the exception of that portion of the work which, as I claim, was *dictated*), may be called only a sort of translation of my facts and ideas into English;

(b) It was not written for the public,—the latter having always been only a secondary consideration with me—but for the use of Theosophists and members of the Theosophical Society to which *Isis* is dedicated;

(c) Though I have since learned sufficient English to have been enabled to edit two magazines—the *Theosophist* and LUCIFER—yet, to the present hour I never write an article, an editorial or even a simple paragraph, without submitting its English to close scrutiny and correction.

Considering all this and much more, I ask now every impartial and honest man and woman whether it is just or even fair to criticize my works—*Isis*, above all others—as one would the writings of a born American or English author! What I claim in them as my own is only the fruit of my learning and studies in a department, hitherto left uninvestigated by Science, and almost unknown to the European world. I am perfectly willing to leave the honour of the English grammar in them, the glory of the quotations from scientific works brought occasionally to me to be used as passages for comparison with, or refutation by, the old Science, and

\* A. Wilder, M.D., the editor of *Serpent and Siva Worship*, by Hyde Clarke and C. Staniland Wake; of *Ancient Art and Mythology*, by Richard Payne Knight, to which the editor has appended an Introduction, Notes translated into English and a new and complete Index; of *Ancient Symbol Worship*, by Hodder M. Westropp and C. Staniland Wake, with an Introduction, additional Notes and Appendix by the editor; and finally, of *The Eleusinian and Bacchic Mysteries*; "A Dissertation, by Thomas Taylor, translator of 'Plato,' 'Plotinus,' 'Porphyry,' 'Jamblichus,' 'Proclus,' 'Aristotle,' etc., etc.," edited with Introduction, Notes, Emendations, and Glossary, by Alexander Wilder, M.D.; and the author of various learned works, pamphlets and articles for which we have no space here. Also the editor of the "Older Academy", a quarterly journal of New York, and the translator of the *Mysteries*, by Jamblichus.

finally the general make-up of the volumes, to every one of those who have helped me. Even for the *Secret Doctrine* there are about half-a-dozen Theosophists who have been busy in editing it, who have helped me to arrange the matter, correct the imperfect English, and prepare it for print. But that which none of them will ever claim from first to last, is the fundamental doctrine, the philosophical conclusions and teachings. Nothing of that have I invented, but simply given it out as I have been taught; or as quoted by me in the *Secret Doctrine* (Vol. I. p. 46) from Montaigne: "I have here made only a nosegay of culled (Eastern) flowers, and have brought nothing of my own but the string that ties them."

Is any one of my helpers prepared to say that I have not paid the full price for the string?

April 27, 1891.

H. P. BLAVATSKY.

#### A DECLARATION.

We, the undersigned Fellows of the Theosophical Society (and members of the Inner Group of the E.S.), at the stake of our personal honour and reputation, hereby declare:

That we have fully investigated all the accusations and attacks which have been made against the personal character and *bona fides* of H. P. Blavatsky, and have found them in the vast majority of cases to be entirely false, and in the few remaining instances the grossest possible distortions of the simple facts.

Knowing moreover, that accusations of plagiarism, want of method and inaccuracy, are now being made and will in the future be brought against her literary work, we make the following statement for the benefit of all Fellows of the Theosophical Society and for the information of others:

H. P. Blavatsky's writings, owing to her imperfect knowledge of English and literary methods, have been invariably revised, recopied or arranged in MS., and the proofs corrected, by the nearest "friends" available for the time being (a few of whom have occasionally supplied her with references, quotations, and advice). Many mistakes, omissions, inaccuracies, &c., have consequently crept into them.

These works, however, have been put forward with the intention of bringing certain *ideas* to the notice of the Western world, and with no pretension on her part to scholarship or literary finish.

In order to support these views, innumerable quotations and references had to be made (in many cases without the possibility of verification by her), and for these she has never claimed any originality or profound research whatever.

After long and intimate acquaintance with H. P. Blavatsky, we have invariably found her labouring for the benefit and instruction of the Theosophical Society and others, and not for herself, and that she is the first to make little of what others may consider her "learning". From further instruction however, which we have received, we know for a fact that H. P. Blavatsky is the possessor of far deeper "knowledge" than even that which she has been able to give out in her public writings.

From all of which considerations, it logically follows that no accusations can possibly shake our confidence in H. P. Blavatsky's personal character and *bona fides* as a teacher. We do not therefore intend in future to waste our time in useless refutations, or allow ourselves to be distracted from our work by any attacks, further than to repeat our present statement.

We, however, reserve to ourselves the right of appeal to the law, when necessary.

G. R. S. MEAD,

E. T. STURDY,

CLAUDE F. WRIGHT,

W. R. OLD,

H. A. W. CORYN,

ARCHIBALD KEIGHTLEY,

LAURA M. COOPER,

CONSTANCE WACHTMEISTER,

ISABEL COOPER-OAKLEY,

EMILY KISLINGBURY,

ALICE LEIGHTON CLEATHER,

ANNIE BESANT.

## The Golden Chain of Homerus.<sup>o</sup>

(Continued from the April Number.)

### CHAPTER VII.

*Of the Atmosphere or Air and its Influence.*

**A**IR is the second principle after the separation of the Chaos and is the vehicle of the first, *i.e.*, Fire. We mean here genuine animated Air. This we call *Male*—male germ, and first operator in all things.

The Heavens, or Fire, is the Anima and Life, whilst the Air or extended rarefied Humidity, is the Spirit, and receptacle of the soul and principle of Life. Consequently animated air ought to be named, *Spiritus Vitalis Macrocosmi*; or the vital Spirit of the Earth, which we inhabit.

Air is a most subtile humid vapour or rarefied water, wherein Fire dwells abundantly. This is more corporeal than the Ether beyond the Atmosphere, which Ether is totally unfit for inspiration, it being too subtile to fill the air-vesicles in the lungs of animals; Air, being the genuine medium between Fire and Water,—as it partakes of both, is therefore capable of receiving the subtile celestial fiery influences as well as the sublimated vapours from below, and by a continual circulation these vapours are converted into Air, and by a similar process this Air becomes animated by Fire, and as soon as it becomes saturated, the superfluous humidity is condensed and comes down in the character of *Animated Water*, such as Dew, Rain, Hail, and Snow.

By this you see that atmospheric Air is the first medium to unite *Fire* with *Water* and *Earth*, and without it the Heavens could not communicate with Water and Earth.

Thus Air becomes Water, and the thicker the Water gets, the better it mixes with the Earth, as on the contrary the Earth by subtilization by means of Water is again converted into Air. Thus Nature operates perpetually producing changes by *intermediate* elements and not from one extreme to the other. When they unite in Vapours, they fabricate the universal Germ of the World  $\odot$ , which is partly dissolved in Dew and Rain, and partly remains in the Air, for the purpose of Animation; the atmospheric animated Waters fall upon the Earth, as the receptacle of all celestial virtues or influences, and thus fertilise it, for the growth and nourishment of Animals, Vegetables and Minerals.

The Earth itself is a condensed or fixed Heaven, and *Heaven* or Fire is a Volatilised Earth, Air is a rarefied Water, and Water is condensed Air.

We have to note here that one Element differs from the other only in this, that one is *Volatile*, one is *Fixed*, one is *Fluid*, and the other is *Coagulated*, this arises from their Subdivision amongst themselves, and yet every one is, and remains inherently the same (*viz.*), *Prima Materia*, or Universal Fire.

The Air may be called the Kidneys of the Macrocosm, because in the Air is chiefly found the Conflux of all Radical, Substantial, Macrocosmical Fluids, and the pure extract or essence of the World is absorbed thereby. And in the Air, the *ancient primordial Chaos* is daily and hourly generating, destroying, and regenerating All Natural Things.

What is Dew, Rain, Snow, or Hail, but a *regenerated Chaos*, out of which Animals, Vegetables, and Minerals receive part of their vivifying principles and nourishment? And all this is generated in the *Air*.

\* Arranged by T. H. Pattinson, F.T.S.

## CHAPTER VIII.

*Of Water and its Effluvium.*

Water and Earth have an affinity for each other, so have Fire and Air, in fact they have all a varied affinity and are necessary to each other. Earth requires Water, Fire requires Air. Air without, or deprived of Fire, becomes a putrid Humidity. And Water without Animated Air becomes Mud, and Earth. Water is condensed Air and a fluid earth.

Water is the third principle, but the first *passive* Element. The Female Germ and Menstruum of the Microcosm, which conveys food and nourishment to all sublunary creatures, and is with the Earth the Mother of all things.

As soon as Water becomes Air, and this Air has been converted into Dew or Rain, they fall to the Earth, and mix with the grosser Water and Air, and begin to ferment by means of the primogential implanted *Spirit* or *Fire*. And one Element begins to unite and operate upon the other until they have produced their fruit from convenient matrices.

Here the Artist may learn Wisdom from Nature, and follow her if he wants to learn how the principles are mixed together. Let him look for a medium of union which is easy to be found; and if one medium is not enough, let him employ two, and if these are inadequate let him employ three, but homogenials not heterogenials, as Minerals agree or have affinity with Minerals, and Vegetables with Vegetables; but the Vegetables also agree with both Animals and Minerals, and stand between the Animal and Mineral Kingdoms as reconcilers between them.

Minerals are fixed Vegetables; Vegetables are volatile Minerals, and fixed Animals, and Animals are volatile Vegetables. Thus one Kingdom is transmutable into the other in regard to its internal qualities.

Animals use vegetables for food, and by their inward nature change them into flesh and blood. When the Animals die and are buried underground, they in due time decompose, and liberate the mineral Vapours in the soil, which are taken up by the fibrous roots of the plant, and along with the animal decomposition propagate and nourish the Vegetable. Thus do the Animal and Mineral produce the Vegetable.

Vegetables again when they putrify, assume a Nitrous Saline Nature, which is dissolved by Rain, and carried down through the pores into the Earth, or the Sea, from whence it again ascends as a *mineral Vapour*. Thus Vegetables are changed into Minerals, or Animals, but more frequently into Animals.

This is the true *Pythagorean Metempsychosis*. *Heaven*, or *Fire*, and *Air* are the *Male Germ*, *Water* is the *Female Germ* and *Menstruum*. The Earth is the Womb or Matrix, wherein the two first, by means of the third, operate every generation.

## CHAPTER IX.

*On the Earth and its Effluvium.*

Earth is the fourth and last principle of the Chaos. It is the second passive Element, the Matrix and Mother of all sublunary creatures. Earth is a coagulated fixed Heaven, a coagulated fixed Water and condensed Air, the centre and receptacle of all the heavenly influences, and the Universal Germ, which takes *here* a body as well as in the *Ocean*.

Heaven, or the universal principle in Light (Fire), by its extreme subtilty is of all elements the most active and omnipresent. Its motion is imperceptible naturally, although visible in Light. This *Universal Fire* is perpetually active, pervading all things, and is the original Cause of all *Motion* in *Nature*. It moves the most subtile Air on the outward superficies

of the Atmospheres of the opaque celestial bodies. This outward subtle Air moves the denser regions of clouds and vapours within, and this active vibration is gradually reduced in motion as it nears the body of the planet. Every subject under the Sun, although invisibly small, contains Life or Fire, and of course, the four Elements known to us as Fire, Water, Earth and Air. Now if every subject contains the universal Fire, so every subject has a motion, either visible or invisible. This Heaven or universal Fire never rests, but is ever animating the atoms of the Elements and manifesting itself in invisible influences, strange virtues and powers.

For instance a plant-root, or mineral torn from the spot where it grew, would gradually appear to die. But the universal Fire within it would soon show its virtue, if that plant or mineral is rendered medicinal.

This *Fire or Spirit* is diffused throughout the whole system of Nature. The meanest drop of Water, or the smallest grain of Sand or Earth, is filled with this Universal Spirit.

Observe that the whole difference of things consists only in Volatility or Fixity; that is: these cause the different modulations of matter; and the whole *scope of Nature is to corporify and fix Heaven*, so that it may manifest itself and *evolve* through the *Elements*, and so it acts upon the elements by affinity and antipathy, dividing and subdividing according to the freedom of its motion. Thus do all the manifested forms of Nature appear, each containing more or less of the Elements, some watery, some airy, some fiery, and some earthy, but all actuated by the *One Universal Fire*, which manifests itself as the Life Principle.

We have explained to you how vapours are converted into Air, and Air into Water; we will now examine the nature of these vapours.

We have told you that there rests in the centre of the Earth a latent Heat, which we believe to be most active in the centre by reason of its swift motion. This Heat causes a continual transpiration and sublimation of vapours, such vapours are Dews and Fogs. These vapours are twofold and fourfold; twofold because they contain Water and Earth; fourfold, because they contain the four Elements. I call these vapours Watery and Earthy, because they contain those two Elements volatilized and subtilized and converted into Air (or Heaven), and if they ascend, they are still further subtilized.

That such vapours have been Water will be easily admitted, but that they also contain a subtilized Earth, may be doubted; but note that I have said before, that one Element is the conductor of the other: and that they dissolve and subtilize each other.

Fire dissolves and subtilizes Air, by consuming its superfluous humidity; Air dissolves and subtilizes Water, by means of the Fire contained in it. Water dissolves and subtilizes the Earth: by means of the animated Air which it contains, as Water would be dead without it. *Vice versâ*, the Earth condenses the Water; Water condenses the Air; by depriving it of its animating or predominant Fire. Air condenses and corporifies Heaven or Fire, by which means the Air becomes animated and becomes ☉.

You are to note here that Nature has its *degrees of Volatility and Fixity*, as for instance: that part of Fire which mixes with the Atmosphere, is not so pure and subtle as that which is at a remote distance; in the same manner the highest atmospheric air is purer, colder and drier than that which we breathe. The superficies of the Water is also lighter, more aerial and more subtle than the thick slimy ground waters which settle on stones, etc., covering them with slime or subtle mud.

The Earth has also its degrees of Subtility and Fixity, such as watery juices, sulphurs, coal, minerals, stones and gems of a wonderful fixity.

The volatile subtle Earth, in particular its *Virgin Earth, viz.*, its Salt, is more easily dissolved by water, than a pebble or sand. So also is the

volatile Water more easily converted into dense or lower Air than common Water.

If you understand us correctly, we show you here the first beginning of Nature, and the *True First Matter*. As the *Four Elements* proceed from the primordial Vapour, they are forced to generate continually such vapours, embodying their own principles. These are converted by Nature into a Chaotic Water, and return to the Earth again in Showers of Rain.

In this Chaotic Water is invisibly contained the *Universal Germ of all things*.

Now we have treated of the Regeneration of the Chaos or Universal Vapour. We shall further show its power and virtue, so that you may touch and see it.

(To be continued.)

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### BETTER LATE THAN NEVER.

In one of the Theosophical Pamphlets, *Materialism, Agnosticism and Theosophy*, issued by our "Pacific Coast Committee for Theosophical Work", we find the following:—

"Agnosticism claims that the Universe exists by virtue of universal law. Agreed, if law means consciously-directed will. For Theosophy teaches that just as a man's physical body responds to and is governed by his will directed by his consciousness, so is the universe governed, controlled, and directed by an intelligent consciousness, residing within the matter out of which it is fashioned. Man wills, and physical body moves where his directing consciousness desires to place him. The cosmos wills, and worlds wing their way through space in obedience to conscious, intelligent design. Therefore, the so-called cosmic or universal laws are but expressions of the cosmic or universal will.

"Of these laws which Materialism vaguely conceives as self-originating and self-sustaining, the one completely without exception is said to be gravitation. Laing, (*Modern Science and Modern Thought*), declares in the most positive terms, 'But this we do know, that, be matter and space what they may, they are subject to this one universal, all-pervading law; and attract, have attracted, and will always attract directly as the mass of the attracting matter, and inversely as the square of the distance in space at which the attraction acts.' Here is a scientific law stated in the most absolute terms. Let us see. From a well-known scientific text-book, Gillett and Rolfe, we quote: 'This fluid is called the Ether. It fills alike the spaces among the atoms and molecules of bodies, and among the planets and stars of the universe. It is without weight, and portions of its mass move about in it without the slightest friction.' Here is a dilemma. Ether is not material, or it violates the supposed universal law of gravitation. Materialism is welcome to either horn; Theosophy declines both, and posits gravitation as a secondary emanation from the universal will, and as only beginning to act after the process of world-building is well under way. If it be universal, as is claimed, why do not existing nebulae gravitate off to the nearest suns, which so immensely outweigh them?

"In connection with this very point, some three years ago, Madame Blavatsky, that *bête noire* of both religion and science, declared that if scientists could perfect instruments sufficiently powerful to penetrate these nebulae, they would perceive the falsity of this assumption of the universal action of gravitation. It passed without notice, as so much that she says always does. But quite recently a California scientist has most unexpectedly confirmed this seemingly idle statement. One of the first results of the inspection of the heavens through the great Lick telescope was the cautious announcement by Prof. Holden that the arrangement of matter in many of the nebulae would seem to point directly to the conclusion that some other force than gravitation was the active agent."

## Theosophical Activities.

### EUROPEAN SECTION.

#### ENGLAND.

THE greatest activity at Headquarters during the past month has been devoted to experimenting with the influenza epidemic. Mme. Blavatsky was the first victim, and her sufferings were speedily increased by a very severe attack of the quinsy. She is still in a very precarious condition. Five other members of the staff also yielded their hands to the inevitable.

The *Blavatsky Lodge* lectures for April have all been of interest. There were very full Lodges to listen to Herbert Burrows, who lectured twice on "Theosophy and Science", and to W. Kingsland on "Theosophy and the Christian Doctrine", one of the best lectures ever delivered in the Hall. "The Purânas" and "The Kabbalah" brought together smaller audiences owing to the technicality of the subjects.

On April 25th a "Grand Evening Concert" was given at Prince's Hall, Piccadilly, in aid of the funds of the T.S. Everybody says that it was a success. The audience was numerous and appreciative, and those who so kindly lent their services were naturally pleased with this appreciation. The artistes who thus generously came forward were as follows:—

*Vocalists*: Madame Sinico, Madame Sara Palma (*La Scala, and Théâtre St. Ferdinand, Seville*), and Mdlle. Otta Brony (*Covent Garden Opera, and Théâtre Lyrique, Paris*), Mr. Enes-Blackmore, Signor Celli and Mr. J. B. Sackville Evans.

*Solo Pianoforte*: Mdlle. Jeanne Douste (*Court Pianiste to H.R.H. the Countess of Flanders*). *Solo Violin*: Mr. Willis Woltmann. *Solo Mandoline*: Signor Guerra.

*Conductors*: Mdlle. L. Douste de Fortis, Mr. Herbert Bedford and S. Lehmyer.

As it is not our office to play the part of a musical critic, but only to record a plucky undertaking and a very pleasant evening, we must content ourselves by saying that all the singers and musicians were loudly applauded and most of them recalled, and that our best thanks are due to them collectively and individually.

The whole credit of organizing the concert falls to the lot of Mlle. Otta Brony, Countess Wachtmeister and Claude F. Wright, who worked unceasingly for its success.

The opportunity was taken of giving the girls of the East End Club a treat that does not often fall to their lot. They were conveyed to the Hall and had free entrance to the gallery, where tradition has it, they enjoyed themselves immensely and behaved most decorously.

#### *Theosophy in the Church.*

On Sunday, April 12th, the adjourned discussion on Herbert Burrows' lecture on "The Spiritual in all Religions" took place at the Rev. Fleming Williams' Church, Stoke Newington. Mr. Burrows was again invited to be present, and he opened the discussion by giving a brief *résumé* of the chief points of his previous lecture. Mr. Williams, who occupied the chair, suggested that it would be best if the proceedings took the shape of question and answer, and this was a happy thought. For over an hour Mr. Burrows was "heckled" with most pertinent questions, which showed

that much thought had been given by the questioners to the Theosophical views he had advanced. The questions were answered in a manner which seemed eminently satisfactory to the audience. Several members of the Blavatsky Lodge were present, and this is a precedent which might advantageously be followed. It is often cheering for a lecturer to see known sympathisers among the hearers.

*Lecture.* Herbert Burrows lectures on Thursday evening, May 14th, at Stanley Hall, Cairns Road, Battersea, on "Theosophy, its Meaning and its Teachings".

## IRELAND.

*Dublin.* During the past two months the Dublin Lodge has endeavoured to definitely fulfil the first object of the T.S. by a formation of a working nucleus under one roof. The Headquarters for the Theosophical movement in the Emerald Isle is now located at 3, Upper Ely Place, Dublin, in a quiet yet central neighbourhood; and five members and one associate have therein taken up their abode. It is hoped that the benefits of this arrangement will ere long be felt by both the members and associates of the lodge and the visitors and inquirers. The usual fortnightly meetings open to all have been maintained, and the following subjects read and discussed:—

MARCH 11.—"Personal Identity", Mr. G. A. Kelly.

MARCH 25.—Debate: "Is the Theosophical movement subversive of social customs?"

APRIL 8.—"A true Religion", by Mr. Taylor.

APRIL 22.—"The Death of the Soul", by the Corresponding Secretary, Mr. C. F. Wright.

The attendance has been well sustained, and the discussions have been sufficiently eager and instructive to all. The intermediate fortnightly meetings continue the study of the "Key to Theosophy". Several associates have been added to our ranks.

FRED. J. DICK, Secretary.

## SWEDEN.

Last week 21 new diplomas were issued to the Swedish Branch; there are now upwards of 150 members on its roll.

## AMERICAN SECTION.

## THE CONVENTION.

We must hold over our report of this important gathering of Theosophists until next issue, and content ourselves by saying that it has been far and away the most successful Convention of the five that have been held. The Report of the General Secretary which we have just received is of a most appalling length, and shows a marvellous activity in the American Section. Some half-a-dozen of the English dailies have had paragraphs about our Boston meeting cabled to them.

## ANNIE BESANT'S VISIT TO THE UNITED STATES.

Annie Besant arrived in New York on April 9th, and was at once seized upon by the ubiquitous reporter. The following are some of the results:—

The New York *Evening Sun* of the 9th contains a portrait and general description of our fellow Theosophist; the *Recorder* has a column and a-half, and also a portrait; the *Daily Tribune* devotes a column to an interview, and the *Sun* gives half-a-column. The issues of the *World* of 10th, 12th, and 14th give accounts of interviews, together with a general

description and a biography, also an article on "The British Working Women", in all about a dozen columns. The *Recorder* of 14th and 16th gives reports of Annie Besant's lectures, "London, its wealth and poverty", and "Dangers menacing Society".

The newspaper man evidently imagines that he can give a better account of Annie Besant than she can of herself, but we have no doubt that she will speedily undeceive the Press of the East Coast. The descriptions of the life at Headquarters as filtered through the irresponsible brains of the New York reporters have aroused the Homeric laughter of our breakfast-table, but as it is all apparently intended in good part, we suppose that the utter absence of truth in all the accounts is a matter of minor importance.

"On Tuesday evening, April 14th, she attended the regular meeting of the Aryan T. S. and addressed it.

"On the 13th April Mrs. Besant's address on *London, its Wealth and its Poverty*, drew a vivid picture of the awful state of things there among the poor, with but little relief offered by the rich.

"On the 15th April she lectured on *Dangers Menacing Society*, in which she showed that not only is there danger in the great disproportion of wealth distribution, but also in the over-production of the day, and that as the poor were educated more and more they grew more discontented, since education enabled them to see more clearly than before. She closed by saying that only brotherhood and Theosophy could effect a cure. On the 17th the subject was *Labor Movements in the Old World*.

"On the 20th she lectured on *Dangers Menacing Society* to a good audience in Washington, returning to New York for a lecture on the *Message of Theosophy to the Western World* in Historical Hall, Brooklyn, April 22nd, to a very appreciative audience. In this a clear view was given of the positions of science and religion, showing that neither gave satisfactory answers to grave problems, but that Theosophy offered a complete, logical, and scientific solution.

"On the 23rd she lectured again in Scottish Rite Hall, New York, on *What is Theosophy*, presenting the subject anew in other ways and clearing away many misconceptions.

"At all these lectures the audiences were carried away by the speaker, many persons uttering extravagant commendations.

"In Washington there were also receptions to Mrs. Besant and a free public meeting of the *Blavatsky Lodge*, at which Mrs. Besant and the General Secretary spoke upon Theosophy and H. P. Blavatsky to a crowded house." *The Path*.

#### ARCHIBALD KEIGHTLEY'S LECTURES.

Dr. A. Keightley has brought his visit to the Pacific Coast to a successful termination, and has left it accompanied with the good wishes of all. The difference between the newspaper reports of the Doctor's doings and lectures and the earlier reports of those of Annie Besant is quite remarkable; almost without exception the Doctor has been reported in a straightforward manner.

The *Daily Sun*, San Diego, of 19th March, gives an announcement of Dr. Keightley's lecture there and a reception in his honour, while the issue of 23rd gives a good report of the lecture; like announcements and reports are to be found in the *San Diego Union* and *Daily San Diegan*, all of them very favourable. The *Tacoma News*, April 3rd, and the *Daily Ledger* and *Morning Globe* of the same dates, all give most favourable accounts of Dr. Keightley's first lecture at Tacoma, "Theosophical concepts of Life and Death", and the same papers contain reports of his second lecture at Tacoma. The *Seattle Telegraph* also devotes a column to an account of a lecture by Dr. Keightley at the Unitarian Church.

## INDIAN SECTION.

The activities in the Supplement of the *Theosophist* for April are very full, and occupy twelve pages of small type. In the first place, we are happy to reproduce the report of an improvement in the health of the President-Founder.

"We have news of the President up to the 13th March, on which day his steamer, the 'Oceana', reached King George's Sound, and called in at Albany. The voyage out was very calm and enjoyable, not a single storm having been encountered. The moist heat of Ceylon seemed to extend itself to degrees below the equator, and the cabins were so stifling that Col. O. slept on deck until the S.E. trade-winds were reached, when the air turned so fresh that he was glad to turn in below. By particular request, he lectured on the evening of the 12th March on 'The Essence of Buddhism' to a numerous audience of the first and second saloon passengers, and was warmly applauded. The Chairman, Mr. J. T. Wilshire, M.P. of the Sydney Parliament, expressed the thanks of the company in very felicitous terms at the close."

## GENERAL SECRETARY'S REPORT.

"During the month of March the General Secretary was absent from Headquarters for over a fortnight. On February 26th, he left by the evening train on his way to Mannargudi to open a new Branch at that place, which has been formed through the energy and devotion of Mr. A. Nilakanta Sastri, the President of the Kumbaconum T.S., who has recently been transferred to that station. On the evening of Saturday, the 28th, he delivered a lecture in the School-house at Mannargudi, and on Sunday formally opened the Branch. Another lecture was given before he left. From Mannargudi he went to Tiruvalur, where two lectures were given, which resulted in a number of gentlemen joining the Society and applying for a charter to constitute a branch, the issue of which has already been sanctioned by the Executive Committee. On Wednesday, March 4th, he went on to Negapatam, lectured there that evening and the following morning, and left during the afternoon for Tanjore, where he lectured the same evening. The following day was occupied in conversations with various people and in another lecture to a crowded audience in the evening on the subject of "Vedanta Philosophy". Starting on Saturday for Kumbaconum he lectured in the Porter Town Hall that evening, and again on the following day, starting on Monday for Mayavaram, where he lectured on Monday night, and reached Adyar on Tuesday evening. After disposing of the business accumulated during his absence, he started on Saturday morning to pay a long promised visit to the Bangalore Branch in celebration of its anniversary."

The other Secretaries also report most favourably. For instance, Mr. P. R. Venkatrama Iyer reports as follows:—

"The correspondence with branches and unattached members is becoming very interesting, and judging things from their present appearance the Branches under my charge will really become centres of useful activity, though some of them are already so. Members who took no interest in the branch meetings and never attended them, and whose names were consequently excluded from the branch lists by the Secretaries, are now corresponding with me, pledging fidelity to the cause and earnestness to the Branch work, and many gentlemen of high social and intellectual position have opened correspondence with me. They appreciate the new scheme of the Indian Section work, and promise to do all that they can."

Mr. C. Kottaya is hard at work on his useful tour and has visited Gooty, Bellary, Kurnool and Adoni with much success.

Mr. Jajannathiah has also made a lecturing tour, visiting Kumbaconum, Tanjore and Trinchinopoly.

A long report is printed of some excellent work done during B. Keightley's visit to the Bangalore T.S. Several lectures were delivered and the Branch put on a practical footing.

The next four pages are taken up with reports from Lodges, among which the Bombay T.S. is especially noticeable for putting forward a strong programme and announcing a new Headquarters at Church Gate Street, Fort, Bombay. This additional activity is chiefly owing to the new energy added to the Branch by the moving of Lieuts. Peacocke and Beale to Bombay.

#### CEYLON.

“PRESIDENT'S OFFICE, Colombo, *March 3rd*, 1891.

“The practical working of the scheme of a Ceylon Section of the Theosophical Society having proved unsatisfactory to me, even in the modified form in which it was constituted, I do hereby suspend the Charter of the Section until my return from Australia, when I shall endeavour to group the Branches in a way more practicable, because more consistent with the purely Buddhistic nature of the work in this Island. Meanwhile, the Branches shall be given the opportunity of expressing their preferences in the matter.  
“H. S. OLCOTT, P.T.S.”

“We hear from Ceylon that the President-Founder has had his ‘Digest of Buddhism’ translated into Sinhalese and submitted for approval to Suman-gala Maha Nayaka and Waskaduwe Subhuti Terunnause, the learned priest to whom Professor Fausböll dedicated one of his books, and both pronounce it acceptable. A conference of a few of the principal priests of Ceylon was to meet Colonel Olcott at the Theosophical Hall, in Colombo, on the 26th ult., to discuss and, if approved, sign the important document.

“The President-Founder's fortnight of respite before sailing for Sydney was to be fully taken up with local Society business.

“The undermentioned priests have signed Colonel Olcott's Digest in token of their approval:—

“High Priests of Aswiri and Malwatte Viharas at Kandy—who outrank all others, those temples being ancient royal foundations; H. Sumangala Maha Nayaka, High Priest of Adam's Peak and Galle, and Principal of Vidyodaya College; W. Subhuti; who collectively represent all the learning of the Sinhalese priesthood, and the list was made by Colonel Olcott from his personal knowledge of the parties.”

#### CEYLON LETTER.

(*From our own Correspondent.*)

Colombo, *March 27th*, 1891.

In my last I said I would give particulars regarding the recent visit of the President-Founder to Ceylon. Soon after his arrival Colonel Olcott went down by rail to Potupitiya. He spoke to the people and gave them some practical hints as to the method of educating their youth. The following day the Colonel was busy conferring with the High Priest Suman-gala, regarding the proposed Buddhist mission to Europe. Next Colonel Olcott delivered a very interesting lecture on Burmah, its people, manners, and customs, to a crowded house at the Headquarters. Subsequently the Colonel visited the Kandy Branch and held a couple of meetings, and gave two public addresses. In connection with our Kandy work, it is interesting to note the rapid progress the Branch has made there. The English School, with a graduate of the Calcutta University as its Headmaster, has a large attendance, and has been recently registered for a Government Grant. A Girls' School has also been opened under the direction of the

andy branch of the Women's Educational Society. The 28th ult. was a *gála* day with the members of the Women's Educational Society at Colombo, owing to an "open air" meeting and a social gathering. Colonel Olcott opened the meeting with an admirable address on Female Education, and appealed to all present to give what help they could to maintain the Sangamitta School.

In recognition of their services to the Women's Educational Society, Messrs. L. B. Mahagedeva and Peter de Abrew were awarded two silver medals by Col. Olcott. In making the presentation the Colonel gave the two members of the Theosophical Society some valuable hints for the successful carrying out of the new movement, and among them was a suggestion to publish a journal for women. The idea has the hearty approval of all, and as soon as funds permit *The Sinhalese Woman* (the proposed name of the journal) will I hope be successfully started.

SINHALA PUTRA.

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## Reviews.

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### MR. MULL'S "MACBETH".

**N**EARLY three years ago we had the pleasure of reviewing Mr. Mull's excellent and most suggestive editions of "Hamlet" and Milton's "Paradise Lost", Books I-VI; and we then expressed the hope that time would bring us more of Mr. Mull's work, in the field of criticism, and especially in the Shakespeare plays.

Happily, this hope has been fulfilled, for some time ago Mr. Mull completed and published the text of "Macbeth", with elaborate notes, and very full and excellent introductory essays.

We laid down Mr. Mull's "Hamlet" with the feeling that here was Mr. Mull's best work and highest critical effort, and almost with the misgiving that its high standard of excellence could not be kept up in subsequent plays; fortunately, however, his "Macbeth" belies the foreboding; and, much as we found to commend in his "Hamlet", we find still more to commend in his "Macbeth".

It is important to mention, that Mr. Mull's several expositions will be found inherent in the text, that he does not advance mere opinions to solve apparent difficulties, as other editors often do.

The most important, perhaps, of the introductory essays to "Macbeth", are those on the Apparitions, and Banquo's "cursed thoughts", which we will notice in order.

Mr. Mull says (Act iv. sc. i.): "I interpret the apparitions as follows:

(*First Apparition: an armed Head*)

*Macbeth.* Tell me, thou unknown power,—

"This apparition is intended to prefigure *Siward*, as commander of the English force about to operate against Macbeth, and which he naturally addresses as an 'unknown power'.

(*Second Apparition: a bloody Child*)

*First Witch.*—Here's another,

More potent than the first.

"I understand 'more potent' as 'bearing a message of more potency', more *impressive and significant*. Whately, in treating of the word *potent*, says that 'it is occasionally used for reasoning'. The 'bloody child' doubtless prefigures the murdered son of Macduff.

“ Malcolm is represented in the

*Third Apparition: a Child crowned. . . .*”

Of course this is revolutionary on Mr. Mull's part, but the reasons he gives for his opinion strongly incline us to believe him right, and his predecessors wrong, as to the first and third apparition being Siward and Malcolm. Still, we are inclined to think that Mr. Mull is wrong in making the second apparition Macduff's *son*, and not the untimely-born Macduff himself. The following quotation from Act v. sc. ii., very strongly supports Mr. Mull's view as to the first and third Apparitions, while supporting our dissent from his view as to the second:

*Menteith.*—The English power is near, led on by *Malcolm*,  
His uncle *Siward*, and the good *Macduff*.

This is the first step to the fulfilment of Macduff's warning by the Apparitions; Malcolm, Siward, and Macduff—not Macduff's *son*. Then, in Act v., sc. iv., it is Malcolm, the “Child crowned, with a *tree* in his hand” who gives the order,

Let every soldier hew him down a *bough*.

then fulfilling the warning of the third Apparition, and, so far, supporting Mr. Mull's view. Similarly, in the same scene, Siward says:

The time approaches  
*That will with due decision make us know* . . . .  
Towards which advance the war.

Thus well fulfilling the warning of the “*unknown* power”, and strongly corroborating Mr. Mull. But, in the same scene, it is Macduff, and *not* Macduff's *son*, who says

Let our just censures  
Attain the true event, and put we on  
Industrious soldiership.

which points, we think, to the second Apparition's words:

Laugh to scorn  
The power of man, for none of woman born  
Shall harm Macbeth!

and thereby “attain the true event” of his overthrow. To this second Apparition Macbeth replies:

Then live, *Macduff*:

*not* Macduff's *son*.

We further think that Shakespeare has deliberately and designedly repeated the three notes of warning a second time in the brief Scene vi. (Act v.) where only Malcolm, Siward, and Macduff speak, and where Malcolm again identifies himself with the “Child with a tree in his hand” by the words:

Your *leafy* screens lay down,

Siward identifies himself with the “unknown power” by the words,—still of uncertainty—

Let us be beaten if we cannot fight.

And, in our opinion, Macduff identifies himself with the “bloody child” by his words:

Those clamorous harbingers of blood and death.

Again, and we still think, by deliberate design, Shakespeare puts the last three speeches that crown and end the play, into the mouths of Siward, Macduff, and Malcolm—the representatives of the *three* apparitions *in their due order*, as we take it; of the first and third only, according to Mr. Mull.

However, we cannot thank Mr. Mull too highly for his identification of the first and third apparition, and if, as we feel almost certain, we have

rightly identified the second, the credit is entirely due to Mr. Mull's suggestive essay, for without his clue it could not have been made.

We look forward with great interest to see what Mr. Mull will say to our dissent, certain that whatever he says, will be suggestive and original.

Of Banquo's "cursed thoughts" (Act ii. sc. i. 9), Mr. Mull writes excellently:

" . . . Banquo's thoughts, then, were not, as we are told, evil as tainting *himself*, but as suspecting Macbeth of a purpose to take both his own and his son's life; and what moment so opportune, as Banquo would naturally surmise, as this when lodged in his enemy's own castle? So that awake or asleep misapprehensions disturb and agitate him. Banquo had doubtless read strange matters in Macbeth's countenance, and had too surely discovered the workings of his mind as revealed by himself:

There is none but he  
Whose being I do fear.

If it be objected that Macbeth would be unlikely to take Banquo's life, with his son's, at that particular moment, so that Duncan would be the first victim and not Banquo, it may be answered that Banquo would not so nicely argue the question; sufficient for him would be his conclusion that danger lurked there; and what more likely than that Macbeth's murderous shaft would be directed against all three? But that was indeed the supreme moment, the vital instant, when, according to all reasonable calculation for successfully achieving his ends, Banquo's life would be attempted; for, remember (a) that "*none* but he" did Macbeth fear; (b) the perilous position of Macbeth if Banquo be *not* disposed of first—and so it turned out. Macbeth's instinct and purpose were right in so planning his design, as the disastrous development of the tragedy shows; but by Banquo's vigilance that plan was frustrated, so that from henceforth Macbeth had to bewail his terror of Banquo:

We wear our health but sickly in his life,  
Which in his death were perfect.

Had he succeeded, *none* remaining would have occasioned him fear; smooth would have been his course, perfect his health, and unchallenged his rule—such was *his* conclusion. The excuse he made to the murderer, that "I must not, because of certain friends, take Banquo's life myself", was false, for he had only the moment before this interview given utterance to the two passages just quoted, in which he declares that he dreads none but Banquo.

Very interesting, too, is the vindication of the interpretation—"I am emboldened by the guard's intoxication", as against, "I have given myself courage with wine," for Lady Macbeth's words, "That which hath made them drunk hath made me bold", a vindication quite as important æsthetically as Mr. Mull's abolition of the "fat" Hamlet.

Notable also are Mr. Mull's interpretation of the "treble sceptres", as Great Britain, *France*, and Ireland, instead, as universally received, of England, Scotland, and Ireland; and the punctuation (also in the first folio) of

*First Witch*.—When shall we three meet again?  
In thunder, lightning, or in rain.

which Mr. Mull interprets thus:

"When shall we three meet again? (we shall meet) in thunder, (and) in lightning, *ere* (we dissolve) in rain" or *mist*; Mr. Mull refers the "dissolving in rain" to the "they made themselves *air* (mist), into which they vanished", of the letter (Act i., sc. v.).

But we must deny ourselves the pleasure of illustrating further this excellent edition; for to quote all that is valuable in it, we should have to quote the entire hundred and fifteen pages of the introduction.

C. J.

## BOEHME.\*

READING Boehme for the first time is like looking into a magic crystal. For a little there seems to be nothing but clouds wherein are shooting lights—a lurid obscurity; forms begin to appear slowly and confusedly amid the clouds; then we look—but after long waiting—into the world of enchantment and vision. Old books say that the first form seen by the crystal gazer should be a man sweeping the clouds away with a broom. Boehme has always in this country lacked this man with a broom. There has been nobody to compress those immense volumes of his and explain his terms—"salnitre", "tincture", "free lubet" and the rest—for the timid student. To be sure we have had Dr. Martinsen's "Jacob Boehme" well translated a few years ago, but Dr. Martinsen is deadly dull. Dr. Hartmann has now, however, plied his broom among the clouds, and it will not be his fault if Boehme does not find some devoted disciples among the students of the new occultism. They will get in Dr. Hartmann's three hundred pages extracts carefully chosen, arranged and woven together with short explanatory notes, so as to make the outlines of all his most important doctrines perfectly clear and intelligible. The chapters of extracts have such headings as "The Unity", "The Seven Qualities" (Boehme's version of the "primordial seven"), "Creation", "The Angels", "Nature", "The Christ", and at the end of the book is an appendix dealing with such matters as "the astral spirit" (the "Kama Loca" entity), the planets, etc. There are also occasional foot-notes comparing Theosophy as we know it with Theosophy as Boehme taught it. They must go to the original however if they would know how thought leads to thought with inevitable logic and find out how perfectly the biblical symbolism of the seven days, of the tree and the serpent, of the flood, of the sojourn in Egypt and the wandering in the desert, gave up their secret to this poor cobbler. If having mastered Dr. Hartmann's digest they carefully read "The Mysterium Magnum"—the source of the entire Hegelian philosophy according to Schopenhauer—they will, I think, find this ill-educated peasant to be the most creative mystical teacher who has taught according to the Western tradition. They will place him much above Swedenborg, and see why, unlike his modern rival, he has left no dogmatic church to make his name ridiculous.

Several sects have indeed taken their rise from the religious impulses he gave to Europe, but by just so much as they have prospered as sects have they forgotten their origin. He was ever anxious to write as near to the truth as possible, even though no more than two or three could ever understand him. You cannot make sects in this fashion. To make sects you must preach, and to preach you must put a very little truth into a great bulk of dogma and formula, you must make everything compact and portable. The philosophic impersonal deity—"abysmal will"—of Boehme with all the subtle expression needful to explain it, could serve in no manner either the raving or placid kind of ecstasy. Wesley once knew his Boehme, but when he went out into the highways and byways, what the newspapers call "British common sense" made him turn from the "Aurora" to the more intelligible patter of the pulpit.

There is better sect-making matter in Swedenborg. His rigid personal God, like a great bronze colossus filled with curious clockwork and divers of the damned and the blessed inhabiting his heels and his toes, his nose and his fingers, has just the formal, definite quality needed. Boehme had room within his system for all men and most beliefs. Swedenborg is continually reminding you that he does not believe as this man or that man does. He is always formulating—formulating. Despite his unimpassioned

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\* JACOB BOEHME. By Franz Hartmann, M.D. Kegan Paul, Trénoch, Trübner & Co

sentences, his glacial serenity, he is as much a mob orator as the most fiery revolutionist who ever declaimed from a beer-barrel. He is not content to express truths in language that only what Boehme called his "school fellows" can understand and leave it to others to popularize what seems fit to them, but pins his truths down like an entomologist's butterflies, pierced each one with a dogma. He writes, though knowing the contrary well enough, as if truths were not a spiritual state, but a mass of formulas and shibboleth, and righteousness not a bodiless mood blossoming joyously in good deeds but an observance of a blind external law. He was indeed, as a great modern seer has called him, "Swedenborg strongest of men, Sampson shorn by the Churches". As I read Boehme I see before me a tropical forest full of joyous and triumphant life where goes on a continuous festival. Every insect, every grass blade, is revealing God. On all sides nature is trying to bring forth as she did before the Fall—to make manifest on earth the ideas of the universal imagination which he called the throne of God. As I turn over the pages of Swedenborg I see a temple of black basalt amidst arid sands and in that temple there is but one presence—the personal God. All else has died, there is no hum of life anywhere. Life forbidden to err has ceased to be. Bound in on every side by dogma and formula, it has passed away as completely as if Moses had crushed it between his tables of stone.

Y.

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## Theosophical

AND

## Mystic Publications.

THE THEOSOPHIST for April is headed by an article on "The Vampire", by Col. H. S. Olcott, which may prove of interest to those interested in what he justly terms "this gruesome subject". Mr. Rama Prasad's second contribution on "Astrology" is exceedingly interesting. He proceeds to show us how the science is bound up with the highest philosophy and how it is part and parcel of Hindu Science and not standing apart as its Western variety. The Sun is thus the "Internal Organ" (*Antahkarana*), the same as the *Chitta* of Patanjali and the *Manas* of Vyāsa. "The *Subjective Mind* is that mind from which the sun himself comes out. It is the macrocosmic universal mind of Ishwara (the Logos), which contains, or rather is made up of the ideas of all the genera and species, and individual types of the Universe, it has its monadic counterpart in every terrestrial organism, and is evoked into *active* existence, by what I now call the *Objective Mind*. The *Objective Mind* is generated by the *latent* forces. . . ." This will give some idea of the lines on which these instructive papers are written. In speaking of

*Mâyā*, the author of *Nature's Finer Forces* writes: "The word *Mâyā* comes from a root which gives the idea of measure, and means nothing more nor less than what is implied by the word *Finitude*". The translation of the "Yoga-Kundilini-Upanishad of Krishna-Yajur-Veda", by two members of the Kumbakonam Theosophical Society, is concluded. Chapter II. contains some instruction as to the light in which a Guru should be regarded by Chelas, and the latter half is taken up with the description of some decidedly Hatha Yoga practices. We pity the psychic mountebank who takes these instructions in their literal sense. In the 3rd chapter, we note the following mystical paradox: "Keeping the *Manas* in the midst of Sakti, and the Sakti in the midst of *Manas*, one should look into *Manas* by means of *Manas*"; which might very well be followed by the sacramental formula: "He who hath ears to hear, let him hear". The conclusion of the Upanishad is very beautiful, and we regret that we have not space to quote it in full. "Zaragh-Ghrunah", by Henry Pratt, M.D., is concluded. It is called a "Fragment from the Gospel of Life", and

is in the form of a parable and full of suggestive ideas. Chapter III of "Obeah", contains some very interesting information. The writer's theory is that "Obeah is the disintegrating, but yet undissipated relic of a real system of magic", and that this "knowledge and practice has been kept up by the occasional introduction of 'liberated Africans', who were slaves captured by H. M. Cruisers from slave ships". Another source of knowledge is from the "Moorish, Arabic, Algerian *forçats* in Cayenne, who are rightly or wrongly credited by all the negroes in these islands (West Indies) with being passed masters of (black) arts". The "Lecture on Herbert Spencer", by Mr. Fawcett, bears signs of careful study and clear thinking. He concludes with the words: "as a pantheist and idealist, I need only express my opinion that the metaphysic, as opposed to the psychology and cosmology of Spencer, is one which must be rejected root and branch by every maintainer of the philosophy of Spirit". Nakur Chandra Bisvas contributes a sketch of Sankaracharya, embodying some of the legends told about the famous Saiva reformer. S. E. Gapalacharu continues his essay on "Sandhyavandanam or the Daily Prayers of the Brahmins", and shows how they are connected with magical rites in the best sense of the term.

THE PATH opens with the conclusion of Harij's paper on "The Loss of the Soul", in which are some very useful suggestions. "Is Theosophy a Pessimistic Philosophy?" is answered distinctly in the negative by Miss Wakefield. "Invisible Wings" succeed. "Twere well had the tale also been invisible. Mrs. Campbell Ver Planck follows with a short and readable paper on "Karma". K. P. Mukerji writes briefly on "Bhakti—Devoted Faith", with a short reference to Sri Krishna Chaitanya, the founder of the Vaishnava Sect. "Tea-Table Talk" is prettily written but a trifle too feminine. On the whole the *Path* for April is a somewhat weak number. It is, however, remarkable for a good photogravure of Annie Besant.

THE BUDDHIST contains an article on "The Honouring of Parents", with some apt quotations from the Sūtras, and a lamentation over the disappearance of filial respect. Referring to the common Western soubriquets applied by the rising generation to our *pères familias*, such as "the governor", the "old gentleman", &c., the writer says that, "among Buddhists one never hears of such disrespectful phrases". It does not however seem to

occur to him that this is more the fault of the parents than of the children. Children, it is true, do *not* respect their parents now-a-days, but it is mostly because the latter fail to win the respect of their offspring, or are incapable of inculcating reverential ideas into them. "Christian Tracts against Buddhism" provoke an editorial criticism that should be read by missionaries. It appears that 3,000,000 tracts on Christianity and against Buddhism have been distributed in Ceylon during the last year with no result. The editor, after disposing of a particularly absurd specimen, entitled "Buddha's Four Noble Truths", and after showing its worthlessness as a statement of fact, suggests that if 3,000,000 pamphlets by Freethinkers had been distributed, the missionaries would have had to pack up, and we are inclined to agree with him. Evidently the contributors to the *Buddhist* are becoming militant, as may be seen from such articles as, "Buddhism as Represented by Christian Missionaries", "European *versus* Missionary Christianity". In speaking of Buddhism, an editorial note says: "The philosophy is for the few: the worship and morality for the many".

LE LOTUS BLEU, with the exception of a letter of Dramard, is taken up entirely with translations. "The Voice of the Silence" (Preface), "Key to Theosophy", and "Hypnotism", by H. P. B., from LUCIFER, "Magic Black and White", and "Ce que les théosophes doivent se rappeler", by Aug. Valdersee, from the *Path*, will supply French readers with food for thought.

THEOSOPHICAL SIFTINGS, Vol. 4, No. 3, consists of the reprint of some articles on "The Ancient Magic Crystal and its Connection with Mesmerism", from the *Zoist*, a journal that championed the cause of mesmerism about the year 1850, and owed its chief support to the famous Dr. Esdaile. Those who care for magico-kabbalistic experiments, "seer-ship", &c., and an attempt to explain them by the light of mesmerism as then known, will find matter of abundant interest in this number. Vol. 4, No 4, "Topics in Reincarnation," is a most able and interesting paper by Alexander Fullerton. Among the abstruse topics under discussion the following may be mentioned:—"Why the Ego after its interval of rest does not renew the process of incarnation at the point where Death interrupted it?" "Has birth in any particular region any particular significance?" "Heredity in its relations to reincarna-

tion"; and "Re-incarnation in relation to sex".

THE THEOSOPHICAL FORUM, No. 22, devotes its first answer to the question of obsession. The editor seems to think that Lecky in his *History of Rationalism* will be a useful antidote to this "superstition", but "W. Q. J." is of an entirely different opinion, and mentions one case from a category of facts that will dispose of 10,000 Leckys. We believe in *right* rationalism but not in that which now passes for rationalism, just as we believe in science, although differing with modern science in many of its conclusions. Rationalism up to date has shut its eyes to occult facts and therefore must be regarded as either myopic, blind of one eye, or entirely sightless, according to the amount of occult knowledge possessed by the theosophical student. Obsession is only too sad a fact and often those who believe least in it are its greatest victims; this is one of the strongest proofs of the malady. Later on a query elicits the answer that the *Forum* is for the "use of common sense on theosophical lines", and that its especial aim is "to give rational expositions". This is exceedingly nice on the surface, and doubtless a pretty catchword to go to the public with in this huckstering age, but our models are the great world teachers, and their methods have been sanctified throughout the ages.

THE VAHAN, No. 10, is somewhat too brief in its answer concerning the Eastern folk legends of cobras mounting guard over treasures. Folk tales take their rise in mythology, and mythology in natural facts, which are thus stated in formulæ of human interest by the initiates for the profane. There are many explanations to the allegory; but the one that first occurs to the student of symbology is that the serpents and dragons of wisdom (the adepts) are the guardians of the treasures of the sacred knowledge. King cobras are also said to have a jewel in their mouths which is of marvellous virtue. And as a matter of fact, now and again a bony excrescence is found in the roof of the cobra's mouth, which is used as a charm and as a cure for snake bites. No cobra will strike a man possessed of this "jewel", and if a person is bitten and the stone applied, it will adhere to the wound and absorb all the poison like a leech, and not until every atom is extracted will it fall off. We have had personal experience of the

"virtue" of this stone. No. 11 adds another "yarn" about the cobra.

THE PRASNOTTARA, No. 3, gives its first eight pages to the question of meditation, and shows the differences of opinion that obtain on this subject as to details. Everyone must agree that there are tremendous "obstacles" to be overcome before the mind can be subdued. Each, however, must make it his first study to discover what are *his* particular obstacles. We must first know our enemy before we can fight him. Before we can restrain the Kamic mind we must subdue every passion. This requires constant and unrelaxing effort at every moment of time, otherwise we shall find the enemy in possession of the stronghold, and be carried off prisoner in spite of our struggles in meditation. The student who only makes an effort during the brief time of meditation, is no better than the religionist who goes to church once a week and forgets its existence for the remaining six days. The explanation of *Vohumano*, the spiritual man, according to Mazdianian Theosophy, is particularly interesting.

AMERICAN SECTION: ORIENTAL DEPARTMENT, No. 3, devotes the first half to an extract from the "Maha Nirvana Tantra, one of the greatest of the Tantras", by Panchanan Ghosh, of the Rajmahal T.S. It is a work of the greatest importance to students of occultism, and we hope before long to publish a full translation in LUCIFER. We quote a sloka to show its nature. "Atmá has no boyhood, youth, or old age. It is changeless, all intelligence, and always uniform." The rest of the number is taken up with some interesting and instructive notes on the Parsis.

TEOSOFISK TIDSKRIFT, No. 4, contains a paper explanatory of Astrology by Oshar Ljungström, and also an article on the Kalevala, the national poem of Finland, both of which are of much merit.

THE SPHINX (March, April and May) represents what may be called psychic research in Germany. It deals chiefly with the subjects of hypnotism, dreams, automatic writing, &c., and Karl du Prel engages in a discussion on the relations of suggestion and the criminal law. The editor, Dr. Hübbe-Schleiden, contributes a series of philosophical papers on the nature of manifested existence, based on the ancient Hindu teachings. We find no mention of Theosophy in this journal.

It is with the greatest possible regret that we have to announce the sudden death of our good and esteemed friend Mrs. IDA GARRISON CANDLER, of Brookline, Boston, Mass., U.S.A. Mrs. Candler twice made the long journey across the Atlantic on purpose to spend a few weeks at Headquarters, and it was she who accompanied H.P.B. during her stay at Fontainebleau and Jersey in 1889. She left the most pleasant recollections behind her owing to her amiable and generous temperament, and the Society has lost by her death one of its strongest adherents and supporters. She was one of the Trustees of the European Headquarters. Mrs. Candler was a comparatively young woman and it is therefore doubly hard for her to have to abandon an instrument before all the work possible has been done with it.

## Our Budget.

### BUILDING FUND.

Deficiency from last account	£260 17 0
RECEIVED.	
Mr. Herbert Wright	£ 1 0 0
Proceeds of Concert (including donations)	70 2 6
	71 2 6
Deficiency	£189 14 6

### LECTURE FUND.

Major Hand - - - - - £2 0 0

[All donations to this fund should be sent to Herbert Burrows, 283, Victoria Park Road, N.E.]

### THE PRESIDENT'S HOLIDAY FUND.

#### EUROPEAN SECTION.

£ s. d.	£ s. d.
Mrs. E. - - - - - 30 0 0	Senor Montoliu - - - - - 1 10 0
Senor Xifré - - - - - 2 0 0	Swedish Branch - - - - - 11 13 0
M. A. Oppermann - - - - - 2 0 0	Mme. Van N. - - - - - 0 10 0
Senor Roviralta - - - - - 0 11 0	
Messrs. and Mme. Gebhard - - - - - 3 0 0	£51 14 0
Mrs. Terrell - - - - - 0 10 0	

#### BRITISH SECTION.

£ s. d.	£ s. d.
A. von Hoffmann - - - - - 20 0 0	Mrs. Kilburn - - - - - 0 10 0
A Streatham friend - - - - - 2 2 0	O.T. - - - - - 0 5 0
E. Sonstadt - - - - - 1 0 0	Miss Conran - - - - - 1 1 0
A. Williams - - - - - 0 2 0	T. W. Wilson - - - - - 2 0 0
Julius Homan - - - - - 5 0 0	Scottish Lodge - - - - - 4 0 0
M. A. Atwood - - - - - 1 0 0	Wm. Bruce - - - - - 1 1 0
Mrs. Gordon - - - - - 5 0 0	Liverpool Lodge - - - - - 1 12 0
Miss A. J. Willson - - - - - 0 5 0	C. M. Oliver - - - - - 0 10 6
E. M. Thomas - - - - - 0 1 0	
C. B. Ingham - - - - - 3 0 0	£49 4 6
Mrs. Rac - - - - - 0 10 0	
Jno. Morgan, Jr. - - - - - 0 5 0	

Grand total - - - - - £100 18 6