

LUCIFER

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"Let God be true but every man a liar."
(*Romans*, iii. 4.)

"Let the foolish jackass bray,
The wind will carry the sound away."
(*A Persian Proverb*.)

THE *pot-au feu* of sensational news about Theosophy keeps seething night and day in the Press kitchens of our globe. Amid the fumes escaping therefrom, the Theosophical Society and its adherents are made to assume before the public the most distorted and varied forms—grotesque and menacing, grinning and smiling—but (to the members of the said body) these outlines are invariably jumbled up and often distorted beyond recognition. And to that shadowy phantom of the Theosophical Spook, like a variegated tail to a kite, our humble name is generally attached.

"Man, know thyself," is an aphorism echoed among our generation of unbelievers, from the remotest times of antiquity. The wise precept is pretty closely followed—in one sense, at any rate—by mankind; individuals *do* know themselves generally speaking, but it is ten to one that they will not share their knowledge with the inquisitive outsider. And when some of them occasionally do, so accustomed is our modern public to lies, that no one is believed when he speaks the truth, least of all about himself. This is the cause why, in our day, truth is systematically boycotted and severely exiled from the public papers and journals. The fact is that truth is not as sensational as falsehood. It fails to tickle the reader's bump of gossip and love of slander as effectually as a cock-and-bull story. And, therefore, since the columns of a paper have to be filled up, *nolens volens*, and since unvarnished, common, every-day events are too monotonous, too matter-of-fact, to satisfy the reader's greediness for sensation the help of the imagination is indispensable in the dailies and weeklies. Hard is the task of some editors. Let us be lenient to them.

"Mother, tell me a story," urged a little boy.

"What shall I tell you, dear? Do you want a pretty one out of the Bible?"

"No, no!" roared the little innocent. "'Cause you say it's all true in the Bible, and I want a *lie-story*. It's so much funnier. . . ."

There is little difference between the average public and our small boy. Both prefer "lie-stories."

In our human conceit we have been labouring hitherto under the impression that, so far as human knowledge goes, we know all that is to be known about the Society we have founded and our own uninteresting personality. We are now being daily and rudely awakened from this dream of pride to the sad reality. The press of the two worlds knows the two far better than we do ourselves. Journalists talk of us as if they had invented both; as indeed they have, as far as the Theosophy and doings of the Society and its founders in *their* columns are concerned. Owing to the numerous "lie-stories," the ignorance of the public with regard to the real T. S. deepens with every day, and the Society is now the *terra incognita*, the *Pays de Cocagne* of modern times. It is above all in the spiritualistic papers—supposed to be the organs of the highest *spirituality*!—that both editors and their contributors are dreaming dreams and seeing deceitful visions in their boots. And yet surely the editors—at any rate, of some of the spiritualistic papers—ought to know better.

But, like all other men, editors are subject to occasional sickness, absence, and rest, and then sub-editors *will* play ducks and drakes with their magazines, and *will* turn their best friends into enemies. This has happened with more than one weekly and monthly; aye, with our LUCIFER and the *Theosophist* lately. (See "Theosophical Activities," the "Adyar Puzzle.")

Therefore is it that we find also in *Light*, by one "Colenso," ravings about Theosophical doctrines, that have never existed in our teachings. By the bye, a query for our own information. It is generally held as a mean and base action for any man to hit a fellow creature from behind a dark corner, masked, or otherwise protected from recognition. An *anonymous* letter is regarded as too contemptible to be taken any notice of. A man who, fighting a duel, will surreptitiously protect himself with a coat of mail is as bad as one who will play with marked cards. This no one will deny. Why then should not this rule hold equally good in the case of a man who insults another in a public paper over a secure pseudonym? A *nom de plume* is permissible only so long as the person using it acts from a feeling of modesty or some other plausible reason. But when he wields it as a personal shield, from behind which he hits and insults an opponent, this ought to be regarded as a *contemptible and a cowardly action*. "Let him who hath ears hear." *Avis aux amateurs* of pseudonyms. Ye Gods, how loose the

code of honour and morals has become to-day, when compared with that which we were taught to respect in our young days!

Verily logic has drawn its night cap over its eyes and gone to bed in the present generation. Men and especially irate editors will fib by the gross, for the sole pleasure thereof. Witness our old friend Charles Dana of the N. Y. *Sun*, who has lately devoted to Colonel Olcott and H. P. Blavatsky quite a flattering editorial. Described therein as two remarkably clever impostors, we are credited with having made a considerable amount of money out of our "dupes." To crown this sympathetic biography the writer of the present pages is introduced to the notice of the *Sun's* numerous readers as—"a snuffy old woman."

All this is just what might and ought to be expected from an amiable and well-bred editor. Mr. Charles Dana, who sat for years on the late Rev. H. Ward Beecher, who harassed to death that "truly good man," Deacon Richard Smith, of Cincinnati, and his "wicked partner" Romeo; and who has never failed hitherto to endow his political opponents with direct lineal descent on the maternal side from the *genus canis*—is very discreet and magnanimous in having called us *only* that. But why "snuffy old woman"? Surely this is an incorrect epithet, a mistake proceeding from a confusion of snuff and tobacco, and might be truthfully characterized as a botanical *lapsus calami*. Had the eloquent solar editor said instead "a smoky old woman," he would have branded the subject of his criticism all the same, and avoided being called names by us for being caught in a fib. For, in the opinion of the American Puritans—the worthy descendants of those pious Pilgrim-Fathers who declared tobacco the "devil's weed" and burnt and tortured their New England witches—to smoke is as bad as to snuff and *vice versa*.

All this is due to the fact that though editors who know anything at all of their modest colleague of LUCIFER are few, yet each has to propitiate his subscribers, hence to besmear with literary mud all men and things unpopular in the sight of his readers. Human sacrifice has to be offered to public prejudice. Yet they might and should perform this a little more gracefully; the more so as our pity for poor struggling humanity is so genuine and true that we sincerely rejoice to be made, even by our enemies, the means for turning an additional honest penny, or getting a subscriber or two more for their papers at the expense of politeness and truth. The latter is their own private Karma. But people have to get their bread and butter, whether they pander to their customers one way or the other, by lying about and slandering innocent people, or advertising quack nostrums along with materializing spooks. Darwinism has to be vindicated by the survival of the fittest, in any and every case, and we are willing to admit that one paper apes the other simply on the ground and principle of pure atavism.

It will thus be seen that, personally, we do not feel the slightest ob-

jection to serving as material for press gossip. It is only when the reputation of the Theosophical Society as a whole is being attacked that we feel bound to speak out and deny glaring falsehoods and calumny. So large and broad indeed is our sympathy for the pen and ink fraternity struggling for existence, that—not unlike the pious Jains of Bombay, who offer publicly in the Hospital for Animals their living bodies as pasture fields for millions of a (in polite Society *nondescript*) variety of blood-feeding insects, white and black—we feel as willing to place our personality as a wave offering on the altar of newspaper gossip, if it can only benefit anyone. But why, instead of honestly *interviewing* well informed members of the T. S.—why resort to inventions? Truth pure and simple, dearly beloved Knights errant of the quill and pencil, is often “stranger than fiction.” In Theosophy it offers the richest harvests if only the speculator would go to the right field and “strike oil” on the right spot. *Dixi*. This is a word to the wise.

Nor need we go far out of our way to preach to the unwise; or expatiate at any length upon the weekly freaks of the (Un-) *Religio and* (Un-) *Philosophical Journal*, our American well-wisher of the Far West. Good, square, downright lies about Theosophy and the Theosophists, whom the editor has placed on his black list, seem to have become its speciality. Since the poor *Journal*—a very respectable organ in its day—has opened its columns to a contributor in full *delirium tremens* of squelched ambition, and made of him its prize-fighter, the latter in his turn has made of the *Journal* his garbage-bin. Keep silence, Theosophists, if ye are wise. He who stoops to analyze or even notice such indescribable and nauseating filth, only risks dirtying his hands. We have been just told that the editor refuses to print one word in our defence by our friends, insisting that “H. P. Blavatsky should write what she has to say about it herself.” Heaven forbid that we should touch the *Journal* with pincers, let alone parade our name in such a Noah’s ark! Let the *Journal* rave and break its head against dead walls by publishing stolen documents offered to the public as “profound secrets *exposed*,” while these documents have been printed from the first for wide, though “private” circulation, and have been sent to all who asked for them. Let the said *Journal* severely alone, we say; for it is now performing its own *hari-kari*, singing its own funereal dirge, its venomous Billingsgate having poisoned but itself, and left it a clawless and toothless drivelling idiot. Peace be with thee, old chatter-box! We forgive thee, for the sake of merits and virtues in thy days of youth. In later years we have paid little attention to, and have hardly seen it; and now we take a solemn vow never to read the *R. P. J.* again. Friends from America, who send us occasionally cuttings from our scandal-loving and erring contemporary, abstain in future, and save your postage. Henceforth such cuttings will be invariably thrown into the waste paper basket.

Far more amusing and harmless are the occasional references to Theosophy in the English press, though whenever we are mentioned personally, our name is almost invariably associated with doings and sayings to which we have to plead "not guilty." Thus the *Northern Whig*, of Belfast, has suddenly discovered the presence of:—

"Mdlle. (?) Blavatsky, the lady whose name is associated with the doctrines known as Theosophy, at the Mansion House meeting in support of sending female medical aid to India."

The reporter must be a *clairvoyant* medium. We have never set our foot in the Mansion House, never attended *any* meetings, and have been moreover, for the last five weeks, on a visit to France and Jersey. We disclaim the power of ubiquity.

Less innocent, however, are the repeated attacks on Theosophy and its teachings by a contributor, a bullying descendant of Ananias, in the *Agnostic Journal*, who maintains that these doctrines, as taught in the "Blavatsky Lodge," are "phallic worship"—pure and simple!! This shows both ignorance and malevolence. Avaunt, you slanderer of the ages! Your name will not disgrace the pages of LUCIFER, and your lying words are your own condemnation.

Another contributor who signs his letter "Cyril" confesses himself in the same journal a broken reed truly, declaring that one day he flatters himself that he is a Theosophist, and the next discovers that he is "only a bat, sitting in the outer darkness below the horizon." To explain this shifting mood, he brings forth a new accusation against us. We are taken to task for saying in our last editorial that:—

"*Theosophia* properly means *not* a knowledge of God, but of Gods—that is divine, that is superhuman, knowledge,' so says Madame Blavatsky."

Well, so she says; and what is more she maintains it. But "Cyril" believes otherwise and expresses it in the following words:—

"And, *mirabile dictu*, although Theosophy is a knowledge of the gods, an Atheist, she asserts, can be a Theosophist! The Atheist who is solicited to join the Theosophical Society wrote the other week: 'An Atheist certainly cannot be a Theosophist.' This is so obvious that it hardly required to be stated. We shall next see the proposition put solemnly on record: An Atheist cannot be a Theist. I have no patience with a system that will throw overboard its every principle in order to compass a convert. Till I read the first article in *Lucifer*, for July, I was of opinion that Theosophy was something. Now I think, and till further notice I shall continue to think, it is nothing. —Yours truly,

"CYRIL."

Now that's really heartrending. Yet the plaint does not quite tally with facts, nor with the spirit of our Theosophical Society. No atheist, says Cyril, can be a Theosophist. It does not follow. All depends whether the term is derived from *theos* or *theoi*, god or gods, and we say it is from "gods." The term is *not* Christian, but was coined by polytheists and by the Neo-Platonists who believed in *gods*, and preceded,

as we prove in the "Key to Theosophy," Christianity by long centuries. In "Christendom" an *atheist* means one who does not believe in *God*; in "Heathendom" or India, an atheist (*Nastika*) is one (whether a theist or an atheist) who disbelieves in the gods; and an atheist and a polytheist are not quite the same thing. To say, therefore, that an atheist cannot be a Theist, is to apply it only to Europe or America, for the remark could not hold water in non-Christian lands. Now our Society is international and universal. It boasts of having no creed, of being *no* sect, and while showing outward respect for every religion and school of thought, it prides itself on belonging, as a Society, to none, save that of truth—or Theosophy. What can you do with that, esteemed "Cyril"? And why should you ascribe to backsliding that which exists only in your own fancy? Had you read our Statutes and Rules and acquainted yourself with the Society's policy, from its beginning, you would have paused before writing as you have. Whether rightly or wrongly (from the Christian standpoint) we have adopted the word Theosophy and see in the term a meaning quite different from that which a Theist or a Christian gives to it. Were it as you say, how could we have thousands of Buddhists—godless, atheistical Buddhists like those of the Siamese sect at Ceylon—as members of the T. S.? What would become of the President-Founder of the T. S., Colonel Olcott, a confessed Buddhist—hence as godless as Mr. Bradlaugh himself, in the sense of rejecting every idea of a *personal*, or *extra-cosmic* god? A happy day, nevertheless, would it be for Theosophy, could we have in our Society many such *Atheists*, yet genuine *true* Theosophists, as the High Priest of Ceylon, Sumangala, or even that same Colonel Olcott, all his worldly shortcomings notwithstanding. We call the Lord Gautama Buddha, the greatest Theosophist of the past ages. Will our critic rise and deny this, also, on the ground that Buddha was an Atheist?

Where, or how, then, have we sinned in our editorial against our *principles*? "Cyril" seems to think that we have departed from them in order to "compass a convert"; in other words to pander to Mr. Bradlaugh? This is the first time in our long life that we have been accused of *pandering* to any living being. Why not say next that we may pander to the Archbishop of Canterbury? For surely there is more hope of seeing the Primate of England joining our ranks than in entertaining the same idea with regard to the M.P. for Northampton.

This is really silly, respected "Cyril." Go, and sin no more.

Speaking of Mr. Bradlaugh one is naturally led to think of Mrs. Annie Besant, for so many years his right arm in the propagation of Free-thought. Her "perversion" as the materialists call it—to Theosophy seems to have caused a great stir all over the United Kingdom. How severely the blow is felt by our opponents is evidenced by a recrudescence of bitter attacks upon us by the Freethinkers, who have hitherto left us

personally undisturbed. Aye, the prize was worth fighting for, as there can rarely be found a truer embodiment of the first and uppermost Theosophical principle (as it stands the first in rank among the objects of our Society)—the Brotherhood of man, than Annie Besant. She is indeed the ideal of practical *altruism* and well may Gerald Massey have greeted her as he has by writing :

Though we stand not side by side
 In the front of battle wide,
 Oft I think of you with pride,

Fellow soldier in the fight,
 Oft I see you flash by night
 Fiery hearted for the Right !

You for others sow the grain,
 Yours the tears of ripening rain,
 Theirs the smiling harvest-gain.

Why then should not every noble hearted Freethinker, every *true* and right minded materialist think of her "with pride" just the same now as then? Though she fights no longer for stony-cold, scientific Materialism, yet by joining the ranks of those most of whom regard as exemplars of *boundless* love for humanity the Buddha and the ideal Christ, the two pioneer and champion Socialists of the historical ages—Annie Besant can do but the more good in the right direction of social reform and help for the weak and the oppressed.

But if her conversion to Theosophy has increased the number of our enemies it has brought us if not friends at least fair-minded judges from a quite unexpected quarter—a clerical journal. True, this journal is "The Church Reformer" and its editor the very liberal and socialistic Rev. Mr. Stewart D. Headlam, the motto of whose magazine is four very aggressive lines by William Blake. Still his action is unprecedented in the annals of clerical publications, as he actually declares that there is much good in Theosophical Nazareth and proceeds to show it. His leading article of this month, devoted to Annie Besant and Theosophy, is headed, "My soul is athirst for God." "Athirst for truth" would be perhaps more appropriate and correct, but we need not quarrel over trifles. The chief point is to ascertain what the reverend gentleman thinks of our Society and to point out, that like the rest, he seems to misunderstand our real doctrines.

Having told his reader of a story once current about the Prince of Wales who "used to say that if ever he took to religion he should 'go in for Charlie Wood's religion'" Mr. Headlam proceeds to add :—

"In the same way, many, who have not troubled themselves much about religion in the past, will now be inclined to give a good deal of attention to Theosophy simply

because it has become Mrs. Besant's *religion*. And, indeed, the *religion* which 'finds' a woman so noble and self-sacrificing as Mrs. Besant is, must have a great deal in it. For the really interesting fact about Mrs. Besant having become a fellow of the Theosophical Society consists in this, that while Christians, Buddhists, Mahometans, can all be Theosophists, *an Atheist cannot*, and therefore her election to that Society is a clear declaration on her part, that after trying it consistently and earnestly for many years, she has found that atheism does not satisfy, does not answer the needs of human nature."

The italics are ours. While feeling grateful to the reverend writer for allowing Theosophy to have "a great deal in it," we are sorry to find ourselves compelled to point out some inaccuracies, seemingly trifling, in truth very important. First of all, Theosophy is not, and never was a *religion*, necessitating belief in any God. Therefore, any Atheist is at full liberty to join our Society, and may, without ceasing to be an Atheist at all—*i.e.*, a disbeliever in a *personal* God—become the grandest Theosophist living. As we have just explained this very fully, it is quite useless to go over the old ground again. Suffice it to say, that at the very summit of her atheism Mrs. Besant has always been a Theosophist *in action* and *in heart*. She has only given a more defined and sincere expression now to her longing and aspirations after the truth, by declaring herself a member of the Theosophical Brotherhood, and no more. Therefore though truly she is "the most strenuous of all workers for humanity," one is permitted to doubt whether she has plainly said, "My soul is athirst for God," unless the reverend writer uses the term, "God" metaphorically, as we Theosophists often do. But, it is quite correct to say that "having for long done the will (*i.e.*, put in practice the first of the Theosophical principles) she is now beginning to know of the doctrine." But this doctrine, let us hope, will never lead her to make again "her communion at a Christian altar," in other words to renounce the whole and the absolute for the part and the finite. For if she has "worked to see that the people were properly fed, clothed and housed," . . . "visited the prisoners and cared for the oppressed," she has done only that which Buddha taught before Christ and *archaic Theosophy*, the Wisdom Religion, before Buddha ; aye, from days prehistoric.

To the same kind of objection, though necessitating but a slight amendment, belongs the following truthful remark by Mr. Headlam :

" . . . indeed, so far from there being any contradiction between Theosophy and the religion of Jesus Christ, page after page of Theosophical teaching is almost word for word like the teaching of a pious Evangelical or a devout Catholic ; and Mrs. Besant is already bringing into prominence that teaching as to brotherhood, which has always been in Theosophical books, though not always in Theosophical action."

The second part of the proposition is quite correct ; the first needs a reminder. If the Theosophical teaching is so like that of an Evangelical or a Catholic, it is not because Theosophy took Christianity as an exemplar, but because symbolical, and later dogmatic and ritualistic Christianity are simply an edition copied, with slight modifications, by

the Church Fathers from Pagan symbology and Gnosticism; the old religions of the Gentiles being, in their turn, the more or less faithful echoes of the WISDOM RELIGION, or—"Theosophy."

Mr. Headlam concludes his editorial with the following reincarnation of the Delphic puzzle: "If Cræsus crosses the Halys, he will destroy a great empire." "The battle between them" (the Theosophists), he says: "and the Christians, with their love of beauty and kingdom of Heaven upon earth, will come later on."

To whom shall we ascribe the "love of beauty and kingdom of Heaven upon earth"? To Christians or Theosophists? If the former, then all Christians are Mystics, and, consequently, Theosophists—which is far from being the case. If to the latter, then we hope that the Reverend gentleman may be proved no true prophet, lest haply the Christians be found to fight against the gods.

If this kingdom of Heaven or New Jerusalem is to be a reality, then a common platform for all religions, sciences and philosophies must be found. This, Christianity *per se*, cannot, in the nature of things, offer—neither, for that matter, can any other so-called religion—as it now stands; for all unduly exaggerate the personality of their Founders, Christianity more than others, as it makes Jesus very God of very God, and of his brother-teachers in Christ (or CHRISTOS) false prophets. We speak here of modern Church Christianity, not of the mystic religion of Christos, the LOGOS, the Western aspect of the one religious philosophy, which can bind all men together as brothers. It is in the service of the latter that the Theosophical Society has become a humble handmaiden; seeking earnestly, but so far, vainly, her fellow servants among the bedizened flunkies of State-religions in the great WORLD'S FAIR.

[We re-print with great pleasure the "Restoration of Theosophy" from the *Church Reformer*, as a most striking "Sign of the Times." Our Christian members especially will read it with joy, though, if believers in reincarnation, they must be fully aware that the "Sacraments and Graces" of any church are comparatively as transitory as their own ephemeral personalities, and for their efficacy depend on the *faith* of the assistants. Forms and observances in religion, from praying calabashes to Extreme Unction, are to be compared to the ceremonies of Magic which are mere aids to the wavering; the *Will*, to be really efficacious, must be constant; the fits and starts of emotion do but make the path more difficult.

We have always had a high opinion of the metaphysical and philosophical ability of our Hindu brothers, but have never ventured to hymn their praise so loudly as "H. P. M.," who verily seems to out-Hector Hector, and who yet utters a perfect truth.—[SUB-EDIT.]

THE RESTORATION OF THEOSOPHY.

I.

THAT was an apt remark of Sir Thomas More when he compared the revival of Greek philosophy in the sixteenth century, to the wooden horse in which armed Greeks were hidden for the ruin of barbarous Troy. For it is difficult, nowadays, for us to realise how complete was the revolution of thought. Active, fearless research took the place of speculation and theorising. Every province of nature was attacked and transformed.

And yet, an impartial review of the middle ages seems to show that there then existed powers unknown and incomprehensible to the official science of to-day. Amidst all the imposture and superstition with which alchemy and astrology are associated, no honest historian can deny that there *were* men who, without the advantages of modern apparatus could anticipate the discoveries of modern chemists, and could transmute the baser metals into gold and silver; that others, although ignorant of the distance between the earth and the moon, were able to foretell the future with accuracy by means of the planets; and that in the domain of medicine certain wonderful cures were effected, and life prolonged far beyond the usual limits by men who knew nothing of the modern science of physiology. For there existed a school of occult science in the western world, which, however, was swept away or sunk into disrepute at the time of the Renaissance.

The Renaissance, although its result has been to teach only a half truth (by limiting the methods of research to sensory perception), has yet prepared the world for a new revelation of Theosophy, by the high development of the reasoning faculties that it has occasioned. That the senses are insufficient as a means of research is in fact, seemingly realised by our leading scientific men themselves. Thus Professor Balfour Stewart confesses that they have not succeeded in solving the problem as to the nature of life, but have only driven the difficulty into a borderland of thick darkness, into which the light of knowledge has not been able to penetrate.* And Le Conte † and Professor Huxley equally acknowledge how limited are the powers of investigation at their command. The eye can only take in rays of light of a certain quality; only certain waves of sound ever reach the membranes of the ear.

On the contrary, he who can enter on the system of training required to form a Theosophist and can develop the state of ecstasy, is no longer dependent upon the limited powers of the five senses for knowledge of surrounding nature. "He has developed a spiritual hearing that makes the most distant and most hidden sounds audible, a sight which sweeps the area of the whole solar system, and penetrates the most solid bodies along with the hypothetical ether of modern science. . . . Having learnt the laws of natural forces and the sovereign capabilities of the human will, he may make 'miracles' his playthings and do wonders that would take the conceit out of even a modern philosopher." †

All this is very enticing; but the powers referred to are only acquired after a very long and tedious training, and only by men of absolute purity and unity of

* "Conservation of Energy," p. 163. † *Ibid.*, p. 171.

‡ Col. Olcott's Lectures, p. 140.

purpose. We know but few modern instances, although the condition of ecstasy is well known in India and in the Tyrol.

But valuable as Theosophy may be to the unprejudiced man of science, this is not by any means its true province. Liddell and Scott defined *Theosophia* as "the knowledge of things divine." It is the scientific basis of all the great religions of the world—the wisdom of Solomon—the missing link between religion and materialistic science. We find it alike in the Vedas, the Bible and the Avestas. We can trace additional scraps of it amid the legends of the American Indians. But it is in Buddhism and Christianity that it has found its highest triumphs over material nature, and its most profound adepts. The Buddhist esoteric school is now in a flourishing state, shedding life and light over that great religion of the East. But our own Christian system of transcendental science with its wonderful literature and its grand examples of the past; a few scattered monks and some dilettante dabblers in occultism pretty well represent the sum total. Instead of studying this true science, our theologians have only the poor little "science" of biblical psychology, together with all kinds of makeshift explanations to meet the onslaughts of scepticism. What wonder that our missionaries make so little progress in India when the most ignorant Hindu knows more of religious philosophy than the great majority of these would-be teachers!

But a better time is foreshadowed. We may hope much from the renewed study (under the auspices of the present head of the Roman church) of the works of St. Thomas Aquinas. § And in the English Church that same school of thought which has renewed religious life in the country, restored the sacraments and induced an inquiry into the social difficulties of the age, is also beginning to turn its attention to Theosophy. This "Divine Wisdom" may again flourish in its true home—the Catholic church. Here the would-be adept may follow the footsteps of Nazarene and Hermetic. Assisted on his path of difficulty and danger by the Sacraments and Graces of the Church he may advance with confidence from plane to plane towards the perfect light of the absolute.

H. P. M.

(From *The Church Reformer* for July.)

§ Scholasticism was in reality, although not in its tendencies apparently, an attempt to spiritualise mediæval theology on the basis of theosophy.



NOTICE.

The Sub-Editor desires to apologise to the subscribers to, and readers of, LUCIFER for the delay which has occurred in the appearance of the present number. It has been caused by the absence of the Editor, whose health imperatively demanded rest and a brief absence from England, thus entailing delay and difficulty in the preparation and editing of this issue.

A POETICAL TRANSLATION OF CHAPTER I.
OF
THE DHAMMAPADA.

BY SIR EDWIN ARNOLD, K.C.I.E., C.S.I.

Author of "The Light of Asia," &c.

[Written specially for "The Buddhist." *]

THOUGHT in the mind hath made us. What we are
By thought was wrought and built. If a man's mind
Hath evil thoughts, pain comes on him as comes
The wheel the ox behind.

All that we are is what we thought and willed ;
Our thoughts shape us and frame. If one endure
In purity of thought, joy follows him
As his own shadow—sure.

"He hath defamed me, wronged me, injured me,
Abased me, beaten me!" If one should keep
Thoughts like these angry words within his breast
Hatreds will never sleep.

"He hath defamed me, wronged me, injured me,
Abased me, beaten me!" If one shall send
Such angry words away for pardoning thoughts
Hatreds will have an end.

For never anywhere at any time
Did hatred cease by hatred. Always 'tis
By love that hatred ceases—only Love,
The ancient Law is this.

The many, who are foolish, have forgot—
Or never knew—how mortal wrongs pass by :
But they who know and who remember, let
Transient quarrels die.

Whoso abides, looking for joy, unschooled,
Gluttonous, weak, in idle luxuries,
Māra will overthrow him, as fierce winds
Level short-rooted trees.

* The weekly organ of the *Colombo Theosophical Society*, edited by Mr. C. W. Leadbeater,
61 Maliban Street, Colombo, Ceylon. Price *per annum* 7s. All Theosophists ought to subscribe.—
[Ed.]

Whoso abides, disowning joys, controlled,
 Temperate, faithful, strong, shunning all ill,
 Māra shall no more overthrow that man
 Than the wind doth a hill.

Whoso *Kāshya* wears—the yellow robe—
 Being *anishkashya* *—not sin-free,
 Nor heeding truth and governance—unfit
 To wear that dress is he.

But whoso, being *nishkashya*, pure,
 Clean from offence, doth still in virtues dwell,
 Regarding temperance and truth—that man
 Wareth *Kāshya* well.

Whoso imagines truth in the untrue,
 And in the true finds untruth—he expires
 Never attaining knowledge : life is waste ;
 He follows vain desires.

Whoso discerns in truth the true, and sees
 The false in falseness with unblinded eye,
 He shall attain to knowledge ; life with such
 Aims well before it die.

As rain breaks through an ill-thatched roof, so break
 Passions through minds that holy thought despise ;
 As rain runs from a perfect thatch, so run
 Passions from off the wise.

The evil-doer mourneth in this world,
 And mourneth in the world to come ; in both
 He grieveveth. When he sees fruits of his deeds
 To see he will be loath ;

The righteous man rejoiceth in this world
 And in the world to come : in both he takes
 Pleasure. When he shall see fruit of his works
 The good sight gladness makes.

Glad is he living, glad in dying, glad
 Having once died ; glad always, glad to know
 What good deeds he hath done, glad to foresee
 More good where he shall go.

* There is a play here upon the words *Kāshya*, "the yellow robe" of the Buddhist Priest, and *Kashya*, "impurity."

The lawless man, who, not obeying LAW,
 Leaf after leaf recites, and line by line,
 No Buddhist is he, but a foolish herd
 Who counts another's kine.

The law-obeying, loving one, who knows
 Only one verse of DHARMA, but hath ceased
 From envy, hatred, malice, foolishness—
He is the Buddhist Priest.

London, May 14th, 1889.

EDWIN ARNOLD.

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THE DHAMMAPADA.

THE *Dhammapada* is a compilation of verses,* principally from the Sutrapitaka, made at the first great council of the Buddhist Church (which was held in the year after the passing away of our LORD BUDDHA, at the Sattapanni cave near Rajagriha, under the presidency of the great Mahakasyapa) and confirmed at the two succeeding councils. The selection was made as a sort of manual for the student of the spirit of true Buddhism, and almost all the purely moral sayings of our LORD are included in it. It is not to be supposed that there is any chronological order to be observed in its compilation; in many cases where two or three verses are to be found upon the same subject they were delivered by LORD BUDDHA on entirely different occasions. The word *Dhammapada* is usually translated "Verses of the Law"; perhaps "Portions of the LAW" would be more correct, as there is a reference here to the *Sattatimsa-bodhipakkhiya-dhamma*, or "The Thirty-seven Portions or Parts of the LAW" † (or thirty-seven steps of the Path to NIRVANA) laid down by our LORD: but Buddhist terminology in the English language is at present so unsettled and unsatisfactory that it is very difficult to give a translation which shall at once convey the whole meaning of the original as understood by an Eastern student. The *Dhammapada* is said to have three meanings, one within the other: first, its obvious meaning, second, that contained in what is called "the abridged or contracted explanation," and third, that contained in the complete or perfect explanation. As known to the Southern Church, it consists of twenty-six sections, which are named as follows:

1. *Yamakavagga* ‡ (the section of the pairs of opposites) containing

* In the Chinese preface to the *Dhammapada* it is written:—"The verses called *Dhammapada* are selections from all Suttas. These are the words of BUDDHA Himself, spoken as occasion suggested, not at any one time, but at various times, and the cause and end of their being spoken is also related in the different Suttas. After BUDDHA left the world, Ananda collected a certain number of volumes, in each of which the words of BUDDHA are quoted, whether the Sutra be large or small, with this introductory phrase:—"Thus I have heard." It was from these works that the Shamans (monks) in after years copied out the various *Gathas*, some of four lines, some of six lines, and attached to each set a title according to the subject therein explained. But all these verses without exception are taken from some one or other of the accepted Scriptures, and therefore they are called 'Law-verses' or Scripture extracts, because they are found in the canon."

† The "Thirty-seven Portions of the Law" are the *Sattipathana*, or Four Earnest Meditations, the *Sammappadhana*, or Four Great Efforts, the *Idhipada*, or Four Steps to the attainment of wonderful powers, the *Balani*, or Five Superhuman Powers, the *Indriyani*, or Five Superhuman Senses, the *Bodhi-anga*, or Seven Kinds of Wisdom, and the *Arya-ashtangika marga*, or Noble Eight-fold Path. These are explained in the second part of Mr. C. W. Leadbeater's *Introductory Catechism of Buddhism*, the English translation of which will commence to appear in our next issue.

‡ This is the one translated above by Sir Edwin Arnold.

a series of verses arranged in pairs, the second of which praises some particular virtue, while the first shows the evil of its opposite.

2. *Appamāddavagga* (the section on hastening to do good), which shows the evils of delay and the necessity of hastening to perform good works.

3. *Chittavagga* (the section of the mind or of thought) which speaks of the corruption and the cleansing of the mind, and the attainment of purity of heart.

4. *Pupphavagga* (the section of flowers) which shows the exaltation of the way to NIRVANA, and compares the life of a man who follows the thirty-seven Portions of the Doctrine to a carefully-woven garland of beautiful flowers—each virtue being a blossom fitted in the exact place where it can show to the best advantage and most add to the beauty of the whole.

5. *Bālavagga* (the section of the fool) explaining the nature of the foolish man.

6. *Panditavagga* (the section of the wise man) showing the nature and customs of the truly wise man.

7. *Arahāvagga* (the section of the Arahats) which speaks of the qualifications and powers of the Arahats or fully-developed man.

8. *Sāhassavagga* (the section of thousands) so called because it states that one good word is better than a thousand foolish ones, that one verse well-understood is better than a thousand repeated without understanding, &c.

9. *Pāpavagga* (the section of sin) explaining the action of sin and the method of escaping from it and attaining salvation.

10. *Dandavagga* (the section of injuries or punishments) which condemns the infliction of injury on anyone.

11. *Jarāvagga* (the section of decay) which explains the nature of the decay of the body, and the coming of old age.

12. *Attavagga* (the section of self—*i.e.*, self-protection) explaining how to protect oneself from all spiritual harm.

13. *Lokavagga* (the section of the world) speaking of this world and the future worlds, and pointing out the Good Path.

14. *Buddhavagga* (the section of the BUDDHAS) in which the qualities of a BUDDHA are mentioned.

15. *Sukhavagga* (the section of happiness) showing in what true happiness consists.

16. *Piyavagga* (the section of affection) showing the good and evil of the affections, and on what objects they should be fixed, and bidding us beware of sin.

17. *Kōdhavagga* (the section of anger) warning us against the evil effects of anger.

18. *Malavagga* (the section of impurity) adverting to the evils of impurity either of mind or body.

19. *Dhammatavagga* (the section of morality) explaining the nature of the true Doctrine, and the necessity of holding firmly by it.

20. *Maggavagga* (the section of the Path) in which the nature of the Noble Eight-fold Path is explained.

21. *Pakinnakavagga* (the miscellaneous section containing advice on various subjects.

22. *Nirayavagga* (the section of the hells) describing the nature of the men whose *karma* will bring upon them terrible suffering after death.

23. *Nāgavagga* (the section of the great) which explains the nature of the truly great man. This is sometimes called the elephant section.

24. *Tanhavagga* (the section of desire) showing what desire or lust is, and its evil effects.

25. *Bhikkhuvagga* (the section of monastic life) describing how a monk should live.

26. *Brahmanavagga* (the section of the Brahman) showing that the true Brahman is the pure-minded man, whether his birth be high or low—not the mere man of high caste.

There is at present no satisfactory English translation of the *Dhammapada*, for even that of Professor Max Müller contains many inaccuracies. I do not for a moment wish to depreciate Professor Max Müller's undoubted scholarship in Sanskrit, but I consider that when he has attempted through his knowledge of Sanskrit to translate Pali literature, he has frequently been unsuccessful. Unless one studies the commentary (*Atthakatha*) it is quite impossible fully to comprehend and enjoy the beauty of the ancient texts. European scholars spend much time and labour in studying philology and searching for roots and derivations, and yet they often mistake the simplest meanings for want of understanding the living spirit of our religion. We have a proverb which says:—"Among small shrubs the castor-plant passes for a great tree"—something equivalent, I suppose, to the English saying:—"Among the blind the one-eyed man is king": and I think some of the European Sanskrit and Pali scholars must be estimated on this principle. I hear that Sir Monier Williams has lately presumed to write a book against Buddhism in which he assumes a perfect acquaintance with Sanskrit and Pali; yet when he came to see me a few years ago his knowledge of both languages appeared somewhat rudimentary, and in the latter at any rate he was quite unable to frame an intelligible sentence.

In conclusion I may say that I consider the study of the *Dhammapada* of the greatest importance, since it is of itself sufficient, if properly comprehended, to give a perfect understanding of the nature of BUDDHA'S religion. I am much pleased to hear that Sir Edwin Arnold, to whom we already owe so much, has commenced a poetical translation of it, and I hope that he will find time to conclude it.

H. SUMANGALA, High Priest.

Colombo, Full Moon of Asala, 2433—(July 12, 1889.)

KARMA AND SOCIAL IMPROVEMENT.

IN face of the terrible wrongs and daily misery suffered by the disinherited masses in every civilised country, the impulse of true-hearted men and women who recognise the tie of human brotherhood, is to spring forward with helping hand and to labour for the improvement of the condition of the poor. In the past, by well-intentioned, but too often ill-resulting, charity—in the present by efforts to bring about a change in the very foundations of the social system—this tribute of human service has been rendered by all worthy of the name of man. Lately, however, taking advantage of misunderstood Theosophical teachings, a new view of human duty has been promulgated by a few—the duty to sit idly regarding the sufferings of the more unfortunate members of the human family, murmuring: “It is their Karma. We cannot interfere with Karma. We must not fight against Karma.”

By some this view has been accepted reluctantly, from a motive that is more creditable morally than it is well-founded intellectually. They sincerely desire to range themselves in the universal order, to conform themselves to natural law, to avoid vain and fretful railing, which is at once undignified and useless. They bear their own griefs in stoical silence and suffer without complaint, and expect others to do the same. But with the larger number it is to be feared Karma is used as a cloak for lacking sympathy and slothful indifference; they are as sensitive to pain for themselves as they are insensitive to it for other people, and while they use Karma as an excuse for not helping others they never allow it to avail as a reason for not helping themselves. Such have yet to learn the very alphabet of Theosophy, to realise that the bond of brotherhood is so real a fact in nature that as none can rise without helping upwards also his brothers, so the degradation of those brothers must be a clog on him in his efforts to progress. For such this paper is not written; it is intended only as a help to the former class, by offering them some suggestions from a fellow student on the complex and difficult question of the bearing of Karmic law on schemes of social improvement. To me, at once a Socialist and a Theosophist, the matter is of vital importance, for the possibility of realising Socialism turns on the capacity of the human race for self-improvement; and if man be a mere helpless straw on the stream of Destiny, the strenuous efforts of the Socialist would be but useless writhings, exhausting strength without producing progress.

The first step towards unravelling our tangle is to realise clearly what we mean by Karma. I am inclined to think that a good many Theoso-

phists coming out of ecclesiastical religions, unconsciously transfer to Karma their conceptions of a personal God, and so acquire a vague sort of notion that there is some kind of rebellious blasphemy in any attempts to modify exterior conditions ; that these conditions exist by the will of some supreme Power, and that we must not, therefore, struggle against them. To state in plain language this vaguely-felt notion is, of course, to show its baselessness. Karma is not a person, a conscious agent : it is a law, impersonal and unconscious. It is, as Colonel Olcott said, "the law of ethical causation" ; it is an invariable sequence, the expression on our terrestrial plane of a fundamental principle which binds together the Cosmos, the reflexion in the phenomenal world of the eternal noumenon.

Now in that it is a law, we can argue as to its working by analogy from the working of other laws on the physical plane, laws which are easier to trace and to understand. On every hand we are surrounded by "natural laws" ; we cannot breathe, or speak, or move, save in harmony with these laws, and it might seem, at first sight, as though we must be mere passive lumps, pushed hither and thither by the hurtling forces around us. Yet we move through life in conscious freedom, and, so true is that great word, "Nature is conquered by obedience," that we use these very laws, which look like barriers, to bring about the realisation of our wishes, learning to select and to combine the forces by which we can effect any desired result. The very fact that these laws are immutable, that they are invariable sequences, enables us to depend upon them with absolute confidence ; we have to guard ourselves against the intrusion of fresh forces which would modify the result, but given complete knowledge—complete for our purpose, that is—of the forces we are using, and sufficient skill in the handling of them, and we can calculate with certainty the resulting event. "Complete knowledge is complete prevision," it has been truly said, and such prevision guides, it does not fetter, action ; it lends exactitude to our aim without dictating in what direction we shall shoot ; it does not command any particular course, but tells us how to follow the course chosen with the greatest efficiency, with the least expenditure of strength.

Least of all does the knowledge that we are in a realm of law compel us to sit idly by, and watch, without effort to prevent, evils which are brought about by the action of the various forces at work around us. The observed tendency of bodies to move towards each other is described by men of science as "the law of gravitation." It would be idle "to fight against" this law ; but it would be idiotic to allow a rock to fall on a child's head, when a little muscular action would divert its course, on the plea that we cannot fight against gravitation, and that the rock is moving in obedience to that law. This instance, simple as it is, gives the key to the riddle ; we cannot change natural laws, but we can modify the results brought about by their action by the introduction of new forces.

Let us apply this reasoning to Karmic law. The Karma of the individual is the resultant of the forces flowing from the actions of that individual in this and in past incarnations. (I am omitting, for the present, the bearing on the individual of the national or collective Karma.) At any moment it is, so to speak, a fixed quantity, the resultant of all past unexhausted forces. But with each moment he is generating fresh Karma, and the force thus added to the previous combination must inevitably affect the resultant. In the endless chain of causation each effect, as it is born, becomes itself a new cause, and the totality is changed by the addition of that unit. Let us grant that at any given moment a man's misery-filled position is the inevitable result of Karma. In that position he is continuing to generate Karma. Is there any law which says that he *must* continue to generate evil Karma, creating fresh misery for a dreary and hopeless future? Nowhere have I read any such teaching, and the very fact of progress implies the contrary. But further, since men are members of a Brotherhood joined together by an underlying unity, they must necessarily affect each other; and any aid that I can give my brother as he strives to tread the upward path will be a force introduced on the same lines as his, improving the future for us both. Let him be depraved, miserable, desperate, yet must my love for him, my faith in him, my hope for him, come as fresh forces into his life, and while they cannot change his past nor the present that results from it, they can and must modify his future, all that lies in front of the present hour. Nor should it be forgotten that the very love and brotherliness that work for improvement are themselves the result of Karmic law, and these ameliorative influences have been preparing in the past as much as the evils which they are seeking to remove. We do not and cannot really interfere with Karma; every struggle for social improvement is the inevitable outcome of past causes, is itself part of Karma, and proves that some of the evil Karma generated in the past has worn itself out, has become exhausted.

Suppose it is agreed that the Karma now a-making may be modified by the efforts of those who are suffering and of those who sympathise with them, it may yet be argued: "These people deserve their misery, why should we intervene to save them from a deserved punishment?" Again postponing any answer that may come from the recognition of a collective Karma, there are two replies to the above question. First, any improvement that we can make in their lot must fall within the limitations of Karmic law. *We cannot escape from law.* It may be that their evil Karma is exhausting itself, and that the help we bring is as much deserved by them as was their previous suffering. Each of us is, in a sense, a Karmic agent, and if we can decrease human poverty and misery it is because, in the revolution of the centuries, the time has come for that social improvement to be made. If we slothfully and selfishly refuse to do our appointed share in sowing the good seed, we are gener-

ating fresh evil Karma by our refusal, and though the good seed will be sown by other hands and bear its glorious fruit, we are shutting ourselves out from a share of that harvest, sowing thorns and thistles which shall spring up in our path in some future incarnation, to tear our feet until we have trodden them down by selfless discharge of duty.

The second answer is that the principle of Brotherhood forbids us to stand aside looking on at the suffering of our brother, however that suffering may have been caused. A man may, by his own carelessness, have broken his leg. Are we therefore to look at him, as he lies in agony, refusing to bring him aid or to bear him home, because he has brought the suffering on himself? His Karma will work itself out in bodily suffering without our giving an additional pinch, and we need not be so nervously anxious to take the universe into our charge and to see that it works properly. If we *must* busy ourselves with superintending the working of law, might it not be as well to develop a little anxiety on the other side, and exert ourselves lest anyone should receive more than his share of suffering? This is quite as likely as that he should receive less, but I have not noticed any fear lest such result should accrue from our non-interference. The answer which would probably be made to any such suggestion would be that as Karma is based on justice, or rather is the expression of justice, no such overplus of pain could be wreaked. Then, on the same argument, no overplus of happiness can be brought about, and we can work with a free hand, knowing that we are within a realm of law, and cannot overstep it, even if we would. We can no more evade Karma than we can evade any other law of the Cosmos; any efforts of ours that dash against its barriers will only fall back shivered into pieces, while any that succeed, by the very fact of their success, prove that they are in harmony with universal law.

Those who fear that they would be doing wrong in trying to change external conditions seldom extend this abstinence to efforts to modify interior conditions, or refuse to aid in the moral improvement of others. Yet inner affections, as much as outer circumstances, are under the sway of Karmic law, and if we may seek to improve the one there is no reason, in consistency, why we should not seek to improve the other. Further, if we should not try to help forward the improvement of others, lest we should interfere with Karma, ought we to try to effect self-improvement? The strenuous effects made by Theosophists to progress towards a higher plane of being are quite as much an interference with Karma as any efforts towards bringing about a better social state; and if we are to listen to the pleas of fatalistic reasoners we should refuse to move, physically or morally, lest we should interfere with the workings of a law, which, we are told in the same breath, is irresistible and cannot be evaded. A saner view of human life bids us see in the present the creation of the past, and in the future the creation of the present,

and so spurs us to unceasing efforts to bring about physical and moral improvement, initiating the causes whose effects shall be a better condition of humanity.

Throughout the preceding arguments I have dealt only with individual Karma, but in contemplating our social state it is impossible to ignore the fact that collective life also generates a collective Karma, and that many may be whipped by the lash of this national fate. Our false standard of worth, our worship of rank and gold, our unbridled luxury, our shameful poverty, our slothful enjoyment, our pain-driven labour, all these combine to work out a national resultant seen equally in the *ennui* of the palace and the brutality of the slum. If, as a nation, we are to generate better Karma, we must change the causes which are working for future evil, and by national effort must place society on a sounder because more moral basis. The upper and middle classes who, in most unbrotherly fashion, have grabbed superfluities for themselves, while others are in lack of necessities, receive their share of the national Karma in the hardening of their consciences and the materialising of their minds, a natural retribution which, to the insight of the saint, is in many degrees more terrible than the physical suffering of the poor. We cannot avoid the mental and bodily degradation, the withering and the dwarfing of our higher nature, which are the Karma from an evil past; but we need not lie down content with them, we need not continue them; let us improve the present, and the embryo of a nobler future will be generated by the efforts of to-day.

From the personal point of view we may profit by belief in this "law of ethical causation" in our own aspect towards our environment. We can use Karma as a shield against the arrows of a hostile destiny, as a coat of mail against the dagger-thrusts of envious fortune. While not permitting it to paralyse our efforts to build the future better than we have built the present, we can draw from it a dignified serenity, a steadfast courage, as of one too proudly strong to lament over the results of his own folly, or to break into fretful complainings over the outcome of his own acts. The wise man learns experience from the past, he does not weep over it; there is no time for tears while the moments are flying by on which depends the future of the individual and of the race.

To those who come from Materialism into Theosophy, there is nothing repugnant or novel in the idea of Karmic law, save in so far as it touches on the pre-existence of the individual and of his survival after death. The materialist is already accustomed to the conception of the reign of law, to the idea of causation, to the inevitableness of natural sequence. Like the Theosophist, he regards the present as the necessary outcome of the past, not the result of an arbitrary will but the expression of an inexorable law. Admitting this, he has also learned to utilize laws instead of being flung helplessly about by them, and so easily realises that here, as elsewhere, knowledge of law should not lead to fatalistic acquiescence but to active co-operation.

For those who enter Theosophy from the Churches, the acceptance of the stern doctrine of Karmic law must at first be accompanied by some stress and pain. For as Alexander Fullerton well says in his "Wilkesbarre Letters": "Almost without exception, religious systems have provided machinery through which destiny was to be modified by some other agency than merit. Even when not set in motion by the grosser forces of cash or influence, it at least required some degree of information and some degree of intelligence, thus at once introducing an element of disparity where all should be upon a level. The doctrine of Karma replaces this with the principle of rigorous equality, sweeping away every distinction of intellect, creed, fortune, caste and influence and applying to every man the one test of personal desert. With unsparring hand—for not a germ of deception must be left—it uproots all schemes of substitution, of sacrifice, vicarious or individual, of expiatory rites, of penances, and compoundings, and vows, clears the ground of every trace of intercession or of priestcraft, and uplifts the simple, intelligible precept—Character determines destiny."

The moral fibre of many people has become so atrophied through the teaching of the doctrines of vicarious atonement, imputed righteousness, substitutionary sacrifice, that the bracing doctrine of personal responsibility seems to demand an exertion they are incapable of making. They are so accustomed to be carried that they fear to walk, and shrink even from the attempt to put their foot to the ground. To these we can answer nothing save the reminder that facts will not change to suit our fancies, and that it is the part of wisdom to learn to like what is when we cannot transform what is into what we like. There is, however, this further comfort for them, that exercise of the moral limbs will soon bring the feeling of returning health, and with health exertion will become a pleasure instead of a pain. Not only so, but the sense of reality is in itself a source of enjoyment; we have done with shams, we have cast aside subterfuges, and we stand facing Nature, naked, perhaps, but *ourselves*.

There is, however, one aspect of the attempts to bring about social improvement which may be in the minds of some, although it is not directly connected with Karmic law. "Can we change to any good effect the surroundings of the poor, while they themselves, the men and the women, remain as they are? Must we not reform them ere we attempt to reform their environment? If we begin from outside, instead of from within, shall we not be wasting our efforts, only to find the purer surroundings defiled with the old uncleanness?" There is much reason in this argument, and frankly, though sorrowfully, I admit that I do not believe that any change in the environment would avail to raise some of the older inhabitants of our slums. They have lost the power of adaptation, of further growth, and they must die as they have lived. But there are many who desire a better state of things, and these would respond

gladly to the influences of a purer atmosphere. Then there are the children whom we are educating, however inadequately, and for these, in whom the inner change has begun and is working, it is urgently necessary to provide better and more wholesome surroundings. Physical science shews us how organism and environment act and re-act on one another ; a plant cannot grow in darkness, nor the flowers of love and purity in an atmosphere of vice and crime. True, the inherent force of humanity is such that it will bring forth some blossoms despite the most unfavourable circumstances, and we are often startled by flashes of the most unexpected nobility in the lowest depths ; but the average amount of development will be conditioned by the surroundings, and if we would raise the type we must environ it with health-giving and not with malarious influences.

The path, then, of the Theosophist seems to me to be plain : it is one of self-sacrificing and strenuous endeavour to raise his brethren out of poverty, out of misery, out of evil of every kind. This duty shines clearly out of the darkness that surrounds us, and who shall say that this beacon-light, faithfully followed, may not be the harbinger of the perfect day ?

ANNIE BESANT, F.T.S.



ERRATA.

OWING to the absence of the Editor of LUCIFER and the consequent delay in going to press the following errata were overlooked in our July number :—

Page 424, it is the article entitled "An American Missionary of Buddhism," which is quoted from the *Pall Mall Gazette* of June 28th, 1889, and not the paragraph which refers to Col. Olcott's visit to England.

Page 426, line 21, "Calcutta Mirror" should be "Indian Mirror."

Page 427, in "The work of the 'Esoteric Section' of the T. S.," the omission of the word "she" in the 10th line of that article entirely distorts the sense of the paragraph. It should read—"insults she (*i. e.* H. P. B.) scorns and laughs at"—whereas it would appear from the print that the "Ex-president" *insults, scorns and laughs at her!*

Page 429, the name of the President of the Point Loma Lodge is T. Docking not Doeking.

Page 430, last line but one, "esoteric" should be *exoteric*, as the quotation following clearly shows.—[SUB-ED.]

A MYSTERIOUS ADVENTURE IN THE HIMALAYAS.

I WAS slowly walking my pony up the steep bridle path leading from the charmingly situated bungalow of a hospitable tea planter in the Rungneet valley, where a number of the Station residents had assembled for tennis and the usual concomitants of tea and gossip. Far above me, astride of the forest covered ridge connecting the giant foot-hills of the Himalayas, hung Darjeeling; that most romantic of the Indian hill stations.

Reining in my little Thibetan pony, I paused at a turn of the winding path in order to allow a companion, who had lagged considerably behind, to overtake me.

It was a glorious evening in the early part of June, evidently the beginning of the usual break in the rainy season. The sun, on the point of setting, flooded all with a bright golden glow; not a cloud obscured the green and amber sky, although the deep valleys at my feet were already filling with the white vapour of the coming night. The giant "Kinchinjunga" towering 28,457 feet into the pure atmosphere, and some of its lofty neighbours in the snowy range fairly blazed forth from their settings of jutting crag and sombre precipice. From where I sat I could see, over yonder in Sikkim, the smoke curling from the summit of a flat-topped hill. It is the smouldering funeral pyre of some Buddhist lāmā, lately an inmate of the lonely monastery whose gleaming white walls look like a patch of snow half hidden in the green of the steep mountain side.

Beyond those glittering snows undefiled by the foot of mortal, lies mysterious, unknown Thibet. No Europeans (not even natives now) are allowed to cross the lofty passes which are guarded night and day. Perchance, could one penetrate there, he would discover the secret of the "Yogi," or unearth the Holy Books of ancient creeds which, tradition has it, lie jealously concealed in the almost inaccessible monasteries. My gaze was fascinated by those great walls of green ice and sombre rock which so effectually shut out the matter-of-fact nineteenth century from the Home of Mystery.

But most frequently my eyes returned to that mighty giant, "Kinchinjunga." It is the passionate longing to tread those virgin snows and to scale those desolate crags that has brought me to India.

Yes! gentle reader. I confess to belonging to that much ridiculed much censured brotherhood of mountain climbers. Familiarity, although it has not in this instance bred contempt, has, however, caused me to weary of the awful abysses of the Matterhorn, of the treacherous ice-slopes of the Aiguille Verte, and the oft-experienced perils of the Ober-

land giants. I must have new worlds to conquer, and consequently I have come to indulge my insatiate passion in the reputedly unbreathable atmosphere of the virgin Himalayas.

Although I have a large circle of acquaintances within the climbing brotherhood, still I found it impossible to sufficiently fire any one of them with my enthusiasm. Those whose occupations at home made it impossible to undertake the long journey were loud in their regrets, and talked much of what they would have done had they been free, but all the men of leisure to whom I addressed myself had "made other plans."

And so I was alone—not quite alone, however. In my wanderings in the Alps I had for years past been accompanied by a man, whose adopted home was among the glaciers of the Val Ferret. Although a somewhat mysterious character, coming from nobody knew exactly where, Rimaye was one of the boldest cragsmen I have ever seen, and possessed in addition a cheerful disposition and the most unerring instinct in mountain craft. I had on one occasion nursed him during a terrible fever, and the honest fellow was grateful beyond words, and attached to me with the blind attachment of a huge St. Bernard dog.

To this trusty companion in many a perilous hour, I had hesitatingly unfolded my cherished dream, and had found him, somewhat to my surprise I confess, not only willing, but exceedingly eager to accompany me. He had no ties, he said, and where Monsieur was pleased to go, there would he also follow, if Monsieur would permit it.

Poor, faithful Rimaye! His devotion cost him the life he valued so lightly, and his bones lie bleaching on the inaccessible Indian snows.

But I must not anticipate.

As I sat on my pony, gazing in ecstasy on the fading lights on great Kinchinjunga, and tracing out on the reddened snows the route I would attempt, my companion joined me, and following the direction of my eyes, exclaimed:

"What! still thinking of that crazy expedition? Better give it up, old man; no good can come of it. It is simply suicide for two men to attempt such a thing."

"Give it up!" I cried. "Never! Rimaye returned this morning from a reconnoitring excursion to Sungtafou, and he is confident of success. Besides, the permit from the Raja of Sikkim to cross his territory has arrived, and the coolies and outfit are ready. I will start to-morrow."

And in spite of the protests and urging of my many friends, on the morrow start I did.

For the first day Rimaye and I were able to ride the stout little ponies we had provided ourselves with, but towards the noon of the second, the track became so steep and dangerous that we were forced to abandon them, and to continue our journey on foot. With a local guide we marched on in front, while the fifty coolies who carried our

outfit, guns, and provisions for three weeks' camping, straggled in an endless line behind us.

The next two days' travelling was extremely slow and fatiguing, as we had to cross over three of the intervening ranges. From the back of a range, eight or nine thousand feet in height, we would plunge to the bottom of a valley a few hundred feet above sea level, only to climb and plunge again. On the evening of the fifth day, however, we pitched our little camp on the bare and barren mountain side close to the glaciers and at an elevation, taken by barometrical observation, of nearly 16,000 feet.

Behind us rose a serrated ridge of rocky teeth, sprinkled here and there with patches of snow. Rimaye and I decided to leave the coolies to establish the camp which would be our headquarters during the expeditions we projected, and to start off at once to reconnoitre our position from some point of vantage on the ridge.

A two hours' scramble brought us to the summit of a pinnacle, the height of which I calculated at over 18,000 feet, and which commanded an extensive view of the surrounding ranges. Directly in front of us, separated only by a deep glacier-choked gorge, rose the stupendous mass of Kinchinjunga, looking (on a larger scale) very much as Monte Rosa does from the Gornergrat. Huge glaciers tumbled down its precipitous flanks in every direction, but for experienced climbers there seemed to be no absolutely insurmountable barrier.

"If only our lungs hold out, if only we can breathe, we shall succeed," I cried, exulting already at the prospect of victory.

"*Ne craignez rien, Monsieur*, we shall breathe all right," replied Rimaye, who had never been able to grasp the theory of man's inability to live in an extremely rarefied atmosphere. But I confess I did not always share the brave fellow's conviction, for although we felt no inconvenience whatever at our present height, I reflected that to reach yon glittering summit we must rise another ten thousand feet and more.

The weather being perfect, and the moon nearly full, we decided then and there to start out alone a little before midnight on the following evening, leaving the coolies and camp under the charge of my native body-servant, a thoroughly trustworthy man from the hills about Simla. Accordingly we set to work before darkness came on, to map out and note down the route we proposed to follow, and to fix in our minds the peculiarities of the ground we should have to cover.

After finishing our observations we started out and climbed down briskly in order to reach the camp before dark.

We had been descending rapidly for twenty minutes or more and were scrambling over the huge boulders and debris fallen from the cliffs above, when suddenly I heard Rimaye, who was slightly in advance, utter a cry of surprise. Thinking he had chanced upon a bear, and remembering that we had nothing but our revolvers with us, I sang out

to him to give the beast a wide berth and hurry on. My voice, however, crossed his words :

“Come quickly, Monsieur ; I cannot make it out.”

In a moment I was beside him, and, my eyes following the direction of his outstretched hand, I saw the prostrate figure of a man lying just within the shelter of a small natural cave formed by a huge block of granite resting on two nearly square boulders.

My astonishment was so great at seeing a human being in such a place that I could, for a moment, neither move nor utter a word.

“He must be asleep,” whispered Rimaye, “or my shout would certainly have roused him. “*Diable ! Il a l'oreille dure,*” he muttered, after another ineffectual halloo.

We scrambled down and stood over the apparently sleeping figure. It was that of a very old man with a flowing white beard, and clad in a snowy linen robe such as is worn by prosperous Hindoos in the plains. He had no head-gear of any kind ; but his long hair fell in clustering silver curls about his shoulders. I thought I had never looked upon a more noble face, and even Rimaye who was not given to sentimentalism, muttered an involuntary : “*Dieu ! qu'il est beau !*”

I knelt at his side and gently shook his shoulder, but the body was cold and rigid as a corpse.

“He is dead,” I said, looking over at Rimaye who was examining his other side.

“He is undoubtedly dead, Monsieur. But he can only have died but a very short time since, or surely the beasts and birds would have found him out !”

I laid my hand on his heart but could detect no pulsation, however faint, while the skin felt clammy and was as yellow as old ivory.

Darkness had now nearly closed in, but we knew that the moon would rise in less than an hour. As I rose from my kneeling position I noticed a dark object covered with writing which had caught in a fold of the white robe. I drew it forth and discovered it to be a broken fragment of an ancient palm-leaf book ; the characters inscribed upon it I immediately recognized as Sanskrit. Putting it mechanically in my pocket, I again turned to the prostrate form.

If we could render no other assistance the body should at least be decently interred, safe from the desecrating claws of the hideous vultures. It was therefore agreed that Rimaye should watch by the corpse while I hurried to the camp to summon aid, for it would have been impossible for two men to carry such a burden over the rough ground we had to traverse.

As soon as there was sufficient light, therefore, I set forth, and in less than an hour had reached the camp. After a rapid consultation in Hindustani with my servant, I started back accompanied by four coolies to retrace my steps to the scene of our adventure.

Before very long we came in sight of a huge needle of rock which I had noted as a land-mark, and I knew we must be near the spot where I had left my companion.

Scarcely had we penetrated the labyrinth of boulders and debris, however, when I was astonished to see Rimaye coming slowly towards us.

I cried out to him to know why he had deserted his post, but received no reply, and when he came up I noticed a peculiar dazed look on his face. He seemed surprised to see the coolies with me, and asked where I had met them. On my telling him that I had found them at the camp, and brought them to carry back the body, he looked puzzled, but the dull look immediately returned, and he merely mumbled some disconnected phrases in his patois of the Val Ferret.

Impatient, and rather indignant too, I pushed past him and, calling to my servant to follow, set about hunting in the bright moonlight for the natural cave. I had no great difficulty in retracing my steps, and after about half an hour came upon the huge boulder and its granite supports.

But search as I would no trace could be found of the body I had left there, although my handkerchief, which had slipped from my pocket as I bent over the prostrate figure, was still lying where it had fallen.

Utterly mystified I again turned to Rimaye, who had followed with the others, and demanded angrily what had occurred during my absence. He seemed, however, totally at a loss to comprehend my questions, and evidently had no recollection of the spot where we stood.

Perceiving that it was impossible to get anything out of him in his present state, and remarking, moreover, the alarmed and questioning glances my servant cast upon me, I realized that all present had a strong suspicion that my head was affected by the sun, which had been unusually strong during the day.

I therefore made a limp excuse that there had probably been some mistake, and that we had better return to camp, promising myself at the same time, that I would make a searching investigation of the extraordinary affair when some hours' rest should have restored Rimaye's evidently over-taxed brain.

REMSEN WHITEHOUSE.

(To be continued.)



Death is a black camel that kneels at everybody's door.

A little hill in a low place thinks itself a great mountain.

The rose grows from the thorn, not the thorn from the rose.

Numbers, their Occult Power and Mystic Virtues.

A SUMMARY OF THE DOCTRINES OF THE ADEPTS OF INDIA, MAGI OF BABYLON, PYTHAGOREANS, KABBALISTS, AND MEDIÆVAL MAGICIANS.*

PREFACE.

SEVEN years have passed since this essay was written, and the MSS. pages have been lent to many friends and students of mystic lore and occult meanings. It is only at the earnest request of these kindly critics that I have consented to publish this volume. The contents are necessarily of a fragmentary character, and have been collected from an immense number of sources; the original matter has been intentionally reduced to the least possible quantity, so as to obtain space for the inclusion of the utmost amount of ancient, quaint, and occult learning. It is impossible to give even an approximate list of works which have been consulted; direct quotations have been acknowledged in numerous instances, and (perhaps naturally) many a statement might have been equally well quoted from the book of a contemporary author, a mediæval monk, a Roman historian, a Greek poet, or a Hindoo Adept: to give the credit to the modern author would not be fair to the ancient sage, to refer the reader to a Sanscrit tome would be in most cases only loss of time and waste of paper. My great difficulty has been to supply information mystic enough to match the ideal of the work, and yet not so esoteric as to convey truths which higher Masters have ordered to be still concealed. Esoteric knowledge is open to all who with ardour combined with humility seek it, but it is not to be offered to the scorner as an object for contumely.

I must apologise for the barbarous appearance of foreign words, but it was not found practicable to supply Sanscrit, Coptic, Chaldee and Greek type, so the words have had to be translated. Hebrew and Chaldee should of course be read from right to left, and it was at first intended so to print them in their converted form, but the appearance of Hebrew in English letters reversed was too grotesque; ADNI is a representation of the Aleph, dalet, nun, yod, of "Adonai," but INDA is sheer barbarity: in the case of Hebrew words I have added the pronunciation.

The "Secret Doctrine" of Mme. Blavatsky, a work of immense erudition containing a vast fund of archaic doctrine, has supplied me with valuable quotations, which are the only recent additions to this treatise. If any readers desire a deeper insight into the analogies between numbers and ideas, I refer them in addition to the works of

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Eliphaz Lévi, Athanasius Kircher, Godfrey Higgins, Michael Maier, and John Heydon; I have quoted from each of these authorities, and Thomas Taylor's "Theoretic Arithmetic" has supplied me with a great part of the purely arithmetical notions of the Pythagoreans, the elucidation of which was mainly due to him. In conclusion, I request my readers,—

*Aut perlege et recte intellige,
Aut abstine a censura.*

W. WYNN WESTCOTT, Fra. Ros. Cru. IX°.

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The author will be pleased to receive additions and suggestions, from earnest students of either the Eastern or Western schools of Occultism.

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PART I.

PYTHAGORAS, HIS TENETS AND HIS FOLLOWERS.

PYTHAGORAS, one of the greatest philosophers of ancient Europe, was the son of Mnesarchus, an engraver, he was born about the year 580 B.C. either at Samos an island in the Ægean Sea, or as some say, at Sidon in Phœnicia. Very little is known of his early life, beyond the fact that he won prizes for feats of agility at the Olympic Games; having attained manhood, and feeling dissatisfied with the amount of knowledge to be gained at home, he left his native land and spent many years in travel, visiting in turn most of the great centres of Learning. History narrates that his pilgrimage in search of wisdom extended to Egypt, Hindostan, Persia, Crete, and Palestine, and that he gathered from each country fresh stores of information, and succeeded in becoming well acquainted with the Esoteric Wisdom as well as with the popular esoteric knowledge of each.

He returned with his mind well stored, and his judgment matured, to his home intending to open there a College of learning, but this he found

to be impracticable owing to the opposition of its turbulent ruler Polycrates. Failing in this design he migrated to Crotona a noted city in Magna Græcia, which was a colony founded by Dorians on the South coast of Italy. It was here that this ever famous Philosopher founded his College or Society of Students, which became known all over the civilized world as the central assembly of the learned of Europe; and here it was in secret conclave that Pythagoras taught that occult wisdom which he had gathered from the Gymnosophists and Brahmins of India, from the Hierophants of Egypt, the Oracle of Delphi, the Idæan cave, and from the Kabbalah of the Hebrew Rabbis and Chaldean Magi. For nearly forty years he taught his pupils, and exhibited his wonderful powers; but an end was put to his institution and he himself was forced to flee from the city, owing to a conspiracy and rebellion which arose on account of a quarrel between the people of Crotona and the inhabitants of Sybaris: he succeeded in reaching Metapontum where he is said to have died about the year 500 B.C.

Among the ancient authors from whom we derive our knowledge of the life and doctrines of Pythagoras, and his successors, the following are notable:—

- B.C. 450.—Herodotus who speaks of the mysteries of the Pythagoreans as similar to those of Orpheus.
- B.C. 394.—Archytas of Tarentum who left a fragment upon Pythagorean Arithmetic.
- B.C. 380.—Theon of Smyrna.
- B.C. 370.—Philolaus; from three books of this author it is believed that Plato compiled his book *Timæus*; he was probably the first who committed to writing the doctrines of Pythagoras.
- B.C. 322.—Aristotle; refer to his "*Metaphysica*," "*Moralia magna*" and "*Nicomachean Ethics*." Nicomachus of Stagyræ was his father.
- B.C. 276.—Eratosthenes, author of a work entitled "*Kokkinon*" or "*Cribrum*" a "*Sieve to separate prime from composite numbers*."
- B.C. 40.—Cicero; refer to his works "*De Finibus*" and "*De natura Deorum*."
- 50. A.D.—Nicomachus of Gerasa; *Treatises on Arithmetic and Harmony*.
- 300. A.D.—Porphyry of Tyre, a great philosopher, sometimes named in Syriac Melekh or King, was the pupil of Longinus and Plotinus.
- 340. A.D.—Jamblicus wrote "*De mysteriis*," "*De vita Pythagorica*," "*The arithmetic of Nicomachus of Gerasa*," and "*The Theological properties of Numbers*."

450. A.D.—Proclus in his commentary on the “Works and Days” of Hesiod, gives information concerning the Pythagorean views of numbers.
560. A.D.—Simplicius of Cilicia a contemporary of Justinian.
850. A.D.—Photius of Constantinople has left a Bibliotheca of the ideas of the older philosophers.

Coming down to more recent times the following authors should be consulted: Meursius, Johannes, 1620; Meibomius, Marcus, 1650; and Kircher, Athanasius, 1660. They collected and epitomized all that was extant of previous authors concerning the doctrines of the Pythagoreans. The first eminent follower of Pythagoras was Aristæus who married Theano the widow of his master: next followed Mnesarchus the son of Pythagoras; and later Bulagoras, Tidas, and Diodorus the Aspendian. After the original school was dispersed the chief instructors became Clinias and Philolaus at Heraclea; Theorides and Eurytus at Metapontum; and Archytas the sage of Tarentum.

The school of Pythagoras had several peculiar characteristics; every new member was obliged to pass a period of five years of contemplation in perfect silence; the members held everything in common, and rejected animal food; they were believers in the doctrine of metempsychosis; and were inspired with an ardent and implicit faith in their founder and teacher. So much did the element of faith enter into their training that “*autos epha*”—“He said it” was to them complete proof. Intense fraternal affection between the pupils was also a marked feature of the school, hence their saying “my friend is my other self” has become a by-word to this day. The teaching was in a great measure secret, and certain studies and knowledge were allotted to each class and grade of instruction: merit and ability alone sufficed to enable anyone to pass to the higher classes and to a knowledge of the more recondite mysteries. No person was permitted to commit to writing any tenet, or secret doctrine, and so far as is known no pupil ever broke the rule, until after his death and the dispersion of the school.

We are thus entirely dependent on the scraps of information which have been handed down to us from his successors, and from his and their critics. A considerable amount of uncertainty, therefore, is inseparable from any consideration of the real doctrines of Pythagoras himself, but we are on surer ground when we investigate the opinions of his followers.

It is recorded that his instruction to his followers was formulated into two great divisions, the science of numbers, and the theory of magnitude: the former division included two branches, arithmetic and musical harmony; the latter was further subdivided into the consideration of magnitude at rest—geometry, and magnitude in motion—astronomy.

The most striking peculiarities of his doctrines are dependent on the

mathematical conceptions, numerical ideas, and impersonations, upon which his philosophy was founded.

The principles governing Numbers were supposed to be the principles of all Real Existences ; and as Numbers are the primary constituents of Mathematical Quantities, and at the same time present many analogies to various realities, it was further inferred that the elements of numbers were the elements of Realities. To Pythagoras himself, it is believed that the natives of Europe owe the first teaching of the properties of Numbers, of the principles of music, and of physics ; but there is evidence that he had visited Central Asia, and there had acquired the mathematical ideas which form the basis of his doctrine. The modes of thought introduced by Pythagoras, and followed by his successor Jamblichus and others, became known later on by the titles of the "Italian school," or the "Doric school."

The followers of Pythagoras delivered their knowledge to pupils, fitted by selection, and by training to receive it, in secret ; but to others by numerical and mathematical names and notions. Hence they called forms numbers ; a point, the monad ; a line, the duad ; a superficies, the triad ; and a solid, the tetrad.

Intuitive knowledge	was referred to the Monad type	⊙ .
Reason and causation	„ „ „	Duad type o—o
Imagination (form or rupa)	„ „	Triad type Δ
Sensation of material objects	„ „	Tetrad type □

Indeed, they referred every object, planet, man, idea and essence, to some number or other, in a way which to most moderns must seem curious and mystical in the highest degree.

"The numerals of Pythagoras," says Porphyry, who lived about 300 A.D., "were hieroglyphic symbols, by means whereof he explained all ideas concerning the nature of things," and the same method of explaining the secrets of nature is once again being insisted upon by the new revelation of the Secret Doctrine, by Madame Blavatsky.

"Numbers are a key to the ancient views of cosmogony—in its broad sense, spiritually as well as physically considered, and to the evolution of the present human race ; all systems of religious mysticism are based upon numerals : the sacredness of numbers begins with the Great First Cause, the One, and ends only with the nought or zero—symbol of the infinite and boundless universe." Isis Unveiled, vol. ii. 407.

Tradition narrates that the students of the Pythagorean school at first classed as Exoterici or Auscultantes, listeners, were privileged to rise by merit and ability to the higher grade of Genuini, Perfecti, Mathematici, or the most coveted title of Esoterici.

(To be continued.)

ABSOLUTE MOTION.

THAT which is revealed manifests that which was unrevealed ; that which exists predicates that which is non-existent because formal life proclaims a previous condition of formlessness when that something which has assumed shape must have been chaotic.

These considerations allow us to postulate a formless Infinite from the presence around us of formal life. But an Infinite in this condition of non-being is inconceivable to a finite mind and only borrows a fictitious existence from the relative value which, like a shadow, is cast by the formal entities of the universe into Space.

Attributeless and in itself unknown, we have only one conception by which it can be brought into the ken of human minds. It is that of Motion. A simple synthesis of that which *is* and *is not*. The one is motion active, the other is motion in a latent state which then represents something more than this as we shall endeavour to prove. That which *is not* becomes that which *is* through change ; and the "becoming" is both change and motion. This latter is in its abstraction unconditioned by relative values and exhibits by its reality the only direct effect which the positive world may appreciate from the realm of outer darkness on shadowless light.

By studying nature and her developments as the unfolding of correlated forces, we find that law governs the activity of positive life. Change is the form of law ; and law is a fiat whose impulse is Reason. Hence, in those high regions of Spirituality, where all is apparent abstraction, the first great change from unthinkable to conceivable Life must have been due to Reason acting as an impulse to activity.

None will deny that Reason can only be appreciated by its effects ; while as the substantial cause of these it escapes our grasp. Yet notwithstanding the intangibility of Reason as a Thing its existence as the origin of every Form of objective life is universally admitted and we are assured that each isolated rational conception is connected through chains of thought each to each, having a corresponding series of effects on the phenomenal planes. We say that by its act or motion, Reason manifests itself and that Reason in the Abstract is Absolute Motion, all Concrete Reasons, as definite portions of the Reason of Reasons, are connected together by their common origin which then becomes the quality of rationality. They are visible on the positive plane as motions of different kinds which have a common basis of action in Absolute Motion, the alter ego of the indefinite quality "Rationality." Thus the immaterial world of reason corresponds in every particular to the familiar world of form. While reason thus materialises itself through the mere act of Being these conceptions become in their turn the visible cause of that of which in reality they are but the effect creating an illusive appearance of subjectivity.

Absolute Motion and the Reason of Reasons or Form and its Life constitute the two terms of an equation where equality exhibits the perfection of Being under the Form of the law of Equilibrium. So that, no sooner has change become active than its activity is lost in its own Perfection ; and the active equality of opposition between the negative and positive poles or planes, submerges the Revealed one in Subsistence. Thus the Unrevealed reveals itself as a triad of Reason-Change-Absolute Motion.

Change is motion which resolves itself into the third quality. Absolute motion is change completed. Both are to a finite perception practically the same as an infinite abstraction ; and yet logically there lies a difference between them. The former represents Form ; the latter the process of formation. The former as Supreme Wisdom disappears leaving the latter as its representative on the positive plane. To illustrate our meaning we will clothe it in that archaic allegory which is symbolised by the snake emblem of eternity incubating the Egg or Universe with its breath. Beneath this symbolism lies a simple and logical deduction. To breathe we must first inhale. Space swells with a breath of Divine Life ; that is to say it conceives an idea. This inflation resembles that of the lungs of Man when, in obedience to the abstract command "Live," they expand and fill with air. The movement which is the visible sign of this action is, in Space, the change from *non-being* to *Being* which, as one complete inflation, stands for Absolute Motion. The point to which we give this title represents that reached by the swing of life from its position of rest to its furthest limit ; as a First Vibration it is, as Space and Power, a synthesis or every possible quantity of motion. In science we call it half a vibration. To complete a whole one the return swing of equal energy is necessary.

This is symbolised as the outbreathing of the breath. But the point of Absolute Motion is, as a completed act, one of Absolute Rest. It is the Perfect Form, the Revealed One which, as soon as its completed movement or swing from one point to the other is made, is lost in its own Perfection. The opposition of Absolute Motion to Absolute Rest which together form the point which marks the limit of the vibratory swing, is an active one. So that it must be represented by a Force or Power exuding from between these two opposing units. This is the *manifestation* of Absolute Motion and as such has been called the Demiurgos. It equals the "becoming" of subsistence into existence and also equals Infinite Change as the result of the impulse of a supreme Wisdom. As breath it is continuous exhalation of energy (the energy of opposition) equal in quantity to the meaning of its Reason and divided into units of Space and Time. For the instant of complete manifestation is the Unit of Manifested Power. It disappears with its Form into subsistence at the moment of Perfection but the light has flashed through Space. Its gloomy depths have received a mortal wound for they have become measurable and Time has circumscribed

it. The standard of measure has been completed as Absolute Motion or the point of rest reached by the swing of the first vibration synthesis of all subsequent divisions of motion. Comparative value is possible and differentiation must follow.

The continuance of the outbreathing of Space is measured by these units and is equitable and constant. It is the source and maintainer of Life, and, as representing the work done by opposing forces, it is that power which subtends the Universe and prevents it from being submerged beneath the immensity of Non-Being.

We can now define the full meaning of the term Energy. It is more than motion, for it is the activity of Reason, and also its guiding or informing principle. It is law and its form. Motion, the positive pole, is the manifestation of Reason, while this latter as the negative pole is, by reflected personality, the life of the former. Thus supreme Wisdom becomes both positive and negative in its absolute unity; being wholly negative before, and wholly positive after manifestation, when, motion differentiating, Reason becomes the author of its formal Life.

We have said that the change of the Unknowable from its plane of sub-existent being is a necessarily complete one, and is an absolute motion, in which two conditions of the Infinite become manifest by their equality of opposition. Therefore this act introduces the Infinite into the positive plane of existence as a universe of form. Hence, if we allow that a supreme Reason was the cause of this change, we must conclude that the Universe is an aggregate of details which, taken together, construe the meaning or Reason of its Being. It may be objected as a logical impossibility that the Infinite Nothing can become an infinite Thing, because limits do not belong to the Infinite. But, if we admit, as we are bound to do as Reasonable Beings, that there is a Reason for all things, we dispose of this objection at once. For by the logical completeness of this admission, we make the Infinite a conceiver of a finite idea which, being attributeless, is infinite as form, and yet is limited by the meaning of the conception.

The nett result of our argument may be summed up as follows: The Unmanifest conceives an idea which, as a Reason for action, becomes manifested as absolute motion which, embracing in itself its impulse or negative pole and its action or positive pole, becomes Energy. Energy becomes a creative breath; shadowing itself in Space, it brings into relief the existence of non-being, which then becomes Ethereal Pressure, or the materialisation of the Infinite spirituality of Reason as a positive unreality.

As absolute motion we have a definite amount of energy deposited in Space. It is simply the form of Abstract Reason and acquires a definite character as the quality of Rationality. In its comprehensive simplicity it lies at the back of *every* manifestation. Its nature we have seen is due to Power exerted by manifest Life in opposition to non-being and is equal in its strength and continuity to the Reason of Life.

Therefore it requires an equation which in order to keep the positive manifestation from subsidence must be ever maintained in perfection between itself and the smallest atom of formal energy as well as the greatest agglomeration of such atoms in complex forms. Thus no matter what proportion the meaning of a definite form bears to the Reason of Reasons, and we hold that every existing thing exists as a relative value to this supreme unit of wisdom, absolute motion must equal it in energy and character. This necessitates a change of quality in absolute motion while maintaining the quantity of energy constant. And thus we obtain the fundamental number on which the universe is built. For it can be proved that the study of vibrations in Nature is also the study of pure motion. Now vibrations, where energy is constant but character variable, consists of octaves. These are states of balance reached by seven steps. Thus Seven represents Change ; Eight stands for Form or completed change where, as an octave, it represents the same energy of motion differently apportioned as to Space and Time from that from which it changed. Eight represents "Rationality" in the abstract. Seven represents the countless meanings of eight. Complex forms result from the drifting together of definite atoms of energy under the ubiquitous and even pressure of the Ethereal medium in which they lie. These must, in order to coalesce as forms, possess such a mutual interaction of forces that their resultant is that unit quantity of energy which equals the unit "absolute motion." The process of "becoming" being an incomplete manifestation of Reason does not at once appeal to a rational being with that insistence of seeming reality with which completed forms do, and hence exterior Life is more impressive at first sight than its inner meanings. But, as it is the seven which give the explanation of what we see, it is only by examining the processes of Nature's changes that real knowledge may be obtained.

Absolute motion takes seven steps to its antithesis, absolute rest, or material equilibrium. Each of these is a note underlying a world of harmonies or overtones. These, while forming distinct regions of Life according to the fundamental note which generates them, are naturally sensitive to activities in each other ; for they all are sub-divisions of one base tone or Reason. Thus seven great planes of Life, whose mingling produces many other sub-planes, lie around us. Man impresses his Personality on the golden strings which vibrate with the energy of Being at various points ; and, damping them, cuts out those harmonies which require those nodes as quantities of energy in their characteristics or natural wave lengths.

Thus he introduces separation in the harmonious sequence of universal Life and shuts off from himself higher planes of existence. Therefore, as we destroy our Personality or Selfishness, we bring automatically into play a higher consciousness and a more extended comprehensiveness. Thus motion is the author of our being, the expounder of its causes and the material or eternal substance which forms the universe.

June 18, 1889.

TOSS WILLIAMS.

The Talking Image of Urur.

CHAPTER XIII.

THE BOOK OF MYSTERIES.

AN indescribable consternation was caused at Urur by the mysterious disappearance of the Talking Image. Those that had come to enjoy the fun of seeing a miracle declared themselves to have been cheated; they stormed and raged and denounced the Image as being the work of the devil. The leaders of the Society for Distribution of Wisdom hung their heads in shame and mortification; because now the existence of sages was beyond the possibility of being demonstrated to science. The Chelas looked wise, but in their wisdom threw out only ambiguous hints; for as a matter of course they were not permitted to tell that which they were supposed to know.

The room of the Image was in perfect order and nothing was missing in it, only the air therein seemed to be somewhat different from what it had been before; but this difference was only perceptible to those who were of a sensitive nature and, for all we know, it may have existed only in their imagination. Everyone agreed that the Image was too ponderous to have been carried away without making a noise that would have attracted attention, as it would have required at least six strong men to bring it down the narrow and winding stairs. There was no blood, nor any burnt remnants, nor any other sign that a crime had been committed. There was only one plausible theory, namely, that it had been thrown out of the window into the river below; and in that case it would have immediately sunk to the bottom on account of its heavy weight. But even this theory was hardly admissible, because the window was found to be fastened from the inside and the room had been carefully locked by Madame Corneille. Immediate search however was made in the river by native fishermen, experts in diving; but nothing was found. The Image was gone. This alone was absolutely certain and beyond the possibility of a doubt. Its goneness required no other scientific proof, but the fact remained that it was absent; a fact which was self-evident even to the most superficial observer and undeniable even by the most stubborn logician; but the manner in which it had left and where it went remained a mystery.

All the researches proved vain. A rich Hottentot offered a considerable sum for the recovery of the Image. The scientific experts appointed one committee after another to find out its whereabouts. They nearly split their heads in investigating the matter; but no trace could be found. They took measurements and photographs of the rooms and chemically analyzed the walls of the buildings; they examined and cross-examined a score of witnesses, accepting such evidence as agreed with the opinions which they had already formed, and rejecting that which seemed to them impossible or improbable, or for which there was no precedent to be found in their books.

Mr. Bottler was furious. He deeply felt his disappointment and mortification, which must have been very severe. He had already failed in securing a Unicorn and a phoenix. The petrified wood of Noah's ark, which he had discovered, was by another scientist proved to belong to a species of tree existing

posterior to that historical event ; in the remnants of the tower of Babylon about which he had written a book, a piece of a coffee-cup was found, bearing an inscription in English and the story of the drowning of Pharaoh's army in the Red Sea was by Mr. Bottler's opponents asserted to be a mere allegory. Now in addition to all that, the bottle wherein he had hoped to capture a Mysterious Brother still stood empty ; its open orifice gaping at him in a reproachful manner and as if asking to be filled and closed with Solomon's Seal. This new failure was therefore very annoying. His reputation as an expert in matters that belong to the occult was at stake. Something must be done to save it. He therefore sat down and wrote deliberately a "Report" to the "Society for the Discovery of Unknown Sciences" ; from which we will extract in sum and substance the following points :

1. "The 'Talking Image of Urur,' never had any real existence. It was merely an epidemic and collective hallucination caused by a dislocation of the normal threshold of consciousness, a state in which the perceptions of the transcendental subject becomes hopelessly mingled up and confused with the perceptions of the personality and therefore the mind deranged."

2. "The Mysterious Brotherhood never had and never can have any existence ; for it is indisputable that if a class of beings in possession of superhuman intelligence were to exist, they would be intelligent enough not to let slip an opportunity to obtain the endorsement of well-educated and experienced scientists, together with their aid and assistance. The very fact that these "mysterious brothers" failed to appear before a representative of the Discovery of Unknown Sciences, is *prima facie* evidence that there are none such, or that they are afraid of being examined."

3. "Viewed from a religio-philosophical-scientific point of view a belief in Talking Images and Mysterious Brotherhoods may without hesitation be pronounced to be a deplorable folly, a degrading and immoral superstition, which ought to be immediately frowned down."

4. "Your commissioner furthermore suggests that according to his exact mathematical calculations the 'Talking Image' must have had a specific gravity surpassing from 1235 to 2272 times that of Platina or Tridium and it consequently follows that its specific pressure upon any conceivable substratum could not have been less than 4040, nor more than 45,440 atmospheric pressures to the square-inch ; a weight which cannot be resisted by any known material. It seems therefore, according to my calculations of probabilities absolutely certain that the said Image is now on its way towards the centre of gravitation of this globe, and, according to the law of quadratic acceleration of velocity, it may be supposed to have already arrived at its destination."

Thus Mr. Bottler's report made for the time being an end to the belief in Talking Images and Mysterious Brotherhoods, and there were many who, although having seen and conversed with the Image, began to have serious doubts as to whether they had not been deluded, hallucinated or imposed upon in some inexplicable way ; because seeing without understanding does not convey true knowledge, nor can any such knowledge be acquired by those who seek to understand that which they have never seen with the eyes of the body or with the eye of the spirit.

With the disappearance of the Talking Image the main source from which the members of the Society for the Distribution of Wisdom received that information and those opinions which constituted their "wisdom," was dried up and exhausted. It is true that there were many who continued to write under the influence of the spirit; but as their doctrines differed from each other, they must have been inspired by a variety of spirits, and could not all have been inspired by the Spirit of Truth.

Thus, while one eminent Fellow of the S.D.W., stated that the inhalation of carbonic gas through both nostrils was necessary to produce a sage; another not less eminent Fellow asserted that the inhalation of such a gas was deleterious to spiritual development and that it would be necessary to inhale pure oxygen by one nostril and blown out by the other.

One authoritatively speaking Fellow found out that it requires a daily consumption of two pounds of pork and three pounds of beans to turn a sinner into a Saint, while another writer, who claimed to be better informed, condemned pork and beans and wanted to raise a crop of Saints by feeding them exclusively on certain quantities of rice and asses-milk.

One wanted to turn the people into Adepts by shutting them up in air-tight underground holes, another proposed for that purpose a small room of sun-dried clay, not more than six feet high and with only one window. Still others taught that to produce a mysterious brother it was necessary to sit cross-legged on the top of a mountain and to hold on to one's toes. Some suggested that a long woollen ribbon should be swallowed for the purpose of purification and others proclaimed as the only means for salvation the internal application of soap and water.

But we will not enter into a more detailed description of the various external means by which the members of the S. D. W. expected to effect internal, *i.e.*, spiritual perfection, and how by the exercise of their own mortal will they expected to draw down upon them the Light of the Universal Spirit, which comes to man in no other way than by the *grace* of that Spirit alone. Important as the publication of such vagaries might be for the instruction of those who actually seek for eternal Truth for its own sake and not for their own aggrandizement, their exposure might create ill feelings among some of the still living remnants of that S. D. W., which (we are inclined to imagine) does not exist any more. Ignorance has such an ugly face that whenever a mirror is held up before her, in which to behold herself, she becomes angry, but not any wiser by it.

Love of truth compels us to state that neither Pancho nor Mrs. Honeycomb nor Mr. Green made serious efforts to go through the gymnastic exercises prescribed for those who wish to become sages and saints.

Pancho was still thirsting for knowledge. He, like the rest, did not know that God can only be known to God, or, to express it in other words, that the Truth can only be known to itself. He wanted to grasp with his finite mind the mysteries of infinity. Not having the remotest conception of the nature of the true Faith, he, like the rest, imagined that believing in the statements of well authenticated authorities was identical with true knowledge. He, like the others, did not know that divine truth can only be given by divine truth itself. Not being able to see the Truth, he craved for information about it from others. The Talking Image was gone and could therefore not give him any more inform-

mation ; he was trying to find not the truth itself but some other person from whom to receive information.*

Among the most prominent members of the Society for the Distribution of Wisdom, there was a man whose name was Caramba, a very learned person and of superior intelligence. The most singular stories were circulating about him, as to how he was able to control the spirits of nature and make them obey his commands. He was regarded by many as being a member, in disguise, of the Mysterious Brotherhood and it was in fact an open secret within the ranks of the S. D. W. that he had invented a telescope for discovering the Divinity in the Universe.

This man was said to be in possession of a mysterious and very ancient book from which he had learned all that he knew in regard to the mysteries of Nature and God. To obtain a look at that book was now all that Pancho desired ; but in regard to this Caramba was extremely reticent, and only after repeated efforts Pancho succeeded in eliciting a promise from him that it should be produced.

"This book," said Caramba, "is not in my possession ; it is hidden away in a tomb and guarded by grim Elementals. If you have the courage to face those terrible powers of Nature, I may by your aid obtain possession of it."

Pancho declared that he was ready to dare everything for the sake of the truth, and proposed to go immediately to the tomb where the treasure was hidden.

"Such a difficult work," said Caramba, "can only be undertaken when the aspect of the constellations is favourable. When the sun enters the sign of Aries, we will begin the work. In the meantime prepare yourself by fasting and prayer."

Fortunately it was the beginning of the year and the time when the sun enters the sign of Aries was not far away. Soon that day arrived and at midnight, Caramba and Pancho went together to the tomb to rescue the "Book of Mysteries" from the power of the elemental spirits of Nature.

Dark was the night, and the clouds, like sombre phantastic shadows on a still darker background, were floating rapidly over the sky, driven by the wind that sighed in the tree tops. A storm was gathering in the west ; these huge masses of solid darkness were seen to advance excluding entirely from sight the light of solitary stars that here and there appeared through rents in the clouds. The road led them through a forest, and at last they stood before a dilapidated edifice, looking like the remnants of an ancient tomb.

Here they entered and descended by a flight of stairs into a subterranean vault. Overgrown with moss were the walls, as Pancho could feel by touching them with his hands on descending. Cautiously they went below and the first thing they saw, after striking a light, was a huge snake of a poisonous kind, gliding over the floor and disappearing in a dark corner.

"Thus," said Caramba, "when man descends within his own self, in search of the greatest of treasures, his soul, the first object that meets his sight after

* To attempt to make clear the difference between true self-knowledge and that which is usually called "knowledge," but which is merely opinion, is the principal object for which this tale has been written. It has *not* been written for the purpose of exposing the shortcomings of any person or persons who may have cause to believe to see themselves caricatured in the persons of our story ; but for the purpose of opening the eyes of some in regard to the nature of divine Truth itself, such as cannot be found in books nor received by information, but which is received by the Truth itself becoming alive within the receiver, or, to express it in other words, to show that all learned dissertations and investigations regarding the Holy Ghost will be useless and foolish, as long as one has not the Holy Ghost (the Spirit of Holiness) within oneself. To those who know of no Truth in themselves, even this object of our story will be incomprehensible.—AUTHOR.

the mental darkness is dispelled is the snake of self-love being driven away by the light of divine wisdom."

Pancho listened to those words; but they made no impression on his mind. He had never heard of a man descending within himself, and did not know how it could be done. As to finding himself, he thought that he had found his own self long ago in his thoughts. He had always lived in his thoughts; that is to say in the realm of the Imagination. He did not know that there was another realm in which a man could live; the realm of self-conscious Will.

Caramba now opened the bag which he had brought with him and which contained six candles, a book, piece of chalk, and a dagger. The six candles he lighted and stuck them on the ground in the form of a circle, and then by means of the piece of chalk he drew a smaller circle upon the ancient marble floor; but the dagger he took unto himself, and bidding Pancho to follow him he entered the circle and opened the book which he had brought with him, and which was said to contain the secret formulas necessary to be pronounced for the conjuration of the elemental spirits of nature.

A glance at that book convinced Pancho that it was nothing more nor less but "Ollendorf's ready method of learning French"; whereupon he expressed to Caramba his surprise and astonishment; but the latter said:

"I do not know French, and the sentences in this book are all gibberish to me; but it will make no difference in which way I will arouse my will to defy the dwellers of the threshold, that stand guard over the Book of Mystery. Listen in awe and be silent, and under no circumstances leave the magic circle that will surely protect you."

Thereupon Caramba began his conjuration, reading in a loud and solemn voice the words that were printed in that French grammar, and his voice sounded dismally, reverberating from the walls of the vault.

"*Monsieur!*" it sounded, "*s'il vous plait, donnez moi votre canif.*"

"*Oui, Monsieur, je vous le rendrai!*"

More and more terrible sounded the voice of Caramba, his eyes were lit up by a supernatural fire, such as causes the lion to divert his head from the penetrating looks of his guardian and the tiger to slink away from his intended prey. A strange influence seemed to pervade the air of the vault and the walls seemed to tremble. Suddenly one of the lights went out and then another and when the sixth candle was extinguished by that invisible power which seemed to pervade the place like some horror that can be felt by the soul, but neither seen with the eyes nor touched by the hands, groans and cries of distress were heard as if issuing from the bowels of the earth and strange forms seemed to flit about in the gloom, that seemed to be alive and substantial; but they were not defined enough to show what character for good or for evil they were intended to represent.

Fain would Pancho have left; but his body was as if paralyzed—not with fear—but as by a withdrawing of his vitality that seemed to be absorbed by these invisible beings and give life to them. At last a gleam as if of some supermundane light seemed to issue from the ground, there appeared to be a cave in the floor, where before no such opening had been seen; and at the bottom of the cave was an open casket containing the scrolls that constituted the "Book of Mysteries."

"*Est-ce que mouchoirs appartiennent à messieurs les étrangers ou à messieurs les anglais ?*" "*Non, monsieur, ils appartiennent à moi !*" sounded the voice of Caramba, assuming an indescribable pitch, and the scrolls were seen to rise from the casket, and as if carried by invisible hands, they floated into the circle and were laid at Caramba's feet. As soon as this was accomplished a clap of thunder seemed to shake the earth in its foundation ; the rain was heard to fall down in torrents above the vault ; but within the cave all was tranquil, and as if ignited by some magic power the six candles were burning again.

"It is accomplished!" said Caramba. "The book which has for centuries been promised to the world, is now in our possession. Thus is the will of man victorious over the inhabitants of the Astral Light."

Home they went through the mire and the splashing rain, and for several days Pancho kept on poring over the contents of the Book of Mysteries ; receiving therefrom however no benefit ; for although that book contained the greatest of truths ; he was not in possession of the key necessary for their comprehension. That key is the understanding ; for there can be no other key to the understanding of Wisdom, than Wisdom itself.

Many years afterwards, when *by the Mercy of God* a better light had come over Pancho's mind, he could see the wisdom of these contents ; but at that time they appeared to him as utter folly and nonsense ; so that he threw away the copies which he had taken, and of which only a few remnants have been recovered which we herewith present to the reader as examples to show what Wisdom was contained within that mysterious book.

Extracts from the Book of Mysteries.

One of the scrolls preserved contained a prescription for the purpose of preserving perpetual youth. It read as follows :

"If you wish to preserve your youth, or after having become old, turn young again ; rub yourself two or three times a week with the juice of Cassia, and every night before going to bed, lay upon your *heart* a plaster, made of the following ingredients :

Oriental Saffron, Red Rose leaves, Sandal wood, Aloes and Amber.

Liquefy the whole in a sufficient quantity of *Oil of Roses* and add enough of *White Virgin-Wax* to give it the necessary consistency. In the morning this must be taken off and carefully enclosed in a *leaden box* (h) to be preserved till the following night, when it is again to be applied."

Another scroll contained a still more incomprehensible prescription. It was said to be the sum and substance of all that was necessary to prepare the *Philosopher's Stone* ; as it indeed is, as all will see, provided they are capable to understand its secret meaning. It was a prescription given by *Theophrastus Paracelsus* and was as follows :

"If you wish to prepare the true Philosopher's Stone, all you will have to do is to transform the moon in the sky into pure water, and throw her upon the earth. You will then have accomplished a great miracle. Clean her again from all impurity, and put her into her old place, and she will then shine more beautiful than before ; but if she is melancholy, put her into a bath of beauty, and paint her with the abiding splendour taken from the raw earth, a process that will be agreeable to her. Force her to remain in that bath for a while, and she will then remain voluntarily in it for ever, and you may render her tractable according to your pleasure."

This was more than Pancho could endure. He had never heard of any other moon than the eternal moon, the satellite of our planet, and, as a matter of course, nobody could treat her in the way prescribed by Paracelsus. He already felt his head swimming. He was now fully convinced that books on occultism were useless trash, and the hermetic philosophers nothing less than lunatics, that ought to be shut up in a madhouse; and if these prescriptions had not been sufficient to produce in him that conviction, the reading of the following story contained in the *Book of Mysteries*, would have been alone enough to convince him.

AN ALCHEMICAL STORY.

A student of the secret sciences wanted to learn the art how to make pure gold by artificial means. He applied for instruction to a sage who had travelled for many years in the East, and was well versed in alchemy. At first the sage was unwilling to teach the secret, but at last he consented. He gave to the student a little of a red powder in a small bottle, and told him to melt ten pounds of lead in a crucible, and then to add the tenth part of a grain of the red powder, boiling the same together for a quarter of an hour, after which all the lead would be transformed into gold. He, however, entreated and implored him, that during the time of boiling the lead, he should not let the thought of a rhinoceros come into his mind; "for," he said, "if you think about a rhinoceros during that time, the whole process will be spoiled, and you will have at the end nothing but boiled lead."

Thereupon the student of the secret sciences promised to follow the advice of the sage. He immediately procured some lead and a crucible, and proceeded to try the experiment. He tried it very often; but every time, when the lead began to boil, the thought of a rhinoceros came into his mind, and the more he tried to avoid it, the more did he think of that beast, and his process was spoiled every time. At last the red powder was all gone, and the sage refused to give him another supply. Then the student, having wasted his time and his money, became very angry, and cursed the sage, and said that he would never have thought of a rhinoceros if the sage had not mentioned it to him.

When Pancho had finished reading the scrolls, he flung them into a corner. Full of disgust, he went to Caramba, and said:

"Do you want to make sport of me by representing to me a book filled with impossible prescriptions and puerile stories as being a book full of wisdom? Well it would be, if it had been left in the hands of the grim *Elementals*; for more stupid nonsense I never saw in my life."

"I always thought," answered Caramba, "that there was something queer about these prescriptions."

"And did it, then, never occur to you," asked Pancho, "that all such books are written by madmen, published by idiots, and bought only by fools?"

"The fact of the matter is," replied Caramba, "that he who wishes to judge about religious matters correctly, and wants to know the secrets of Alchemy, must know in what country the Paradise was situated and what kind of apples grew therein. He must know of what kind of wood Noah's ark was built and what kind of animals were contained therein. What kind of water was transformed into what kind of wine at the wedding at Cana and what were the names of the parties that contracted the marriage. What kind of cement was used at

the building of the Tower at Babylon and from what kind of a tomb did Christ resurrect after his crucifixion. Where does the best Mercury grow and what is the original cause of the rainbow?"

To this Pancho answered and said :

"The fact of the matter is, that I care nothing about the place where the Paradise was situated, nor about the apples that grew in that garden. I am not interested in Noah's ark, neither do I care a straw about the animals that were contained therein. It is a matter of perfect indifference to me what kind of wine was made at the wedding of Cana, nor am I anyway concerned in the marriage of strangers. The cement used at the building of the Tower of Babylon was probably some kind of Portland cement and the tomb from which Christ was resurrected was presumably like any other tomb in that country. Mercury is a mineral and does not grow upon trees, and as to the cause of the rainbow, if you ever come to a civilized country, most any schoolboy will be able to inform you about it."

So saying Pancho walked away.

Just about at that time a great split occurred in the Society for the Distribution of Wisdom. Some of the members had been led to disbelieve in the existence of the Mysterious Brotherhood, while others still believed in it, and as the truth of everything that the Society knew or believed to know, depended on the say-so of those Brothers, it was a most serious matter, for it was said that if they existed, then that which was taught in their name must be true; while if they did not exist, then all must be false (a most logical conclusion!), and thus perhaps, for the first time in the history of the world the life of Universal Truth was made to depend on the existence of a body of unknown Adepts, instead of the existence of the Adepts depending on the presence of the truth.

Thus the black magicians in spite of all precautions taken by the secret committee of defence did their work most effectively. The storm of passion was aroused and different opinions clashed together like waves in a stormy sea in the outer circle of the Society for the Distribution of Wisdom. But in the inner circle to which only those belonged that were more advanced, the initiated ones, to whom some of the more serious secrets had been confided, dissensions of a different character took place. There were some who said among the three Wings that appeared at the cradle of Christ, Melchior was the first, Balthasar the second, and Kaspar third. Others maintained that Melchior was the first and Kaspar the second; while still others attempted to prove by historical evidence, at once logical and convincing, that Kaspar was the first and superior, attributing to Melchior only an inferior character and to Balthasar no value at all.

Thus the inner section of the Society for the Distribution of Wisdom became divided against itself in three different camps. There were the Melchiorites, the Kasparites and the Balthasarites, and they fought among themselves with the same intrepidity that characterised the theologians of the middle-ages when the world was stirred into commotion by their attempts to decide the important question, whether Adam in Paradise was or was not in possession of a navel.

But as to Pancho, we are sorry to say, he had become entirely indifferent to all that.

He cared no longer about the Mysterious Brotherhood, nor about the three Wings of the East, and he was even heard to utter the blasphemy, that it would be safer to put one's faith in the truth itself, than in the assertions of Krashibashi or Rataraborumatchi or any other Adept, whether he existed or not. By expressing such views he made himself many enemies among the members of the Society for the Distribution of Wisdom. He finally resolved to return to his home.

(To be continued.)

ANNIE BESANT AND THEOSOPHY.

At the Hall of Science, Old Street, on Sunday evening, August 4th, Annie Besant undertook to vindicate the step she had taken in becoming a Theosophist. The audience consisted mainly of the Freethought party of which she has been for so many years a prominent leader, and the Hall was entirely filled before she occupied the platform. On commencing her address, she admitted the right of the Freethought party to an explanation of the causes that led her to take a step which had occasioned considerable pain to many with whom she had been closely associated for years.

Taking as her text the motto of the party, "We seek for truth," she replied to some of the criticisms directed against her, by showing that the essential characteristics of the movement with which she had been identified in the past, and to which she still adhered, were free thought, free investigation, and free speech. Having repudiated the suggestion that the freethought platform should be restricted to negative criticism of supernatural religions, she claimed the right, as a Freethinker, to adopt any lines of investigation which seemed to give promise of the satisfactory solution of the great problem of life.

She divided her programme into two parts, to be dealt with in successive lectures. In the first of these she proposed to show by what process she had been led to vacate the purely materialistic ground for the more subtle metaphysics of Theosophic doctrine.

It had been with her a matter of gradual unfoldment, not a sudden change of front as was falsely stated by some of her critics. She had steadily and persistently pushed her way through the difficulties which presented themselves on the physical side of this great problem of life. Years had been spent in the search for the key to this mystery. Scalpel in hand, she had pursued those paths which anatomy and physiology had opened up; but without coming any nearer to the solution of the problem. With crucible and scale she had tested the ground covered by the science of chemistry. All that text-book and practice could teach in the physical sciences, in botany, geology, electricity, etc.; all that appeared to offer as a reward for labour and thought, the priceless pearl of truth, she had pursued with unremitting effort. But at the end of each new path she was confronted by a dead, impenetrable wall of *matter!* where was the life! the consciousness! the mind! the thought! Time after time she renewed her efforts, and was as often beaten back. And so the time came, as come it must to all, when this inductive method of investigation on purely materialistic ground would no longer yield fruit for labour. Up to this time, the antithesis of mind and matter, of thought and brain, was as marked as it had ever been, and as the distinction between them widened in her perception, the hope of bridging the gulf became less—there was no nexus between them, no link upon which she could trust her uncertain feet, and yet, prophetic hope! she argued there *must* be a way over, thought and its instrument *must* be related. A study of psychology only led her into greater difficulties, for it only served to emphasise still

more plainly the line of demarcation already existing in her mind between thought, sensation, and the vibration of brain-cells. At this point in her progress the teachings of the oriental philosophy as presented in Theosophical literature came under her notice.

The "Search for Truth" had never been relinquished, and the abiding hope that—however deeply "hidden in a well" it might be—truth could at length be found, disposed her restless mind to the investigation of this new subject. The result was briefly this: Mrs. Besant found in Theosophy what she believes to be the means of a solution to the problem of Being. And some of those with whom she had for so long a time been a fellow searcher after truth, as indeed she still is, turned round upon her with a charge of "*inconsistency*"!

What Annie Besant replied to this charge can be best said in her own words:—

"The law of life is progress, it is development and it is growth. The fossil remains the same; the plant *changes* because it *lives*. Mark the seed hidden in the darkness of the soil; it swells and sends out a tiny root, growing downwards. Presently it shoots upwards, unfolding two green leaves to the light and to the air. Is it inconsistent because it spreads its leaves to the sunlight, because the leaf is not a root? But after awhile instead of a leaf bud it puts out a flower bud, and spreads the glory of blossom to the skies, with fragrance and colour. Is it inconsistent because it develops the flower in addition to the earlier leaves? But now the colour fades, the fragrance vanishes, the petals drop to earth, and the fruit grows and ripens, fulfilling the law of its life. Is it inconsistent because fruit succeeds to flower, as flower to leaf, and leaf to root? Growth yes; change yes; *inconsistency* NO! For in life's cycle growth and change must come, and fossilization is death, not life."—The charge of "*inconsistency*" could no more be applied to her than to the boy whose development into manhood rendered his clothes no longer fit for him. Freethought, she said, had never yet stipulated by what means we should "seek for truth," nor on what lines we should carry on our investigations. She then instanced a large number of psychic and mental phenomena, for which materialistic science had never yet found a sufficiently lucid explanation. She concluded her lecture by stating that she did not believe that man, as he is known to-day, is the highest possible product of evolution. She looked at the record of the past and saw that all was change and progress, and in the future of the human race she had great and increasing hopes.

At brief intervals throughout the lecture, she was greeted with vociferous and prolonged applause, and the Hindu gentlemen who were present, conspicuous by their quiet mien, nodded their frequent approval in silent but significant manner. An interesting discussion followed. The chief objections urged against the lecturer's position were that her acceptance of Theosophic doctrine was a retrogression into the darkness of Oriental superstition from which we have long emerged, and that the theory of thought and brain-cell vibration being identical, was sufficient to bridge over the difficulties she had presented. Her reply to these points was first, that just as the school of modern materialistic science was a revival of Greek thought, so the lines of investigation into metaphysical problems could be taken up only where they had been laid down, many centuries back, in the East. If there was no retrogression in the one case there was

none in the other. A study of any science could be greatly facilitated by reference to the writings of "specialists" on the subject, and this was the case also in regard to metaphysics; and then secondly, in regard to the identity of thought and cell-vibration, the difficulty arose when we tried to account for "memory," which, on this theory, pre-supposes that the vibration was at once the *cause* of memory and also the *effect*, that is, the thing remembered.

Other illustrations of the difficulties hedging this theory were given by the Lecturer. The greatest interest was excited throughout the discussion, which lasted for about an hour, and on retiring Annie Besant was enthusiastically cheered.

The second lecture on the subject of "*Why I became a Theosophist*," was delivered by Annie Besant at the Hall of Science, Old Street, on the 11th inst. The Hall was crowded to excess, and from first to last it was evident that the lecturer was listened to with intense interest.

As great interest has been shown in regard to Annie Besant's views on Theosophy, we have thought it advisable to obtain a verbatim report of her address, which we print below.

WHY I BECAME A THEOSOPHIST.

A LECTURE

Delivered by Mrs. Besant at the Hall of Science, Old Street, London, E.C.

THE Chairman introducing Mrs. Besant to the audience said that this was a continuation of a lecture delivered by Mrs. Besant on the previous Sunday evening, and at its conclusion there would be a discussion, and those who wished to take part in it must come up on the platform. He then introduced Mrs. Besant, who was received with prolonged cheering.

MRS. BESANT: Friends. You will remember that last Sunday I confined what I had to say entirely to the various difficulties, the various problems to which, as I put them to you, answers were not found along the ordinary lines of science or in the philosophy of Materialism. To-night, leaving the question of those difficulties, which will be I trust in the minds of most of you (as otherwise to-night's lecture will not be thoroughly intelligible), I am going to try to show what solution, or at least what promise of solution there is along the lines that roughly are known as Theosophy, lines which I am now trying to follow in the hope of obtaining the light which I have tried to find elsewhere (Hear, hear). And first a word on the Theosophical Society, for it was the mere joining of that society which gave rise to so much criticism as to my action, and, as I cannot but think, to so much misconception. The objects of the Theosophical Society are three, and there is only one out of the three that you are bound to accept when you join it. The first and the obligatory object is to be the nucleus of a universal brotherhood (Hear, hear); that is to say that in joining the Theosophical Society you refuse to make any distinction of rank, or class, or sex, or nation, or race (Cheers). Every man and every woman is to stand for you on the common and equal ground of humanity, a right to brotherhood because human, and with nothing smaller than humanity to bound the platform on which you stand. I say no more on that first and only necessary object. Upon that, I imagine, in a Hall like this, absolutely no discussion or controversy can arise (Cheers). The second object is one that would appeal chiefly

to the student, and to very many of the students among Freethinkers. It is to promote the study of Aryan and other religions, but especially Aryan philosophy. On that I need say nothing, for on that clearly very little controversy need arise.

The third object is the one where discord might come in. To investigate the unexplained laws in nature and psychical powers latent in man. That is the third object, and it is one which of course raises the most controversy, and on which the discussion is likely to arise; but what I want to put to you as far as the Society is concerned is this, that it pledges you to no theory, that it forces upon you no view, that it doesn't ask you to accept one view of the universe or another. So far as entrance within its limits is concerned all that it says to you is, "Here is a line of investigation that you may take up if you choose, the unexplained in nature and the psychical powers latent in man." Now in order that you may not suppose that I am in any sense lessening, or in any sense trying to make these objects seem smaller than they are, I will read you a paper that I got from America during the past week. In St. Louis, where a Theosophical Society applied for a Charter of Incorporation, the Court thought it right to investigate the objects of the Society before giving the legal sanction which this Charter of Incorporation implies, dealing specially with the third object, dealing with this investigation into the unknown and the latent psychical powers in man. The Report on which the Court granted the Charter of Incorporation says that "the object of the Society, whether attainable or not, is undeniably laudable. Assuming that there are physical and psychical phenomena unexplained, theosophy seeks to explain them. Assuming that there are human powers yet latent in man theosophy seeks to discover them"; and then it goes on to quote two or three opinions of learned and eminent men of science on the very points with which the Theosophical Society specially endeavours to deal, quoting Sir William Hamilton, whom the Report speaks of as "probably the most acute and undeniably the most learned of English metaphysicians that ever lived"; they quote him as saying, "However astonishing, it is now proved beyond all rational doubt that in certain abnormal states of the nervous organism perceptions are possible through other than the ordinary channels of the senses." Then again, quoting the late President Wayland of Brown University, he said dealing, with clairvoyance, "The subject seems to me well worthy of the most searching and candid examination. It is by no means deserving of ridicule, but demands the attention of the most philosophic enquiry."

On this Report presented to the Court the Charter of Incorporation was granted, and I mention that to you now to show you that many wild and foolish assertions made about the Theosophical Society by people who have never taken the trouble to investigate its objects are wholly baseless, that they ought not to be made, and that mere empty ridicule of what you don't understand is a weapon that is unworthy of the Freethinker and ought not to be employed (Loud cheers).

There is one other point in connection with Hypnotism, of which I spoke of course last Sunday, to which I think it well to draw your attention. There is sitting in Paris now, or was during the last week, a Congress of scientific men investigating the subject of hypnotism. At that Congress of course Dr. Charcot and others were present; and so far has hypnotism gone, that a society is actually being formed in England in order to set up a school where the science may be carefully studied; and they are proposing that a law shall be passed forbidding the practice of hypnotism to anyone except medical men or those who are properly qualified for the study. I only mention that to show you how far this has been going on, and how remarkable are the things that have been done in Paris—those cases for instance in which Dr. Charcot has made his name specially eminent, where he has used hypnotism instead of chloroform in specially dangerous cases, where, by simply paralysing the brain centres, without the danger to the heart, which you have from chloroform, he has been able to operate in the most critical cases, while the persons under hypnotism could not feel although able to talk and to understand. Not only physically has it been used, but morally as well, so that in some

cases dishonest people have been hypnotised ; under those conditions the suggestion of honesty has been made to them and when they have come out of that condition there are cases in which the cure has been absolutely complete ; in others it has lasted for years. It has been used thus for what are called moral cures, as well as in dealing with physical diseases. I put this to you to show you that some things that may seem startling are nevertheless making their way distinctly into the realm of science, and to warn you lest you be too hasty in denying before you understand, and lest with this very subject, which goes quite into the special realm which is examined by theosophy, lest you should simply jeer at it because you have not read what scientific men have done and the records of discoveries more marvellous almost than any others which have been made during the century.

I pass now from this, out of what we should call the Theosophical Society and the very slight bonds that are put upon its members, into Theosophy itself. Not everyone who is a member of the society is a Theosophist. You will see from the objects that I put to you that many persons might join it who in no sense accepted the Theosophical view of the Universe. Supposing you not only became a member of the society, but that you desired to become a student of Theosophy. Then, of course, you will come to those special teachings which it is my duty to lay before you to night. I can only do this in very broad outline. The subject is a very complex one, it is full of a mass of details, and all that I can do in an hour's lecture is to trace the more important doctrines that specially differentiate Theosophy and present them to you in as intelligible a fashion as it is possible to do in dealing with a subject that probably is new to most of you. This one word of warning I would give to any who may take up Theosophical literature and begin to study it for themselves, and still more to those who may not study but who may take simply second-hand some information about it from opponents. You know the kind of caricature of Materialist teachings that you sometimes hear from Christian Evidence agents when they are attacking Freethought and Freethinkers. It is quite possible to make anything ridiculous by suppressing the broad outline and bringing forward some insignificant detail, or by separating details from their context so that you do not see how they fall into the general scheme. I daresay some of you may have heard the presentation of Darwin's great theory, which you certainly would hardly recognise as the result of his patient labour and his long-continued experiments. You may have heard of a wonderful picture about the astonishment of the papa and the mamma monkey when they found themselves the possessors of a human child. (Laughter.) Just such caricatures are made of Theosophy. Just such foolish expressions of ridicule are cast upon it, and I say to you, if you want to understand, you must be willing to study, and not take your judgment on a vast philosophy simply by a few phrases or partly perhaps by methods that are not understood. (Hear, hear.) Suppose then you come forward as a student of Theosophy. The very first statement that will be made to you, the very first warning that you will receive will be, "There is no such thing as the supernatural ; there is no such thing as miracle. (Hear, hear.) However wonderful anything that you may come across, it is explicable by natural law. However startling, however strange some phenomenon, it is your ignorance that makes it startling, and knowledge will explain to you how it is." (Loud cheers.) That is the very first statement that you meet, that you must throw aside every notion of the supernatural and the miraculous, that the Universe and Nature are co-extensive, that there is nothing beyond, or above, or outside. (Hear, hear.) The next step is the denial of a personal God. The Theosophists cannot believe in a personal or anthropomorphic God of Christendom or of religions other than Christianity. The Theosophist is bound to say that you cannot have the limitations of personality when you are tracing the source of the Universe ; that you cannot have an extra-cosmic power, but must search for an inter-cosmic life ; and where the difference comes between the Atheist and the Theosophist is this : the Theosophist is a Pantheist. If I put to you the opposition as straightly as it can be put, it will be this. Looking back

into the far beginning of things, at that time of which Crookes, the great English chemist, tells us that matter was homogeneous and universally diffused ere yet it had aggregated into atoms. Looking back to that far-off time, there are two possible solutions that are before you. The first is that the Universe as we know it, is the result of the gradual building together of atoms into molecules, of molecules into larger masses, of those masses into the suns and the worlds that we know. Is the Universe the outcome of the clashing of these myriad atoms, of the forces which work amongst them and in them, until at last that senseless matter and that blind force ultimate in the human consciousness, create the human mind? Is that the fashion in which the universe has been builded? Or instead of the clash of matter and of force are you to see in the universe the unfolding of a universal life? Are you to see intelligence guiding the atoms, and mind guiding the laws? Is it life or not-life that is at the very core of being, at the very heart of the universe? Those are the two answers to the great problem. Atheism takes the first, Pantheism takes the second, and the Theosophist embraces the Pantheistic hypothesis as alone giving sufficiency of cause for the effects we see around us. I do not propose to go further into that Pantheistic question. There is scarcely any need to justify the existence of Pantheism in the intellectual world. Bruno died for it in Rome, Spinoza argued for it in Holland. It has its place in the world of thought and none can deny to Pantheism a right to be a mighty philosophy, the foundation of some of the greatest systems in the world.

I pass from that. Take then now what one may fairly call the Great Unknown X in the equation of the universe, unknowable to us, inconceivable by us, and therefore there is not much to be gained by spending too much time on that part of the subject. As Buddha said long ago, Those questions take us nowhere; we had better deal more with the things which are comprehensible by the human intelligence. Now the Theosophist says, positing that unknown X, its primal manifestation is triple in its nature. You have substance or matter; you have life or motion; you have intelligence or consciousness; that is to say that going back as far as thought will carry us we never expect to come to a time when there will not be this substance, this motion, this intelligence. That triune manifestation of the unknown X is the furthest point backward to which our thought can reach.

Passing again for the moment from that, I come to what will probably be a difficulty in the minds of many of you, which I want to deal with at this stage, because it is here that if you were studying Theosophy the difficulty would meet you. Every theory of the universe that comes to you, comes to you on the authority of some thinker or another. The religious theory comes to you by the authority of a church or a priest. The scientific theory comes to you on the authority of some great scientific thinker, who has proved his right to be listened to in the world of thought.

But there is this great difference between the theory put forward by the priest and the theory put forward by the scientific teacher. The one says, "You must believe. You cannot prove it; you cannot investigate it; you cannot analyse it; you must take it on authority and on faith." The other says, "Much of this theory will be difficult for you to grasp; some of it will be incomprehensible to you without scientific knowledge; but I have proved it step by step; it is based on experiment, not on faith; it is based on knowledge, not on guess, and you can verify it for yourselves if you will take the same pains that I have taken and travel along the same road along which I have gone. While you have not studied you can't prove it. While you know nothing about the subject much of it will appear to you contradictory and possibly absurd; but it is all based on fact and therefore it is verifiable. I do not ask you to accept it; I do not tell you that you will be damned if you don't believe it (Laughter), but I tell you it is truth, and I have proved it to be truth, and you can prove it to be truth for yourselves as you go along." There again you have authority, but it is authority that is based on a foundation that you can test for yourself, and that I venture to say is the great difference between the authority of the priest and the authority of the scientific

teacher. The one you can verify as you go along the road ; the other you must believe, and no evidence is vouchsafed.

Now Theosophy comes under the second of these categories : that is to say its teachers do not take the tone of the priest ; they take the tone of the scientific teacher. They do not say you must believe ; they simply say to you, " This is the truth as we have found it. You can study it, you can verify it ; you can go over for yourself the experiments through which we have gone. If you take our theories they will guide you. If you take our hypotheses they will help you. But if you choose to reject them do it if you will, and only believe as far as you can verify, only accept as far as you are able to understand." But you may say to me, " You use the word teachers. Who are they ? " Those whom we call teachers of Theosophy have been known by a great many names, and as some of the names are Sanskrit they seem to have given a good deal of offence ; but these teachers or masters as they are called, are nothing more than human beings who have studied a special subject very carefully, who have obtained a knowledge of nature which is larger than the ordinary knowledge ; and who because they know are able to do things that ignorant people cannot do ; and who because they have studied have knowledge greater than that to which others can pretend. But you blunder very much as to the Theosophical position if you suppose these people are put forward as in any sense supernatural beings. They are nothing of the kind. They are ordinary human beings, or extraordinary only in this sense, in the sense that the specialist, the scientific man, is extraordinary when you take him amongst a group of average laymen. They have more knowledge, but only because they have studied. It has not come to them supernaturally, but by patience and long-continued investigation into the secrets of the great Mother Nature. These then are the people that we mean when we speak of the teachers of Theosophy, and the theories of the universe that the Theosophist studies come to him from these. And mind, in Hindostan where some of them live, they are known by the people who live there as you know those amongst whom you live. It is quite fair to say, do they exist ? but if you want to know whether they exist or not you must take the same means of investigation here that you would take if you wanted to find out if the Emperor of Germany were a real person. Some people know them personally by speech, by sight, by correspondence, as you may know those amongst whom you have lived. Others only know them at second-hand by the testimony of these. That naturally is my own position. I have talked with and cross-examined people who have been in daily contact with these men, and I have found nothing supernatural, no claim on miraculous power, but the simplest and most straightforward statement as to how they lived and what work they performed. The testimony, so far as I was able to judge, was testimony based on truth and on knowledge, and backed up, let me add, by personal possession of some of the knowledge and some of the powers used in a perfectly natural and simple way in the ordinary habits of daily life, and not as a show, or in order to surprise and astonish.

Now whether you believe in the existence of those men or not is not to them of the smallest concern. They have never been anxious to press themselves upon the world, nor do they threaten you, as the Christian God is supposed to do, with various pains and penalties if you deny their existence. All they say is, " It is your own loss ; it is your own business. We are ready to help if you want it, and if you don't we will wait until you do " ; that is to say, there is no great parade or ostentation, or attempt to force the knowledge, but the willingness to help the student which you find in every man of science, who may not always think it worth while to leave his own line of investigation to throw knowledge amongst those who are indifferent ; but they are always ready to help when the desire for help is sincere, and to open the stores of knowledge to all who come desiring to know, and who are willing to learn in order that they may understand. These teachers, then, speaking of the nature of man, make certain definite statements about it which by the student of Theosophy

are accepted as true as a basis for further investigation. If he does not choose he need not, but most of us do. Those are the famous seven principles so much talked of; that is to say, that the Theosophist learns that man is not a simple organism, and that for the purposes of understanding the organism you may divide him into seven parts. Some philosophies divide him into five, some into six, and some into seven, but the Theosophist takes the seven-fold division, as the most intelligible and throwing most light, especially on the mental functions of man. Those seven principles have been so often named that I need not trouble you with their names to-night. For the purposes of my lecture it will be sufficient to group them, not to take them as seven, but grouped together, that is, dividing the seven into three groups, because that simpler division will be sufficient for all that I can do tonight. Dividing them, then, into the three groups, you get what is called the individuality of man, that which makes the personal I, that which you mean when you say "I." That includes the intellectual life of man. It includes also, the Theosophist would say, the spiritual life, that is, the spark of the universal spirit which he believes to be in each human frame, that part of the mighty life of nature, which acting through and in every natural object, is in man as in all the rest. That first group, then, the Ego, is what the Theosophist looks on as a group in man separable from the body. I will show you, in a moment, the line of proof on which that statement goes, but this individuality consists of the intellectual and the spiritual life, not separated from matter, as some people would imagine, for we know no separation of intelligence from material basis; we say that so far as investigation has gone, there is no such thing as pure intelligence, that is as intelligence divided from all material substratum. You may remember I put to you as the primal existence, substance, or matter; life, or motion; intelligence, or consciousness; and those we believe never to be separated, so that the disembodied soul, as it is sometimes spoken of, is a thing unknown in the Theosophical philosophy. The other group (I will not take it as three, as I said, for I prefer to take it as two, for the moment)—the other group will include the physical body, with the whole of man's appetites and passions, that, in fact, which you would call his lower nature; and we assert that the higher nature, or the individuality, forms one group, and the lower nature, that is the body, with its physical life, or vitality, with its passions and desires, that that forms another group which is separable from the higher intelligence, from the higher nature. Now there, of course, is a point where great discord and controversy will arise. We allege it, not as a supernatural thing, but as a natural fact. Many of you will have heard, casually, probably, of what are called "Astral appearances." That phrase is often used to designate the Ego separated from the body, and appearing separated from it. The mere fact that it appears, shows you it is partly material, because it is only where you are dealing with the material that visibility can possibly come in.

Now I ask you to throw back your minds to some difficulties I put last Sunday. I spoke about clairvoyance; I spoke about clair-audience; I spoke of the intensifying of the senses in disease; I spoke of thought-transference and of hypnotism. The whole of the phenomena which come under those great groups are explained by the Theosophist by this separability of the Ego from the bodily frame, the possibility of its existing apart from it and manifesting itself away from it; all this, with the reading at a distance that you get in the clairvoyant, is explained by the Theosophist as being the projection of this intelligence, this Ego, out of the material frame for awhile. The phenomena that you get in disease, where there is a strange intensity of perception and where a sick person can hear at a distance at which ordinary hearing is quite impossible, is explained by the Theosophist that where you have the higher and the lower nature balancing each other very often the lower is more vigorous than the higher; there this special acuteness will be impossible; but when physical disease of the bodily frame comes, when the lower nature for the time is weakened by the stress of the disease, then you find for the time the rising above it of the higher nature, and those cases that are so common in

medical records are rendered intelligible by the fact of the Ego having, as it were, got through the material covering and exercising its intellectual faculties through the separating veil which the ordinary body makes. But the Theosophist says if it is done by disease it is done badly. If it is the result of disease it is necessarily mischievous; it is likely to be untrustworthy; but you can, if you choose to go through the necessary training, give to the higher self the mastery over the lower without mischievously lowering the vitality of the body or making it unfit for the duties of daily life; and very much of the training which is gone through by the practical student, as apart from the theoretical student of Theosophy, has for its object the training and development of the higher nature, making it master over the lower, so that what you get unconsciously in the mesmeric state you may get consciously in the more highly evolved state, so that higher and lower may work together with powers that are impossible until that evolution has been gone through.

Now that I put to you as a Theosophical explanation. I don't ask you to accept it. I don't ask you to take it for granted at first going off, but I do say, as it gives at least an intelligible hypothesis which includes under it a large number of phenomena which are utterly wanting of comprehensibility under any other supposition, it is at least worth your investigation, unless of course you say that you know everything, unless you are sure no wider knowledge will ever dawn on the human race than this happy nineteenth century at the present time possesses. Of course if you are satisfied, there is no reason to enquire. If you have all, there is no object in going further; but if you find a hypothesis offered you which does give some sort of explanation for puzzling psychical phenomena, we say at least it is worth investigation, and it is only foolish to ridicule it until you have experimented and tried to understand it. This higher nature of man, this Ego, separable as we see from the body, does not perish when the body dies. There again you come to the point of differentiation between the Atheistic and Pantheistic philosophies. There you have the point of divergence between large numbers of you who are present, and I who believed like you, but have been driven out of it by study and by further investigation. (Loud applause.)

And this leads to the doctrine that will most certainly in European countries be met with the most opposition, although it is accepted as you know by vast numbers in the Oriental world, and has been so accepted for these many hundred years—I mean the doctrine of re-incarnation.

Now I saw the other day a statement "Mrs. Besant goes in for the transmigration of souls." I did not think it possible for a statement showing so much ignorance to have been seriously made. Transmigration of souls, the old doctrine which is still believed in in Hindostan and was very widely taught at one period of the world's history, is the doctrine that the living principle of man can go into lower forms of animal life and so on. There is no such doctrine as that found in Theosophical teachings. What is said is this: That the individuality of man does not perish with the one body that it animates at any special time; and I point out to you some facts in human life which, although they do not prove the proposition, suggest there may be something in it. The statement is that this Ego can incarnate itself in different personalities at long intervals in the world's history; that is to say that when you are born you do not live for the first time on earth; neither when you die will you have passed through your last experience.

Frankly this doctrine will I know raise an immense amount of opposition in your minds (Hear, hear) chiefly because it is new (Loud cheers, and a voice, "It's as old as the hills"). That is so, but I mean new to modern scientific thought. Now I will put to you one or two difficulties I hinted at last week.

Take the case of a boy like Hoffman. He is able to compose, that is to say he can make an arrangement of notes and a succession of notes which implies the knowledge of certain laws of harmony. It does not imply merely a good ear; it does not imply merely a lively musical imagination, it implies a knowledge of musical science and of

principles it takes years to acquire in the ordinary way. Now the only tutor he had was his father, and his father has less knowledge of harmony than this boy has shewn in his compositions. You say "Genius." What is genius? You answer nothing by using a word. We are trying to get at facts, not merely to use words as counters, and we ask what is the genius that enables this child to show a knowledge, a scientific knowledge, which he has not been years enough in the world to acquire in the ordinary way. Now the explanation of that from the Theosophical standpoint would be that that knowledge was partly at least acquired in a previous stage of existence, so that thus Wordsworth's fancy is not only a dream—his notion that you brought knowledge with you is not only a mere stretch of poetical fancy, but is a real truth in nature, manifesting itself in this special way. Now you may say, that comes by hereditary transmission. Have you ever thought of the tremendous difficulties involved and covered by that easy phrase? Think of the evolution of the child from the junction of two cells. Think of the slow growth of body and of brain, and remember it is all fashioned out of the mother after the co-operation of the father. Then when you get to your transmission of genius, through generation after generation, when you try to get it to your physical basis, you must, if you are honest, face the tremendous difficulties which are implied in these marvellous abilities which the child shows being transmitted through generation after generation, and all bound up together in one single cell, invisible except under a high power of the microscope, till you come in your physical science to difficulties quite as tremendous as any which can possibly be put to you in the psychical explanation of these things. If everything were plain sailing, if we could see from the beginning to the end how that brain is made which has this enormous amount of knowledge, then you might refuse to look at any other explanation. The gravest men of science will tell you that they do not understand, and if you take the hypothesis of a man like Darwin (certainly not a man to be laughed at or to be made fun of, but a man who in his theory of pangenesis makes the greatest strain on human belief it is possible to make) when you see how far a scientific man is driven by the difficulties of the argument, you may then think it worth while at least to be thoughtful in reference to the problem, and not throw aside with a laugh an explanation which you do not understand (Loud cheers).

Of course in dealing with this the position of the convinced Theosophist is that this doctrine has come to him on the authority of the teachers of whom I spoke, who know it as Huxley knows any animal into which he examines in life; that is to say of those who have gained that stage of human development in which you look back on your past and are able to trace the steps whereby you have grown into real human maturity. But there again they tell us, "You need not believe it until you can prove it for yourself; you can take it if you choose or accept if you will, but if you think you are wiser than we who have studied, throw it aside by all means until the time comes for your own knowledge, and then you will see the truth as we see it to-day."

On this again hinges the law of Karma, that is the law in the world of ethics, "The law of ethical causation" as Colonel Olcott calls it, a law which ought not to be difficult of conception by the ordinary secularist, because if there is one thing which we have insisted upon more than another it is that in the moral world, as in the mental and in the physical, it is impossible to escape from the realm of law. This doctrine of Karma shows the connection of the present and the past. The whole moral, mental, and physical condition of the world is the outcome of causes set going in the past, and that which you see is the inevitable result of the working of those forces.

Now dealing with that point Mr. Foote said somewhat hastily, "If you accept the law of Karma what about your Socialism? for every Social reformer fights against Karma." That shows the utter misconception of the meaning of law. Law is not the declared will of some superior being; it is the ascertained sequence of events. We cannot help the law whether we like it or not, and all that this law tells us, like any physical law, is there are certain conditions of action, and the better you under-

stand them the more you will be able to control the results that flow from them. Every one who thinks must admit that all that exists to-day is the inevitable result of what has existed in the past ; but that does not make you sit down and refuse to act. On the contrary, the moment you understand everything goes by law, you have a motive for action ; for if the present has been made by the past, the present makes the future as the past has made it. Just as the effects around you are noticeable because the causes have been set going in the past, so the causes you set going to-day will bear their fruits in the future, and so by working now you can mould the future and make it better and happier than the past.

The only difference that comes in between the Atheist and the Theosophist in connection with the law of Karma would be this : The Theosophist says to a man " You will have to reap your own harvest." The Atheist would say " The reaping of that harvest will be cancelled by your death." That is, of course, a very serious and grave difference. We say the man cannot escape. Sooner or later he will reap the fruits of his own action ; sooner or later this law, under the sway of which he is, will bring about the effects of which his own actions have been the cause. There is no cancellation at death ; there is no getting rid of the debt ; you will have to pay it to the uttermost farthing, and it is there that the law of Karma turns on re-incarnation, making it part of a coherent scheme, tracing man's destiny from the far past into the far future of his life. It is to be said for it from the moral point of view, those two things are believed in by the Buddhists ; they believe in re-incarnation and they believe in the law of Karma, and the result of that belief has been that there is less crime amongst them than amongst any other religionists. I have here a passage from last year's *Secular Almanack* in which there is a comparison between the amount of crime amongst the Buddhists of India and amongst other religionists. It is taken from the government report, so it is the nearest approach to accuracy we are able to get at. Out of every 274 Europeans one person is condemned for crime. Out of every 799 native Christians one person is condemned for crime ; and only one person is condemned for crime out of every 3,787 Buddhists. It seems to be a good working theory of life whether you believe it or not, and it is very easy to understand how that force would work amongst people who for generations have been trained in this belief, upon whom it works as a moralising power whose strength no one can deny.

I pass from this to another point. I have scarcely time to speak of physical powers, but this has drawn so much attention in the outside world that it would seem as if I wanted to avoid it if I left it untouched. I mean what is called phenomena. It is a stupid word, because it only means appearances, but it is used in the sense of unusual occurrences. Now these phenomena may be divided roughly into four classes. First you have a very large number, the greatest number, that simply are magnetic phenomena. You know how extraordinary are the results you can obtain by using the ordinary apparatus for electrical or magnetic experiments. You know also how many things are alleged by the Spiritualists to occur by means of spirits.

Now one thing that Madame Blavatsky set herself to do in America was to show that what the Spiritualist could do by alleged spirits in the dark, she could do in the daylight naturally and without the aid of spirits at all, and she alleged and proved by action that you could bring about the phenomena which are generally met in the spiritualistic séance rooms without any help from spirits at all, but by the mere utilising of little known natural laws. The larger number of the phenomena come under that head. They are really magnetic phenomena done without the ordinary apparatus. I will take one as an instance. You know that with an electro-magnet if you cut the circuit which joins it to the electric battery, anyone who likes can raise the iron.

Without saying anything to anybody you can just screw your wire on the battery and the strongest man will not be able to lift the magnet. I am taking it for granted you have a battery of fair strength. That is done with the ordinary apparatus. An object can be similarly fixed—that is the allegation I am putting to you—without the

apparatus, but by the same force, the force of magnetism, only directed without the assistance of a wire. You need not believe, but I want that you should understand the Theosophical position in the matter, that there is no pretence or trick at all, no pretence of anything but natural forces used by persons who understand them, to produce their natural results. Then again you get another set of phenomena which are not thus explicable. They are in the nature of psychical conjuring. You know how a conjurer will deceive you and how he will make you think all sorts of things which are not true. You may play the same tricks with people's brains that you can play with their eyes, and a certain number of these phenomena are merely, to use Madame Blavatsky's own phrase, "psychological conjuring." One day, with some half a dozen other people, there was some talk about getting frightened by things you don't understand. There was a gentleman there, a very well-known man, who said he would not be frightened by anything; he had no nerves and he didn't mind what happened. "Very well," was the answer, "pick up my handkerchief." The handkerchief was going to be picked up, when suddenly a snake of the cobra kind appeared beside it and the gentleman started back. That was simply a psychological delusion. There was no snake at all; and I asked what would have happened if he had put forward his hand. He would have found it was not there. If you are a person of strong will you can impose your own thought on the person who is with you and make them see what you want them to see. It is merely a case of momentary hypnotism. You know what fools people make of themselves when mesmerised, though there is nothing in the way at all. This she called conjuring, because these are merely illusions, merely tricks which are played by persons who know how to play them. Many others are simply explicable by thought transference, the power of making a person think and telling them what they are thinking; not dealing with anything which is wonderful, except that all nature's powers are wonderful, only we lose the sense of wonder when we deal with what we are accustomed to, while the sense of wonder is awake when we come to sudden cases which we are not accustomed to meet. Those three will cover most phenomena. There is one other kind, the transference of objects, that does not come under any of the three. Those are certainly the most difficult to understand and the most difficult to believe, but here again you are not bound to believe them. You may be a Theosophist without believing in them. It is only a question of evidence. If you can get the evidence that convinces you there is no strain made upon your faith.

The last point I will put to you is another which I know will raise antagonism, and I am sure you will pardon me if I purposely raise those which I know you will disagree with, because it is only right that I should put frankly those things which you think are the most unreasonable and the most unlikely to be true. I think it better to do that than to deal with what is common to us all. This last point is that life, or rather living beings, exist outside our globe and atmosphere, right through the whole of this mighty universe.

Now I will ask you quietly for a moment to think whether you are prepared to deny the possibility of that hypothesis. Do you really think that in the whole of this universe you are the only beings who live? Do you think all the mighty forces of nature at work for milleniums on milleniums have ultimated in life on this one little globe only? If you do not, you can have no quarrel with the Theosophists. If you admit you may have such living beings, they will be different from us because the conditions are different; if you take that great scientific law, that wherever there is life, it will be life conditioned by its environment, then you must be prepared to admit that there will be forms of life very different from yours, and in this universe, in which we are as but a grain of sand, there may be the most marvellous forms of living things, of which we know absolutely nothing. The moment you grant that, you grant all we ask, because you have opened up then the universe for investigation, and it is only a question of power to investigate and power to give out what you have found by your investigation. I am not

now putting whether you accept or not the views which have been put forward by some as to the nature of these living beings, or forms, or anything else. I am only pointing out to you that, unless you are going to be full of the most stupendous self-conceit, you cannot deny the possibility of living things other than those you know. Then they say "superstition." What is there superstitious in believing there may be living things different from ourselves under different conditions of life and manifesting themselves within their condition? The answer is, that will bring us all back to priestcraft. If you shut your eyes, yes; for wherever there is darkness there is superstition, and out of superstition and ignorance comes the chance of the priest to tyrannize, and if you are wise you will say, "No, we will understand, we will investigate, we won't believe until we do understand, and we won't accept until we know. But we won't be fools enough to tie a bandage round our eyes and then say we can't see." Now it is alleged here again that information may be obtained either second-hand from others or first-hand by yourself, for the whole of this comes down to personal investigation. If you really want to know the truth, you can never know until you know of personal knowledge, and everything else is second-hand, and, to a large extent, not valuable. If you want to know, you must go along the lines of learning which have been traced by those who are further on in the subject than you are. Study for yourself. In this Hall there are many whom I have taught, and it is very likely some of them will remember the difficulties they at first had over the microscope, and the large amount of faith they were good enough to repose in me as a teacher when I said there were things there which they could not see. Why not? Because they had no practice; because in every natural science you have to go through some drudgery and apprenticeship before you are able to understand, or even to see. The person who first looks sees a lot of blobs he cannot understand; generally he is misled, and thinks he has found some animal, or that a bit of dirt on the lens is some fresh organism that no one has ever found out. (Laughter.) Similar blunders will lie in the road of the practical student of forms of life other than our own, but just as patience in the one case gets over it, so does patience in the other, and until you have tried and studied, you have no right to pass an opinion upon the subject at all. In fact, what I am pleading for here is knowledge and the right to investigate; and I am not easily frightened by bogey cries about superstition, because I have seen too many ghosts made up of turnip tops and sheets to run away from the road I want to travel, for fear of meeting one of the bogeys there. I am prepared to take the risk, and I never found superstition flourish on the soil of knowledge, or found those who were trying to learn were those who were most likely to give way to the claims of credulity or yield a blind faith to any man who lived.

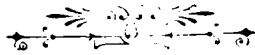
In closing this lecture, I can only say to you that I am far more conscious than you can be how very, very little credit I have really done to my subject, but it is a hard one to deal with amongst those who know nothing of it, a difficult one with its fresh conceptions and, as some people will think, somewhat uncanny clothing to make it seem like a respectable nineteenth-century gentleman in the eyes of an audience such as this. They do not like, some of them, its Oriental garb, forgetting that words are only sounds to convey what we mean, and in every science we get a terminology which is very tiresome to the student when he is beginning; and I have only, in leaving this for to-night and in leaving it to any of you who may be inclined to search for yourselves, I have only to say one personal word before I sit down. I am told that if I am a Theosophist I am unfair to Secularism and that I have gone too far to stand on the Secular platform. The moment my brethren of the N.S.S. tell me that, that moment I will leave it; but I will never give your enemies and mine the right of saying I left the ranks of organized Freethought of my own free will. (Loud applause.) If you want me to go, say so, and I will go. ("No.") If you desire I should not stand on this platform, to-night shall be the last time I shall ever stand here, but not of my my own free will, for I hold that Freethought is

wide enough to cover every form of honest investigation. (Cheers.) I love too well the party I have worked with for 15 years to give one handle to the enemy if I can help it by word or act of mine; but there is one thing I will not do for any party, and that is to be traitor to the truth as I see it, or to hold my lips when I have anything to say that I believe will be useful to the men and women around me.

Many years have passed since, in a quiet country vicarage, I took a vow to be true to truth all through my life, and to follow her wherever she might lead me. On that first moment, when she called me, I left home, social position, friends, and went out alone into the world with my child in my arms. Later, her cry came to me once more, demanding that last wealth of mine, and I laid then my child at her feet as I had laid all else, so that I might keep unstained the loyalty I had sworn to her. And for the rest of my life, as in its past, this one fealty I will keep unstained. If friendships fail me they must fail; if human love leave me it must go; so that I be true to that one truth I follow, and strive to do her service in the world in which I live. She may lead me into the desert, I will go after her; she may strip me of all love, I will still cling to her; and I ask for no loftier epitaph on my tombstone than this:

“SHE TRIED TO FOLLOW TRUTH.”

(Loud and continued cheering.)



THE DEEPER MEANING.

Is it only the nightingale singing	Is it only the sound of water
In the moonlight, calm and chill,	That fills the still warm air,
And the flickering shadows dancing	With a rippling tender murmur
Far over the vale and hill	That makes e'en the day more fair,
As the clear, sweet notes resounding	As the sunbeams sport with the shadows
Seem to make them faint and thrill?	Till they gild the mountains there?

Or is it <i>their</i> voice in the echoes	Or is it their garments rustling
Of the passionate haunting song	As they strive to make us feel
That is stealing in loving accents	Through the soothing charm of Nature
From the land for which we long?	Their secret influence steal,
Are they gazing in help and pity	And seek with their magic virtues
That radiant spirit throng?	Our sorrow and strife to heal?

Ah! if we would only listen,
 'Mid life's unending strife,
 For the voices of help and comfort
 That thrill through the day and night,
 They would guide our erring footsteps
 More swiftly to the Light.

MARGUERITE.

Theosophical Activities.

(From the *Theosophist* of July, 1889.)

THE PRESIDENT'S RETURN.

THE President-Founder, Colonel H. S. Olcott, arrived in Ceylon on the 19th of June, and is expected at Headquarters about the 1st of July.

RECEPTION TO COL. OLCOTT BY THE BUDDHISTS ON HIS RETURN FROM JAPAN.

Last night the Theosophical Hall at the Petean presented an animated scene owing to the welcome reception given by the Buddhists to Col. Olcott on his return from Japan. The Hall was tastefully decorated with ferns and flowers (a good many hampers of the latter being sent down by upcountry Theosophists), and illuminated most brilliantly with Japanese lanterns. The Buddhist and the national flags (presents from the Japanese to the local Buddhists) were flying. The meeting was announced to commence at 8 p.m., and one hour before, the place was so literally crowded by an anxious audience of Buddhists, that there was hardly standing room, and several had to return owing to want of accommodation. For some time back there never was such a crowd at the Theosophical Hall.

The meeting commenced at 8 p.m., when there were on the platform Col. Olcott, High Priest Sumangala (Chairman), Subhuti and two other yellow robed monks. The proceedings commenced with the Pansil. High Priest Sumangala then said that they were assembled to-day to welcome Col. Olcott on his return from Japan after his successful mission there. Before he called upon the Colonel to address the meeting, he said that the Assistant Secretary of the "Nari Shikakadhana Samagama" would read an address of welcome to Col. Olcott on behalf of the members of the Society.

Miss M. E. de Silva then stepped forward and read the following address, which received a loud applause. (Miss de Silva is the first Buddhist Sinhalese young lady that ever read an address in English before a crowded audience, and she deserves credit for the very able manner in which she acquitted herself last night.)

To COL. H. S. OLCOTT,
President of the Theosophical Society.

SIR,—We, the members of the "Nari Shikakadhana Samagama," beg to accord you a cordial welcome.

Our Society has been organised recently for the promotion of Female education in Ceylon, and it may not be out of place to bring to your notice the fact of the neglected state of education among our women.

We take this opportunity to ask you, whom we consider a benefactor of the Sinhalese, to direct us in the path to success.

We are conscious of your unselfish labours for the welfare of Buddhism, and we do not hesitate to say that were it not for the Theosophical Society, of which you hold the distinguished position of President-Founder, the philosophy of our Lord would not receive that attention, investigation and acceptance by the Europeans and Americans which it now receives.

In Ceylon, the Buddhists owe you a deep debt of gratitude for the revival you have caused among them to bring their ancestral faith to its just position, and you have besides brought home to them the advantages of education.

We do not wish to confine our remarks to the good you have done to Ceylon, but may we be permitted to say that the fruits of your labours elsewhere, also, are now being gratefully accepted and enjoyed by thousands of people. We have heard and read with delight, accounts of the immense success of your mission to Japan, and hope to hear ere long of its having borne grand results.

There have sprung up branches of your Society, in the short time it has been founded, in every civilized part of the globe, and that fact alone speaks of the beneficent effects of Theosophy.

We thank you most heartily for your unselfish attention and labours for the sake of humanity, and trust most sincerely that your career of usefulness may be prolonged.

We remain, Sir,

YOUR BUDDHIST SISTERS.

Mr. Weerakoon then read the Sinhalese translation of the above. Colonel Olcott replied in very fitting terms and congratulated his Buddhist sisters of Ceylon on the very laudable objects of their new Society. He said it gave him the greatest pleasure to have read in the *Ceylon Examiner* and in other journals whilst at Japan, about the movement, and he hoped that it may be the means of bringing education to every corner of the Sinhalese nation.

The Chairman then called upon the Colonel to give a brief sketch of his interesting mission to Japan.

Colonel Olcott then said :—“ Respected and beloved High Priest, and you, my Buddhist brothers and sisters, I thank you very heartily for the cordial welcome you have given me on my return from my long journey and hard work in Japan. I shall never forget my sensations on the 17th January last, when, with the High Priest’s solemn blessing and your hearty cheers still ringing in my ears, I passed out of this Hall into the moonlit streets of this beautiful city on my way to take this important mission. That was indeed an impressive occasion, and yet this, perhaps, is no less impressive ; for to-day I have come to report to you that the mission is accomplished—the work is done—which brings together once more into friendly relations the two great divisions of the Buddhist Church—the first step towards the healing of the breach made two thousand years ago. And this work is really one of world-wide importance, for it cannot be denied, even by its bitterest enemies, that there is a great revival of our glorious religion among Buddhist nations, and also that it is receiving great attention from other nations not nominally Buddhistic.

“ You have known me now for nine years, and you know that I am no bigot and no sectarian, but that I try to make my life reflect the tolerant spirit of our LORD—that I have no thought of forcing my opinions on any man, but wish

only that my brother men should accept the doctrines of Buddhism when fully satisfied by reason that they are true. Our LORD taught us, and by his perfect example showed us, that by unflinching kindness the hearts even of its bitterest foes may be won. We of the Theosophical Society have by that means made ourselves trusted as much by the Parsees and Hindus of India as by our Buddhist brothers in Ceylon: and at our annual convention delegates of many different religions meet together, and yet they all regard one another as brothers, because we teach the doctrine of perfect tolerance and kindness.

“When I became a Buddhist fifteen years ago, I was much pained to find that the Buddhist nations were not friendly with one another, and that even their sacred books were said to differ. It seemed to me a great pity that there should be such a separation among those who were the followers of the same LORD, since it could not but greatly weaken the influence and power of our common religion; and as to the sacred books, surely instead of the two parties holding aloof from one another, the proper course would be to institute a careful comparison of the two scriptures, and so try to discover what part of each belongs to the true doctrine, that we may all agree to teach that, and that only.

“The priests present know, and the members of the Society know, that I have been speaking for years about the importance of going to other Buddhist countries and endeavouring to effect some sort of spiritual union among them. Some years ago I went to Burmah with Mr. Leadbeater, but in consequence of the political condition of the country at that time we were unable to do much work there, and therefore soon returned. For a long time my attention was specially fixed upon Japan, and since I found that no one else seemed ready to go there as a representative of Southern Buddhism, I at last decided to go myself. My friends here did not give me much encouragement, for they thought that Japan was too far away to allow of the development of much sympathy between that country and our own; but personally I felt sure that the Japanese would prove to be ready to listen in a friendly manner to a brother Buddhist speaking to them for the good of our common faith. This opinion was shared by our revered High Priest, who has from the first done all that he could to help me in my work for Buddhism, and, as you all remember, sent me forth on this very expedition with his special blessing on the 17th of January last. Now on my return I am happy to be able to tell him and tell you all, that the result of my visit to that distant empire exceeded my most sanguine expectations, and that all and more than all that I ever dared to hope for has been accomplished.

“It is to-day exactly five months since I sailed from this port, and six weeks of that time was spent in going and coming, for the distance by sea is no less than five thousand miles. I was on shore in Japan one hundred and seven days, during which time I travelled from Sendai on the north of Japan to the extreme south of the Empire—eight hundred miles in a straight line.” (Here Colonel Olcott exhibited a large map of Japan, and pointed out the places mentioned). “As you see, Japan is an island empire, and the number of islands is very great, amounting altogether to about two thousand, large and small. During my tour I visited thirty-three towns, all of which are marked on this map. In

the capital (called Yeddo or Tokio) alone there are one million two hundred thousand Buddhists—nearly half as many as we have in the whole of Ceylon. In Japan there are thirty seven millions of people, all speaking the one language, and all nominally Buddhists, but divided into eight sects. Now, we have three sects here, but there is no real difference between their beliefs on any point of importance ; but in Japan there *is* a difference of belief between the various sects. As is always the case where there is sectarianism, there is a good deal of hard feeling between the sects, and they are not accustomed to work together in any way. I made up my mind from the first not to touch sectarianism—not to have the slightest connection with it in any way whatever. I always avoid it in any country, and it would have been especially unwise for me, as representing the Southern Church, to have anything to say to any special sect in Japan—more particularly as we know so little of the sacred books of the Northern Church. Our sacred scriptures are written in Páli and usually on palm leaves ; here ” (exhibiting it) “is a Japanese sacred book, written (as are all their scriptures) in the Chinese language on fine silk-paper—very light, but very durable. The writing, as you see, runs backwards and is in every respect quite different from ours. This book contains the story of the life of the Bodhisat and the BUDDHA, and is profusely illustrated with very finely-executed wood engravings.

“On arrival in Japan the first thing I did was to call together the Chiefs of the eight sects in order that I might discuss with them the state of Buddhism in the country, and read to them the Sanskrit letter from the High Priest Sumangala which I bore. All these Chief Priests accordingly met together (although, as I said, they have not acted in unison before), and I told them that I could not consent to do anything at all unless they would all agree together to appoint a committee to manage my tour, so that it might be clearly understood that I had no sectarian purpose. I told them that I represented no sect in Ceylon, but the whole Buddhist Church of the country, and I wished to secure the friendship of the whole Priesthood of Japan, that it was only on these terms that I would work. They accepted the terms immediately, and appointed a joint committee, which collected over Rs. 12,000 for expenses, made all the necessary arrangements for my tour, and travelled with me all over Japan.

“The greatest number of addresses I had ever before delivered within one hundred days was in the South of Ceylon, where I spoke fifty seven times within that period ; but during the hundred and seven days of my stay in Japan I delivered seventy-six public addresses, and my committee estimated that my audiences averaged 2,500, so that I must have carried the message of fraternal love from Ceylon to about two hundred thousand Japanese Buddhists. I am happy to say that my addresses everywhere excited the greatest enthusiasm, and that my remarks on the absolute necessity of union between the Northern and Southern Churches were always loudly cheered. These medals which I show you were presented to me by various Japanese societies that were kind enough to elect me as an honorary member, and these three gentlemen who stand before you here are sent to learn Páli from the High Priest Sumangala, that they may return and teach the doctrine of the Southern Church to the Japanese. Before I left, also, the High Priests all came together again at a farewell meeting, and

gave me a Sanskrit letter in reply to that from our own High Priest, Sumangala.

“It is now two thousand three hundred years since the quarrel about the sacred books arose between the Northern and Southern Churches, so in breaking down the wall between them we may well say we have accomplished an historical event. Here is the proof of it in this Sanskrit letter—a message of friendship from North to South. You see it is tied up, as are all complimentary presents or letters in Japan, with string of two colours, made of fine paper.

“Among the ideas of the Northern Buddhists is one about what they call AMITA BUDDHA, which appears to be the Spirit of the BUDDHAS, which is always existent in the universe, and sends out from time to time the BUDDHAS Who have been born on earth. The images of this AMITA BUDDHA are very beautiful—just like those of our LORD; and some of them are among the finest specimens of carving I have ever seen anywhere.

“One sign of the goodwill felt towards us by the Japanese was their presenting us with this Japanese imperial flag, the red ball on which represents the sun—Japan being called “The Empire of the Rising Sun”—I suppose because it is as far east as we can go. Speaking on this subject I may mention that one result of my visit to Japan is the universal adoption of the Buddhist flag there; I found it flying everywhere, from north to south, and some of them were splendid specimens too—four yards in length by three in height. One evening before I left there was a splendid display of fireworks, and as some of the bombs burst at the height of one hundred and fifty yards, out from it there came the Buddhist flag, so beautifully arranged that it stood up straight and fluttered in the breeze. This went to my heart, for there in the sky I saw the sign of the brotherhood of Buddhist nations.

“I will leave my young brother Dhammapala to tell you with what truly fraternal love the Japanese treated him during his illness—how earnestly they tried to do everything in their power for him, and even to anticipate his wants. I hope you will all remember how kind the Japanese have been to one of yourselves, and will resolve in turn to treat all Japanese in the same way.

“Our friends there gave me a number of religious paintings—some of our LORD, some of AMITA BUDDHA, some of various Arahats, whom they call Rakans. Here is a picture on silk” (showing it) “which is at least eight hundred years old. It is that of a female figure called Quanon, which signifies the embodiment of the mercy felt for mankind by AMITA BUDDHA. This painting, since it is on a religious subject, is called a *mandara*, while a similar painting on a non-religious subject is called a *kakamono*; they are to be seen hung on the walls of every house in Japan.

“I hope you will bear in mind that Japan is now in relation with you; always treat the Japanese well, and give them no cause to write home and complain that the Sinhalese, though pure in religion, are not always so in their lives. I will now ask one of my Japanese companions to say a few words to you.” (Great applause.)

Mr. T. Kawakami then rose and said:—“When Colonel Olcott and Mr. Dhammapala came to Japan the Buddhists rejoiced greatly, and Japanese Buddhism was greatly strengthened. I regard all the Buddhists in Ceylon as my

brothers. Three more friends have come with me to study, and we expect to stay for three or four years, so I hope you will give us all your friendship and brotherly love. The Buddhists of Ceylon and those of Japan must be united; then the religion will become a still greater power in the world than it is now."

Colonel Olcott then said:—"The meeting of High Priests specially asked me to put these young men under the tuition of our High Priest Sumangala, saying that he was to be their Spiritual chief, while the Theosophical Society was to take charge of their worldly affairs.

"One more subject I must mention before closing, and that is the Ladies' Society for the Promotion of Female Education. When I heard of this Association during my stay in Japan, I felt great joy, for it was one of the things principally needed to complete our movement here. I wish to tell my sisters of this Society that they need have no fears for its future, and I invoke the blessing of the Three Gems on them and on their Society. Let them make their noble sacrifice of time and money until there is no more ignorance left in our beautiful island—till children are everywhere brought up to follow those precepts which are the only rules for the happiness and true welfare of the world." (Tremendous applause.)

A Japanese Priest then said:—"This is a very happy and a very important occasion. The Northern and Southern Churches are like two brothers who separated long ago in the heat of youth, and have remained estranged through many years; but now at last they have met and shaken hands once more, and we must hope that they will proceed to embrace one another, and that the fraternal embrace will be but the commencement of an intimate and lasting union." (Great applause.)

In closing the meeting, the High Priest Sumangala said:—"You have all heard Colonel Olcott's account of his mission to Japan, and it must have made you all glad and proud to hear it. The propagation and improvement of Buddhism is the noblest work in the world, and that is the work in which Colonel Olcott has been engaged. It is true that there is a slight difference between the Northern and Southern Churches, but still the Japanese are Buddhists as we are, and are struggling against the maleficent influence of Christianity as we are, and we therefore look upon them as our brothers. We must never forget the cordial reception that they have given to Colonel Olcott as our representative, and the brotherly love that they have shown towards us. I trust that this may be the commencement of a real spiritual union between all Buddhist countries."

The above report was forwarded to the *Theosophist* by Mr. Peter d'Abrew, and has been supplemented by extracts from *The Buddhist*.]

COLONEL OLCOTT IN JAPAN.

"We observe, says a Japanese paper, that in Nagoya Colonel Olcott has been welcomed with extraordinary enthusiasm. His lectures were attended by fully four thousand people on each occasion, and the wildest applause greeted his declarations of the close relationship that must, in his opinion, exist between the revival of Buddhism and the stable progress of the nation. Evidently the people's hearts are inclined towards such teaching, for it is not at all likely that addresses, which necessarily lose nearly all their nerve in trans-

lation, could rouse an audience to sympathy so strongly marked unless a powerful feeling existed in favour of the speaker's idea. Of course the farther south Colonel Olcott goes, the warmer the response his preaching is sure to awaken. Religion in Tokyo and religion in Kyoto are two very different things. Nagoya occupies, perhaps, an intermediate position in respect of the vitality of its citizens' creed. It would seem that Colonel Olcott's Buddhist guides are determined not to let the grass grow under his feet. We read that he proceeded from Nagoya and delivered a lecture there, returning at noon to address an immense audience in the Hougan Temple, and winding up with a third address to the governor and a select party of about 250 at 7 o'clock in the evening. We have noted that the Tokyo critics express amusement at the notion that an American should be brought to Japan to propagate Buddhism. The criticism is certainly just if it be held that the Buddhist creed is essentially the property of the Orient, and that Westerners even have no proper share in propagating it. But the masses do not reason so closely. The coming of Colonel Olcott has evidently given Buddhism a fillip in Japan."—(*Madras Mail*.)

A PUZZLE FROM ADYAR.

WHEN the cat is abroad the mice dance in the house it seems. Since Colonel Olcott sailed for Japan, the *Theosophist* has never ceased to surprise its European readers, and especially the Fellows of our Society, with most unexpected capers. It is as if the Sphinx had emigrated from the Nile and was determined to continue offering her puzzles broadcast to the Cædipuses of the Society.

Now what may be the meaning of this extraordinary, and *most tactless "sortie"* of the esteemed *acting* editor of our *Theosophist*? Is he, owing to the relaxing climate of Southern India, ill, or like our (and his) editor-enemies across the Atlantic, also dreaming uncanny dreams and seeing lying visions—or what? And let me remind him at once that he must not feel offended by these remarks, as he has imperatively called them forth himself. LUCIFER, the PATH and the THEOSOPHIST are the only organs of communication with the Fellows of our Society, each in its respective country. Since the acting editor of the *Theosophist* has chosen to give a wide publicity in his organ to abnormal fancies, he has no right to expect a reply through any other channel than LUCIFER. Moreover, if he fails to understand all the seriousness of his implied charges *against me* and several honourable men, he may realise them better, when he reads the present. Already his enigmatical letter to *Light* has done mischief enough. While its purport was evidently to fight some windmills of his own creation, an inimical spiritualist who signs "Colenso" has jumped at the good opportunity afforded him to misrepresent that letter. In his malicious philippic called "Koothoomi Dethroned" he seeks to show that Mr. Harte's letter announces that the "Masters" are thrown overboard by the T. S. and "Mme. Blavatsky dethroned." Is it this that "Richard Harte, acting editor of the *Theosophist*," sought to convey to the Spiritualists in his letter in *Light* of July 6th?

Without further enquiry as to the real meaning of the *Light* letter, what does he try to insinuate by the following in the July number of the *Theosophist*?

A DISCLAIMER.

The Editor of the *Theosophist* has much pleasure in publishing the following extracts from a letter from Mr. Bertram Keightley, Secretary of the "Esoteric Section" of the Theosophical Society, to one

of the Commissioners, which have been handed to him for publication. It should be explained that the denial therein contained refers to certain surmises and reports afloat in the Society, and which were seemingly corroborated by apparently *arbitrary* and *underhand* proceedings by certain Fellows known to be members of the Esoteric Section.

To this I, the "Head of the Esoteric Section," answer :

1. Mr. Bertram Keightley's letter, though containing the truth, and *nothing but the truth*, was never intended for publication, as a sentence in it proves. Therefore the acting Editor *had no right* to publish it.

2. Fellows of the E. S. having to be first of all Fellows of the Theosophical Society, what does the sentence "Fellows known to be members of the E. S"—who stand accused by Mr. Harte (or even by some idiotic reports afloat in the Society) of "*arbitrary and underhand proceedings*"—mean? Is not such a sentence a gross insult thrown into the face of honourable men—far better Theosophists than any of their accusers—and of myself?

3. What were the silly reports? That the "British or the American Section," and even the "Blavatsky Lodge" of the Theosophical Society wanted to "boss Adyar." For this is what is said in the *Theosophist* in the alleged "disclaimer" :—

Mr. Keightley tells this Commissioner that he must not believe "*that the Esoteric Section has any, even the slightest, pretension to 'boss' the Theosophical Society or anything of the kind.*" Again he says: "*We are all, H. P. B. first and foremost, just as loyal to the Theosophical Society and to Adyar as the Colonel can possibly be.*" And yet again he says: "*I have nothing more to say, except to repeat in the most formal and positive manner my assurance that there is not a word of truth in the statement that the Esoteric Section has any desire or pretension to 'boss' any other part or Section of the T. S.*"

Amen! But before I reproduce the acting editor's further marvellous comments thereon, I claim the right to say a few words on the subject. Since, as said, the letter was never meant to be paraded in print—chiefly, perhaps, because *qui s'excuse s'accuse*—it is no criticism to show that it contains that which I would describe as a meaningless *flap-doodle*, or, rather, a pair of them, something quite pardonable in a private and hastily-written letter, but quite unpardonable and grotesque when appearing as a published *document*.

1st. That the E. S. had never any pretensions to "*boss* the T. S." stands to reason: with the exception of Col. Olcott, the President, the Esoteric Section has nothing whatever to do with the Theosophical Society, its Council or officers. It is a Section entirely apart from the exoteric body, and independent of it, *H. P. B. alone being responsible for its members*, as shown in the official announcement over the signature of the President Founder himself. It follows, therefore, that the E. S., as a body, owes no allegiance whatever to the Theosophical Society, *as a Society*, least of all to Adyar.

2nd. It is pure nonsense to say that "*H. P. B. . . . is loyal to the Theosophical Society and to Adyar*" (!?). *H. P. B. is loyal to death to the Theosophical CAUSE, and those great Teachers whose philosophy can alone bina the whole of Humanity into one Brotherhood.* Together with Col. Olcott, she is the chief Founder and Builder of the Society which *was* and *is* meant to *represent* that CAUSE; and if she is so loyal to H. S. Olcott, it is not at all because of his being its "President," but, firstly, because there is no man living who has worked harder for that Society, or been more devoted to it than the Colonel, and, secondly, because she regards him as a loyal friend and co-worker. Therefore the degree of her sympathies with the "Theosophical Society and Adyar" depends upon the degree of the loyalty of that Society to

the CAUSE. Let it break away from the original lines and show disloyalty in its policy to the CAUSE and the original programme of the Society, and H. P. B. calling the T. S. *disloyal*, will shake it off like dust from her feet.

And what does "loyalty to Adyar" mean, in the name of all wonders? What *is* Adyar, apart from that CAUSE and the *two* (not *one* Founder, if you please) who represent it? Why not loyal to the compound or the bath-room of Adyar? Adyar is the present Headquarters of the Society, because these "Headquarters are wherever the President is," as stated in the rules. To be logical, the Fellows of the T. S. had to be loyal to Japan while Col. Olcott was there, and to London during his presence here. There is no longer a "Parent Society"; it is abolished and replaced by an aggregate body of Theosophical Societies, *all autonomous*, as are the States of America, and all under one Head President, who, together with H. P. Blavatsky, will champion the CAUSE against the whole world. Such is the real state of things.

What then, again, can be the meaning of the following comments by the acting Editor, who follows Mr. Keightley's letter with these profoundly wise remarks:

It is to be hoped that after this very distinct and authoritative disclaimer no further "private circulars" will be issued by any members of the Esoteric Section, calling upon the Fellows to oppose the action of the General Council, because "Madame Blavatsky does not approve of it"; and also that silly editorials, declaring that Theosophy is degenerating into obedience to the dictates of Madame Blavatsky, like that in a recent issue of the *Religio-Philosophical Journal*, will cease to appear.

The "private circulars" of the E. S. have nothing to do with the acting editor of the *Theosophist* nor has he any right to meddle with them.

Whenever "Madame Blavatsky does not approve" of "an action of the General Council,"* she will say so openly and to their faces. Because (a) Madame Blavatsky does not owe the slightest allegiance to a Council which is liable at any moment to issue silly and *untheosophical ukases*; and (b) for the simple reason that she recognizes but one person in the T. S. besides herself, namely Colonel Olcott, as having the right of effecting fundamental re-organizations in a Society which owes its life to them, and for which they are both *karmically* reponsible. If the acting editor makes slight account of a *sacred pledge*, neither Col. Olcott nor H. P. Blavatsky are likely to do so. H. P. Blavatsky will always bow before the decision of the majority of a Section or even a simple Branch; but she will ever protest against the decision of the General Council, were it composed of Archangels and Dhyana Chohans themselves, if their decision seems to her unjust, or untheosophical, or fails to meet with the approval of the majority of the Fellows. No more than H. P. Blavatsky has the President Founder the right of exercising autocracy or *papal* powers, and Col. Olcott would be the last man in the world to attempt to do so. It is the two Founders and especially the President, who have virtually sworn allegiance to the Fellows, whom they have to protect, and teach those who want to be taught, and not to tyrannize and rule over them.

And now I have said over my own signature what I had to say and that which ought to have been said in so many plain words long ago. The public is all agog with the silliest stories about our doings, and the supposed and *real* dissensions in the Society. Let every one know the truth at last, in which there

* Or "Commissioners" of whom Mr. R Harte is one. [ED.]

is nothing to make any one ashamed, and which alone can put an end to a most painful and strained feeling. This truth is as simple as can be.

The acting editor of the *Theosophist* has taken it into his head that the Esoteric Section together with the British and American Sections, were either conspiring or preparing to conspire against what he most curiously calls "Adyar" and its authority. Now being a most devoted fellow of the T. S. and attached to the President, his zeal in hunting up this mare's nest has led him to become more Catholic than the Pope. That is all, and I hope that such misunderstandings and hallucinations will come to an end with the return of the President to India. Had he been at home, he, at any rate, would have objected to all those dark hints and cloaked sayings that have of late incessantly appeared in the *Theosophist* to the great delight of our enemies. We readily understand that owing to lack of original contributions the acting editor should reproduce a bungled up and sensational report from the N. Y. *Times* and call it "Dr. Keightley speaks." But when jumping at a sentence of Dr. Keightley's, who in speaking of some "prominent members," said that they had "abandoned or been read out of the fold," he gravely adds in a foot-note that this is "another mistake of the reporter," as "no Fellow of the Theosophical Society has been expelled of recent years;" it is time some one should tell the esteemed acting editor plainly that for the pleasure of hitting imaginary enemies he allows the reader to think that he does not know what he is talking about. If through neglect at Adyar the names of the expelled Fellows have not been entered in the books, it does not follow that Sections and Branches like the "London Lodge" and others which *are autonomous* have not expelled, or had no right to expel, any one. Again, what on earth does he mean by pretending that the reporter has "confounded the Blavatsky Lodge with the Theosophical Society"? Is not the Blavatsky Lodge, like the London, Dublin, or any other "Lodge," a branch of, and a Theosophical Society? What next shall we read in our unfortunate *Theosophist*?

But it is time for me to close. If Mr. Harte persists still in acting in such a strange and untheosophical way, then the sooner the President settles these matters the better for all concerned.

Owing to such undignified quibbles, Adyar and especially the *Theosophist* are fast becoming the laughing stock of Theosophists themselves as well as of their enemies; the bushels of letters received by me to that effect, being a good proof of it.

I end by assuring him that there is no need for him to pose as Colonel Olcott's protecting angel. Neither he nor I need a third party to screen us from each other. We have worked and toiled and suffered together for fifteen long years, and if after all these years of mutual friendship the President Founder were capable of lending ear to insane accusations and turning against me, well—the world is wide enough for both. Let the new Exoteric Theosophical Society headed by Mr. Harte, play at red tape if the President lets them and let the General Council expel me for "disloyalty," if again, Colonel Olcott should be so blind as to fail to see where the "true friend" and his duty lie. Only unless they hasten to do so, at the first sign of *their* disloyalty to the CAUSE—it is I who will have resigned my office of Corresponding Secretary for life and left the Society. This will not prevent me from remaining at the head of those—who will follow me.

H. P. BLAVATSKY.

(From the *Washington Press*, Saturday, July 6, 1889.)

The "Blavatsky Theosophical Society," an organization for the diffusion of knowledge of theosophy, held its first public meeting last night at Wonn's Hall, No. 621, Sixth Street, North-West. Thirty-five or forty persons . . . were present and listened to an introductory address by the President, Professor Anthony Higgins, of this city, who explained Theosophy and repelled some of the slanders upon, and base imitations of it. It was announced that public information about Theosophy would be given every Friday evening at the Hall. This Theosophical Society expects soon to place at the disposal of the interested public a creditable library of Theosophical literature and books on occult subjects, a large number of which have already been received by the president, Prof. Higgins . . ."

(From the *Washington "Post"* of July 9th.)

The Blavatsky Theosophical Society and Universal Brotherhood of the District filed a certificate of incorporation yesterday. The object is to form a nucleus of a Universal Brotherhood without distinction as to race, creed or colour; to promote the study of Aryan and other Eastern literature . . . to investigate the unexplained laws in nature and the psychical powers latent in man. Anthony Higgins, Reovel Savage, Nina Savage, and Marie Musaeus are the managers.

This is the second Branch Theosophical Society which has become chartered or incorporated in the United States, the Aryan Theosophical Society of New York having first given the example. Thus no *bogus* Theosophical Societies—a danger that threatened us closely—are henceforth possible, either in the New York or Columbia Districts. Many other branches will follow in their respective States. This news is indeed welcome. All our best thanks and warmest gratitude are due to the courage and promptitude with which our honoured Brother, Mr. Anthony Higgins, has placed the name of the Society of which he is President beyond the reach of enemies and imitators.—[H. P. B.]



NOTICE.

The Secretary of the Blavatsky Lodge T. S. begs to apologise to all those who are interested in its work for the long delay in the publication of its promised *Transactions*. Madame Blavatsky's bad health, and the heavy extra work entailed in the preparation of "THE KEY TO THEOSOPHY" and "THE VOICE OF THE SILENCE," have prevented her from editing these transactions for the press—hence the delay.

Correspondence.

—♦—
To the Editor of LUCIFER.

THE great Sir Robert Peel used to say that the importance of any movement can be best measured by the amount of opposition brought against it. Now if that aphorism be true, then the members of the Ros Crux Fratres, or Brothers of the Dew and Light, may be congratulated on their importance and influence in the country; for they have received marked attention in your magazine for June last. One of your correspondents who signs himself—"One who has been Duped," admits that "they have members in almost every town in England," and he might have said Scotland, Wales, and America also.

Now I am a member of the Ros Crux Fratres, and so far as I am concerned personally I should have taken no notice of these letters. For in the first place they abound in nothing but misrepresentations and statements of a puerile and foolish nature, and therefore, by the universal law of the survival of the good and true only, they must have fallen to the ground sooner or later. The fact is the majority of people "worrit" themselves too much about trivial and insignificant matters, forgetting that the One Universal Supreme Reason regulates everything for the ultimate good of each individual and the common good of all. And in the second place because a person can use his time and energies to better purposes, both for himself individually and the public generally, than by troubling his mind about correspondence which has for its object the traducing or pulling down of the character of any man or of any body of men. Each man will work out his own Karma which he has generated either in this or a former life, and the soul will seek that experience which is necessary to its own development and unfoldment; and if he "who has been duped," thinks he has been chosen to be the unhappy instrument to inflict Karma on any one, then he is so much the more to be pitied for his unenviable position. Besides the style of his correspondence is much to be condemned as it cannot tend to the development of the soul powers. It has been laid down by all the masters of the Occult Sciences that "gentle thoughts, good deeds, and kind words, and good will to all mankind and entire oblivion of self are the most efficacious means of obtaining knowledge and preparing for the reception of higher wisdom." Or again "the heart must be filled with loving kindness to all living beings, and watch for opportunities of doing secret kindness to all within our reach," and these things will lead to power with God and man. Now can any one see any of those things in the letter of "One who has been Duped?" The one grand object which every right-minded Occultist ought to keep in view is the spreading of the Sacred Sciences for the betterment and uplifting of humanity, but letters like this before me are not calculated to benefit Occult teaching whether they injure it or not.

Coming now to the subject of the letter of "One who has been Duped." In the first place the writer does not give his real name. If his motives were honourable and his statements true why should he fear giving his name? In

correspondence, where no honour is at stake, a *nom de plume* would do well enough, but in a letter like this before me which deals with *personalities*, either directly or indirectly, the rules of good warfare require him to face the enemy openly and honourably, and not fight under cover of ambush in the assassin style. But it so happens that we ourselves know who the writer is, whatever he may say to the contrary. In fact there is a trio of them, two of whom have been suspended from the Brotherhood of Ros Crux Fratres, and the other is a most unfortunate and disappointed man. However this style of warfare is in exact keeping with the writer's character; for he leads us to infer in his letter that he belongs to the Ros Crux Fratres and considers himself "duped." Now every one who enters that Brotherhood takes a most sacred and solemn oath "before God and his most holy angels," that he will keep inviolate the secrets of the society, and it is also an eternal oath, and therefore, whether the members are able to teach him the subjects mentioned in his letter or not, or whether he considers himself duped or not, does not release him from that oath. And therefore what can we say of a man who makes light of breaking an oath which he took "before God and not before man only"? To say the least—he is a perjured man, and that being so what reliance can be placed on any of his statements? Now it is understood that the trio referred to above have taken a vow to break up the society of the Dew and Light! This explains the motives, and accounts for the style of the letter of "One who has been Duped." It also explains one of the reasons why he does not sign his name, for it would not be to his social interest for the public to know that the most sacred and eternal oath counts as nothing to him. But how absurd and ridiculous it is for a simple trio to think they can break up a Brotherhood who are true to their oath. These men are too weak to break anything up. You have repeatedly laid it down in your journal that "goodness alone is power." Now I maintain that the spirit and motives of the letter before me show that they are not good men. Good men *could not* have written such a letter. These men can have power nowhere but in the realm of Black Magic that he speaks about, which is quite in harmony with a character that counts as nothing the most sacred and binding oath. And their Black Magic can injure no one only those who place themselves open to it.

Next, he says, "the Society is trying to seduce all young students of the Occult to become members of their Society."

Now in the preamble of their rules the applicant is given expressly to understand that the Society ask no one to join them, in these words: "we do not ask thee to join us, but thou seekest our circle." He says then, "they profess to teach Alchemy; philosophy of life; the Divine art of Astrology; Herbs and their value as medicines; and the Astral influences." Well now, these are very nice subjects and to attempt to teach them even is a step in the right direction. But I should like to know the difference between "The Divine art of Astrology, and the Astral influences." The writer has evidently got mixed up amongst it; and I don't wonder, because it is quite clear that his brain is not sufficiently unfolded to grasp such subjects. Besides, in his confusion, he has omitted one of the principal subjects altogether.

With regard to the members being incapable of teaching these subjects, I myself have been connected with the Society of the "Dew and Light" about 18 months, and although I have been an Occult Student for many years, yet I

have learned more in two or three of the above named subjects during these last 18 months than ever I knew before; and one of the trio connected with the letter in your journal was present at my initiation and spoke in high and glowing terms of the advantages to be derived from the Society. As to "stealing books, and one man being more learned in Black Magic than the rest, etc," we can afford to dismiss it as so much rubbish.

He then says, "they also derive their learning from Elementals and spirit-guides." Now any student of Occult Sciences knows that an Elemental can give learning to no one. The fact is, the writer of the letter before me does not know what an Elemental is. Elementals are nature-spirits which possess force only, and which can be directed and controlled by the trained will of the Adept. He then goes on to say that "the members boast that they sacrifice kids, and that one of them keeps a goat that is heavy with kid at the present time, etc." But why should they "boast" of that. He is as much misinformed in this as in many other things, for none of the members at Keighley keep a goat.

He then says that "the Society is composed of spiritualists and bogus astrologers, etc." Well I have studied astrology for 18 years, without intermission; I have studied Raphael's, or the Arabian system; and Zadkiel's or the Ptolemaic and Placidian systems, and in these things I fear no man. The fact is I am the Astrologer for the Brotherhood of the Dew and Light, and have to examine applicant's nativities, and I am certain that if I had examined this person's nativity who pretends to have "*been duped*," I should never have passed him for membership, because his nativity would have shown that he would prove false to his oath and betray the secrets of the Society.

With regard to the *Lamp of Thoth* which is now going on, all the matter in that journal has for its object the instruction and betterment of the members, and it is strictly a *private journal*, and therefore it is immaterial whether the matter be copied or original so long as that object is attained.

We now come to Mr. M. G. Mathers' letter about the Rosicrucians in England. Now this letter is one mass of pomp and show, and flourish of trumpets. He tells us about their colleges, the Supreme Magus, the Earls, Right Honourables, Doctors, etc. But he does not say a word about the dinners and suppers which constitute the principal work of that august Society. The fact is, the letter is altogether unnecessary. The R. C. F. does not claim to have any connection whatever with the *Fraternitas Rosæ Crucis* of mediæval times. They claim to be what they are and no more and no less, viz. Brothers of the Dew and Light.

With all deference to the Supreme Magus, the Earls, Right Honourables, and Doctors, etc., no doubt these "are all honourable men," at least I hope they are. But according to *LUCIFER* for October 15 1888, page 91, it does not require one to be a member of the Metropolitan College of Rosicrucians to get in communion with the Adepts, for it is there well and truly stated "that the potential adept may exist in the Whitechapel and Five Points of Europe and America, as well as in the cleaner and more cultured quarters; that some poor ragged wretch begging a crust of bread may be 'whiter-souled' and more attractive to the adept than the average bishop in his robe, or the cultured citizen in his costly dress," or perhaps than many in the four colleges of Rosicrucians in England.

In concluding this letter I may say that although "One who has been duped" may string together another lot of ridiculous and absurd misrepresentations, and Mr. Mathers may give another flourish of trumpets from the top of the Metropolitan College of "Soc. Ros. in Anglia," yet I shall not consider myself called upon to continue the correspondence *in answer to their letters*, unless called upon to do so by my own order, because my own psychical development, and the interest of occultism generally may be better secured and advanced by cultivating a warm and kindly feeling towards all mankind than by wasting my time in refuting what may be advanced by a trio of disappointed men who enter a society for purely selfish and worldly purposes, and who consider themselves "duped" because they don't find the materialist "philosopher's stone" and turn everything into gold. I have the honour to be, etc.

DAVID LUND, Fern Cottage, Keighley,
Secretary and member of the Society of the Dew and Light.

To the Editor of LUCIFER.

MR. LUND says my statements are puerile and foolish. I shall endeavour to show you to the contrary, and that he is acting a part of deception and dishonour both on his own part and that of his society.

As to his remarks on Karma and goodness of life and actions, you will no doubt be better able to deal with them than I. It is not long since the "controls" of his society were dead against Reincarnation. Why this change now?

Referring to my using a *nom-de-plume*, it was my policy to draw out a reply. Had I put my own name there would not have been this opportunity to further expose this deceptive fraud. In due time, if necessary, I shall disclose my name, and then Mr. Lund and his colleagues will see how *wrong* they have been in blaming three men, who so far as I can hear were not *suspended* from the society, but withdrew from it when they found the principal leaders had no higher ambition than to pose as Quack Doctors and public fortune-tellers, whose advertisements can be seen in the fly-leaves of most of the spiritualist papers under various *nom-de-plumes*, touting for fees, and willing to advise and answer any question at so many shillings each, no matter whether it be of the affairs of Life or Death; while the boasted adepts turned out to be so-called spirit controls, who were at all times willing to adapt their opinion to the prevailing one at the time being, or to please the company present. I am not surprised they withdrew. Mr. Lund says good men could not have written such a letter as my last one. The men he refers to did not write the letter, neither had the two he refers to anything to do with it. He abuses them from the fulness of his divine goodness.

He said if my nativity had been allowed to pass his hands I should not have been initiated. Mr. Lund *did* examine my nativity and commented upon it favourably. So much for *his* astrology and divine agency. It is very shortsighted for him to say he has been an astrologer for eighteen years. Yet "One who has been Duped" is the despair of *his* art.

The kid which Mr. Lund kept, died just after I sent my last letter to you. I

necessary I could give you the day (not the hour). I do not draw nativities; but this unfortunate death was a loophole for Mr. Lund to say that none of the members at Keighley keep a goat. Yet on the minutes of this society for May 11th, 1888, the following will be found :

“Proposed that the occult festival take place on the 10th of June, *when a kid will be sacrificed.*”

Can I say more to convince you how wilfully Mr. Lund would deceive? He gives you to understand that they do not ask people to join their Society. I am personally acquainted with two who were asked to join, and who refused. As to the members being capable of teaching or even guiding a student in any of the paths of occult study, that is a matter of opinion, and may the Most High protect me from such.

Mr. Lund thinks I got mixed up amongst matters. Who wouldn't? Imagine the Astro Magus of the Society, Mr. Lund, dressed in a Black Robe, upon his head a sugar-loaf cap painted in various colours, and the signs of the Zodiac around the edge. He does not see how symbolic they are of his position. The cap is the shape of that generally worn by the Zany, and the Black Robe would no doubt represent the darkness and obscurity of his mind in his Zodiacal wanderings.

Do teachers of occult sciences adopt such guise as the above, which is only the description of one of them?

He refers to the preamble of their rules, etcetera. Here is a portion from it copied word for word. It would be too long for the pages of *one* issue of LUCIFER if I sent it in full, but this will give you an idea of the immense presumption of these men.

“The Brothers' letter to one who seeks to enter the Ros Crux Fratres.

“Do not ask who the persons are that write these letters, but judge of the value of the writings by their own merits.

“Our community has existed ever since the first day of creation, and will continue so to do until all time. It is the society of the children of light, and its members are those who know the light. We know the value of man's destiny. We have a school in which Divine Wisdom herself is the teacher, and she teacheth all that desireth it for its own sake, and not for any worldly advantage that may result from its possession.

“The mysteries explained in that school, concern everything that can possibly be known in Regard to *God, Man and Nature.* All the ancient sages have been taught in our school, and no one has ever learnt true wisdom in any other place.

“It has amongst its members not only of this *globe*, but also of other Worlds, they are distributed all over the Universe. They all study in one book only, and follow the same method of studying it. Our Society is composed of the *Elect* of those who are seeking the light and he who has the greatest receptivity for that light is our chief. Our place of Meeting is intuitively known to every member (*at present in a coffee tavern*) and easily reached by all no matter where they reside.

“We are in possession of the Greatest Mysteries, and yet our Society is not a secret one, for our secrets are open to every one who is capable of receiving

them. Our Secrets *cannot* be sold for money, nor can they be demonstrated publicly. Our Secrecy is not caused by our unwillingness to instruct, but by the weakness and unfitness of those that ask for instruction.

“They are comprehensible only to those whose Hearts are able to receive Wisdom and Parental love, and in whom those powers have begun to awaken. His clear Views will then enable him to see the foundations of all Religious Systems, and will recognise within a modification of relative truth, which have not yet entered into Equilibrium by the attainment of knowledge.

“Humanity lives in the world of Symbols, whose meaning is not yet understood by many, but the day is approaching when the living spirit within these symbols will be generally known. Perfect knowledge of God, perfect knowledge of Nature and of man, are the true lights upon the Altar of Truth, illuminating the Archway of the Temple of Wisdom.

“There is only one Fundamental Religion, and only one Fundamental Brotherhood (*and so on*).

“Our Duty is to assist in the *Birth of truth* and to open the shell wherein it is contained, and to vivify the Dead Hieroglyphics.

“*We are not* influenced by party, nor do we *expect any personal reward* for our labour.

“We are in possession of Light which enables us to know the deepest mysteries of Nature, and we have a fire by which we are nourished and by which we may act upon everything in Nature.

“*We possess the* key to unlock all the secrets and knowledge of the link that unites this planet with the other worlds.

“We possess ALL the ANCIENT Books of Wisdom.

“*Everything* in Nature is subject to *Our Will*, for our will is one with that of the universal Spirit, the motive power of the Universe and the eternal power of all life. But still we need *No* information, either from men or Books, *for we have the power to perceive everything that exists*, and to read in the Book of Nature, wherein no error occurs.

“Everything is taught in our schools, for our teacher is the light that produces all things. We could tell you of the most wonderful things that are known to us, and which are so far beyond the reach of *the most erudite philosopher of this age, even as the sun is distant from the earth, but which are as near to us as the light of the spirit from which they Emanate*.

“But it is not our intention to excite your curiosity (*and so on*).

“Do you wish to become a member of our Society? If so, enter within your own Heart.

“Do you wish to know the Brothers? If so, learn to know the Divinity manifesting itself within your own Soul. Seek within you that which is perfect, immortal, and not subject to change, and when you have found it, you will have entered our Society, and we shall become known to you. But before you can enter, you must have formed the resolution in your own mind that you will fling off, as soon as possible, all the imperfections of your own Nature (*and so on*).

“The most important advice we can give you is *Man know thyself*.

“The above propositions will be sufficient for you to meditate upon, until you are admitted into the Brotherhood as a neophyte after which you will receive instructions for the higher Degrees, until ultimately you become an ADEPT.

"Brother of Earth, we submit the following brief rules for thy consideration.

"We do not ask *you* to join us but thou seekest our circle. Hast thou well considered thy way? and art thou prepared to give up those things which are of the Earth, Earthy, in order to follow the Divine Mistress Wisdom?

"We bid thee remember the oath thou must take is an Eternal oath, not given to man alone, but to the POWERS whose aid thou seekest. And thou wilt never be released from that oath. If thou canst submit to our Conditions we will be glad to lead thee through the portals of Wisdom's temple, and there thou may with us view Nature's vast expanse, where true knowledge and power ever await the pure in heart.

"Unto thee greeting in the name of the Brotherhood."

(Signed with a distorted copy of one of E. Lévi's pantacles).

After reading the above, what do you think of an oath, which has been obtained by such means as the above suggests?

Imagine a number of men met together and a planetary spirit invoked, in whose supposed presence the candidate is obligated to secrecy. (They have no secrets or information apart from the occult literature of the day.) Can that which is below *invoke* that which is above, if not, what would be the peculiarity of a planetary spirit invoked under such circumstances? It could not be good. The query is: *Is this a kind of a compact with an Evil Spirit?* I am personally convinced good and high spiritual influences cannot possibly link themselves with men who *shirk* the duty of their station in life, and to avoid the labour of the honest man take to dealing out astrology and quack medicines as a profession. I consider it my duty to warn the public against these men. I can gain nothing by this long letter, but the public may, and thus take the hint to keep their money in their pockets.

ONE WHO HAS BEEN DUPED.

To the Editor of LUCIFER.

I AM very pleased to find that the brothers of the Dew and the Light,—which names are I suppose their translation of their alternative title, Ros and Crux,—lay no claim to be lineal descendants of the Fratres Rosæ Crucis of Germany; for the similarity of the names seemed as if there had been an intention to claim hereditary descent. I do not know who "One who has been duped" may be, nor am I aware who are the other two gentlemen who form the trio mentioned by Mr. Lund, but I feel constrained to note that he does not deny that his associates claim and profess to teach Alchemy, the Philosophy of Life, the Divine Art of Astrology, Herbs, and Astral influences, and that they have failed to satisfy the discontented trio that they are so able. I also notice that Mr. Lund gives *no* denial to the charge of sacrificing kids, he only asks—Why they should *boast* of doing so?—well, I don't know; besides this he makes a very disingenuous evasion of the charge that one member keeps a goat, heavy with kid, intended for future sacrifice,—simply remarking that "none of the members *at* Keighley" do so. No denial is given to the assertion that their sole guides are a Monk, a Mr., and an Arab son of Joseph somebody. But worst of all I much regret that no disclaimer is urged against the charge that some of their number have taken the money of servant-girls. I beg of him to contradict this. Oddly enough

Mr. Lund does not seem hurt by the suggestion that the original contents of "Thoth" are either black magic or nonsense. The teaching capabilities of Mr. Lund are open to doubt, when he, as Members' Secretary and The Astrologer of the Brotherhood, writes "but I should like to know the difference between the 'Divine Art of Astrology' and 'Astral influences'." Well—if there be no difference, words have no meaning, visions are about, and things are not what they seem. An Art is the practice of a Science; Astral influences are neither one thing nor the other, but may be the subject of both; if there be any confusion Mr. Lund makes it.

The Soc. Ros. in Aug. is, like the Theosophical Society, well used to censure; and its members have learned to smile at unfriendly attacks; we Rosicrucians confess to taking dinners and even suppers also when we require them, and I can make a shrewd guess that even Mr. Lund is not beyond feeling hungry and even thirsty sometimes, for neither light nor dew are very satisfying, except to vegetables. But when he goes further and asserts that the dinners constitute the principal work of the *august* Soc. Ros. in Aug., he talks about what he knows nothing about, and the statement is moreover a delicate perversion of the Truth, which I am sure cannot tend to the development of Mr. Lund's "soul powers."—Faithfully yours,

W. W. WESTCOTT, M.B., Univ. Lond.,
Master of the Metropolitan College.

"MODERN SPIRITUAL HISTORY" AND THE THEOSOPHICAL SOCIETY.

To the Editor of LUCIFER.

WILL you kindly allow me a short space in your Journal to inform those of your readers who were in anywise interested in the papers bearing upon "Modern Spiritual History" and the Theosophical Society, that Mr. Oxley, in his rejoinder (published in *Medium* of June 28th, 1889), declines to enter upon any controversy or explanation whatever with myself with regard to those papers. It therefore behoves me to emphasize—no matter how loud the protestations and lamentations may be—that the communications already published in LUCIFER, are solely based upon documentary evidence, and contain only the absolute truth.

It is upon these grounds that Mr. Oxley has been compelled to take the ignominious course of declining to discuss a matter in which both his honour and his integrity are concerned.

As Mr. Oxley insinuates that the letters published in LUCIFER contain "downright untruths," and "have soiled its pages by the insertion," there is no objection on my part—if Mr. Oxley is agreeable—to my placing the whole of the correspondence * for a time in the hands of the T. S. so that the "high-minded ladies and gentlemen" connected with the T. S. can judge for themselves how far the truth has been violated.

* That is to say—the whole of the correspondence which has passed between myself and Messrs. Oxley, "Hoyora Korahari," Binney, Adshead, and others. All envelopes, post cards, tissue copies, and notes of the "Occult Readings" from time to time of the states concerned. The whole to be furnished bound together in the order as matters accumulated.—[A. D. B.]

The correspondence forms a goodly volume, and, to the "Initiated," it is worthy of careful analysis. There being many demonstrations—borne out by documentary evidence—how a complete stranger (which Mr. Oxley is to myself even to this day), can by the power of the "Spirit" and "Soul Egos," know the workings of men without material contact.

In conclusion, please allow me to inform your readers that Mr. Oxley has now rescinded his claim to rank as a *Spiritual Historian*, and that he has altered the title of his book from "Modern Spiritual History" to that of "Modern Messiahs." A very wise proceeding, considering the one-sided and biased review Mr. Oxley attempted to put forward as matters of history.

A. D. BATHELL.



Reviews.

"CLOTHED WITH THE SUN": *
BEING THE BOOK OF THE ILLUMINATIONS OF ANNA
(BONUS) KINGSFORD.
(Edited by EDWARD MAITLAND.)

ONE of the reproaches most frequently cast into the teeth of students and followers of mysticism is that each of the Seers, Prophets and Revealers, whose teachings form their study, differs from every other, not only in points of detail but in essentials. This accusation has indeed some show of reason. It gains also more apparent weight and cogency from the circumstance that the followers of various Illuminators are but too apt to be betrayed by human weakness and desire for finality into accentuating their points of difference from other students, instead of seeking out and emphasising those of agreement.

In reviewing the work now under consideration, the identity of its fundamental teachings with those of Theosophy is so striking that any points of difference in detail entirely disappear in the comparison. This identity is the more remarkable because, although Dr. Kingsford was a Theosophist and well acquainted with Theosophical literature, yet her claim to the original and independent reception and promulgation of these teachings is indefeasible. Indeed a strong argument in support of the reality of Seership in general and the truth of that interior revelation and vision on which all mysticism lays such stress, might be built upon this identity of the fundamental teachings set forth in this work with those of the "Secret Doctrine." But this would lead too far.

We propose, however, as the best tribute to Mrs. Kingsford's wonderful genius and marvellous lucidity of insight into the hidden things of Nature and Religion, to point out in some detail the remarkable agreements, amounting almost to identity, which exist between the views arrived at by Dr. Kingsford through her own independent investigations and the time-honoured teachings of the Wisdom Religion.

* London: GEORGE REDWAY. Price 10s. 6d.

In Mr. Edward Maitland's *Preface* to this work, there occurs a very important passage on the *method*, or process of investigation followed. He lays great stress upon the fact that these illuminations are "in no way due to artificial stimulation of faculty" whether by means of drugs, hypnotism or mesmerism; but solely to the exercise of intense will-power and aspiration towards the highest truth. In other passages, moreover, it is made very plain that both the authors distrusted all mediumistic communications and so-called spirit teachings quite as much as do the Theosophists. Thus both in what they accept and what they reject they are in complete agreement with the Eastern teaching as regards method.*

Now as regards teaching and doctrine. Both the great fundamental doctrines of Theosophy—Karma and Reincarnation †—are fully and unreservedly accepted; and these are by far the most important of all in their bearing upon practical life. Philosophically, the basis of Mrs. Kingsford's creed is Pantheism,‡ including as its corollary the belief in the "*humanity*," as distinguished from the "divinity" of Jesus Christ.§ In this again, as also in regarding "Christ" as a "Principle" not a "Person," they are in accord with the "Secret Doctrine."

So far then we find identity of philosophical basis—Pantheism; identity of fundamental mystical doctrine—Christ a principle not a person; identity of basic teaching in relation to practical life—Karma and Reincarnation.

But more; Dr. Kingsford, who is often claimed by our friends the Spiritualists as belonging to them, teaches the much abused Theosophical doctrine of "Shells." Thus we read on p. 51 *et seq.*: "When a person dies, a portion of the soul remains unconsumed—untransmuted, that is, into spirit." And again, on page 72, "There is no supreme personal positive evil existence such as the Devil is ordinarily supposed to be (another Theosophical doctrine). There is only the negation of God (Theosophy again!) But there are evil spirits, the souls of bad men on their downward road to final extinction. And these are wont to associate themselves with persons in the flesh, &c." On pages 147 and 148 the doctrine is still more clearly expressed: "The earthly mind (*anima bruta*—our '*lower Manas*') is that part of man which contains his material memory, abilities, affections, cares. . . . This mind is shed with the body and shade (our *linga sharira*), and is, as it were, an individual in itself." This whole passage is an admirable exposition of Theosophical teaching on the *post-mortem* states, and is identical even in detail with Eastern doctrines on the subject.

Take again the explanation of the "Origin of Evil" on pages 82, 83 *et seq.* It is exactly the view taught in Theosophy; though even more striking, in their agreement with the "Wisdom Religion," are the passages (pp. 197 *et seq.*) on "THE ONE LIFE," a term, by-the-bye, first introduced by Madame Blavatsky. It would be curious to know, in relation to it, whether Dr. Kingsford adopted the term herself, or whether she first knew of it through an Illumination. In any case this "exercise" or meditation might have been written by a Hindu chela, or by some Western student of the "Secret Doctrine," so close is its agreement with the teaching of that work.||

* Preface, xiii. and xiv. Also pp. 56, 57. † Preface, xxvi. ‡ Preface, xx. § *Loc. cit.*

|| Note especially §§ (1) and (2).

But it may be urged that this identity of teaching proves nothing, since all these doctrines were familiar to the world before Dr. Kingsford's reception of them, and, in particular, that as a student of mysticism and Theosophy she must have been well acquainted with them. Let us pass on, then, to the examination of other points of mystical doctrine, and again we shall find the closest agreement between the illuminations received by the wonderful seeress and the teachings put forward in the "Secret Doctrine." Now most of these teachings were received by Dr. Kingsford long before the "Secret Doctrine" was published; while the fact that they were kept secret by their recipients till now, more than a year after the publication of H. P. Blavatsky's work, proves the independence of the latter. To quote:—

" 11. Such as is the invisible is the visible also, for there is no boundary line betwixt spirit and matter.

" 12. Matter is spirit made exteriorly cognisable. . . ." * Madame Blavatsky has written: "Matter is crystallised spirit; spirit the sublimation of matter. They are the two poles of the one Reality."

Even in details of symbolism, the identity of doctrine is apparent. Compare with the Proem to the "Secret Doctrine" the following beautiful passage:—
" 3. Now the spirit of Elohim is original life, and the heavenly waters are space and dimension. 4. He is the line, and She is the circle." † And even more striking is the agreement between the stages of "becoming" symbolised by the 3 logoi and the seven rays given in the "Secret Doctrine" and the account of the same process summarised on pages 275 and 276 of Dr. Kingsford's work.

But we must rapidly on, noting however that the doctrine of the reincarnation of planets sketched on page 176 is in perfect harmony with the more detailed process described in Vol. I. pp. 170 *et seq.* of the book so often mentioned, as is also the very remarkable *aperçu* of the origin of human responsibility contained in the following lines.‡ "But, in truth, Psyche is the most complex of essences, and of this complexity is born *responsibility*."

The view of *Prayer* held by Dr. Kingsford is also entirely Theosophical. She expresses herself thus: "Prayer means the intense direction of the will and desire towards the Highest; an unchanging intent to know nothing but the Highest"; § and again: "When thou prayest thou invokest the God within thee; and from the God within thee thou receivest thy good things."||

Quite as remarkable as any of these agreements of doctrine, is the fact that Dr. Kingsford has reached conclusions regarding the historical origins of Christianity in close accord with what has hitherto been known only to a few members of the T. S. Speaking of the Gospel narrative, she says: "All the conversations in the Gospels were fabricated by the aid of various books in order to illustrate and enforce particular doctrines."¶ "The gospel life of Jesus is made up of the lives of all the divine teachers before him. . . ." And to crown all, she gives in the remarkable passages on pages 127 and 128 an account of the composition of the Gospels in the library of Alexandria which tallies accurately with what Madame Blavatsky wrote three years ago in the third volume of the "Secret Doctrine" which is not yet published. Again Dr. Kingsford's emphatic condemnation of the doctrine of vicarious Atonement on

* P. 226.

† P. 223.

‡ P. 185.

§ P. 55.

¶ P. 243, v. 45.

¶ P. 136.

pages 118 and 119 might have been written by Madame Blavatsky herself, so outspoken and severe is the criticism of its immorality.

Lastly, though these are points of detail, the explanation of the purpose and meaning of the Great Pyramid given on page 86, agrees precisely with that given in Theosophical teaching, while on page 89 it is stated that both Egypt and India were colonised from Thibet, a fact that had not, so far as we are aware, been stated openly previous to the publication of the "Secret Doctrine."

To conclude this somewhat long notice of a book that should be studied by all who are interested in Theosophical or mystic studies. Great gratitude is due to Mr. Maitland for his clear, moderate and admirable preface, while of the work itself we cannot speak too highly. It will remain a worthy companion to the "Perfect Way," as a lasting monument to the genius, the intellect, the lofty and penetrating insight and the great spirituality of Dr. Anna Kingsford.

THE LIGHT OF EGYPT.

SEVERAL months before the publication of this work, simply by glancing at a small pamphlet which gave a summary of the headings of its chapters, we had said: "This comes from the same hierarchy of unscrupulous enemies and plagiarists, of the Butler-Nemo and the 'H. B. of L.' clique." When we received it for review, and had read its first pages, we felt more than ever convinced that the quill which traced the author's introductory remarks and his reasons for its publication—was drawn from the same goose as the pen of Nemo, of the Hiram-Butler gang, who wrote *Theosophia* a few months ago.

We did not care to learn the name of its anonymous author or authors rather; we knew them by their landmarks and literary emanations. It was sufficient for us to read sneers about "the sacerdotalism of the decaying Orient," vituperations against Karma and Reincarnation and the writers' (for there are several) impudently expressed declaration, that "the writer(s) only desires to impress upon the reader's candid mind the fact that his earnest effort is to expose that particular section of Buddhistic theosophy (esoteric so called) that would fasten the cramping shackles of theological dogma upon the rising genius of the Western race"—to recognize the author, rather by his donkey's ears than by his "cloven foot." However great the help given to that "author" by persons more intelligent than himself, his "ears" are plainly visible. We recognize them in the accusations of selfishness launched against the Eastern Masters and the qualification of *dogma* given to teachings more broadly Catholic and unsectarian than those of any other school the world over.

And now comes a corroboration of our idea in the shape of a complete *exposé* of the "author" whose wish was to *expose* "Buddhistic Theosophy." We might go farther than the "Path" and append to the review of the "Light of Egypt" the "author's" photograph. We have it from a double plate, one showing * * * *before*, and the other *after*, the unpleasant and *arbitrary* ceremony of being photographed *gratis* by those in authority. The author and "adept" of "twenty years' occult study" is an old acquaintance, known in London and Yorkshire to many outside the large circle of his dupes and victims. But we pause to await further developments.

Meanwhile this is what the "Path" of New York says of this great *collective* "author":—

"This is a paper-covered book of 292 pages to which the author is afraid to put a name. It is not by the editor of the R. P. J. because he is known to be a ridiculer of theosophical works, and this book is a plagiarism similar to Street's *Hidden Way*, only that here the author has assimilated doctrines put forth in such works as *Isis Unveiled*, *Esoteric Buddhism*, *The Secret Doctrine*, and *The Theosophist*, and then dressed them up in slightly different words. The method adopted to make it appear original is to omit citation of authorities and to denounce the doctrines of Karma and Reincarnation as applicable to this earth, while admitted otherwise. A whole chapter is devoted to Karma, but we find it illogical and very muddy. The theory of life-waves along the planetary chain, first put forward in *The Theosophist* and modified in *Esoteric Buddhism*, is adopted by the author as *hers*, after "twenty years of intercourse with the Adepts of Light." It is strange that it was not brought forward before in the author's other works. On page 85 we find a reproduction of what H. P. Blavatsky long ago said, "The fifth race is coming to a close, and already forerunners of the sixth race are among the people," and has repeated in her *Secret Doctrine* at p. 444, vol 2. After ridiculing Karma on the ground that if the first races had no Karma there could not be the present fall, the author proceeds to answer the question, "What is the real cause of so much misery in the world?" by gravely stating "it is the result of innumerable laws, which in their action and reaction produce discord in the scale of human development"—only another way of saying, "it is the result of Karma"—and then devotes a page or two to proving it is Karma by showing the gradual degradation of man through the various ages. The preface astonished us, for the book is a rehash, pretty well done, of theosophical doctrines from first to last. A great blemish is the ignorant mistake of calling Karma, Devachan, and Reincarnation, "Buddhist doctrine," when mere tyros know they are Brahmanical Vedic doctrines taught to Buddhists. "What is new in the book is not true, and what is true is not new" but quite theosophical. Its numerous *ex cathedra* unsupported statements about nature are as refreshing as those in theosophical writings, lacking, however, the logical and reasonable force of the latter. The second part is devoted to astrology, and is merely another rehash of all that can be found in Lilly, Ptolemy, Sibley, and others. The book is by Mrs. Emma Hardinge Britten, and will no doubt be as good a business venture as her other two works."

We hope next month to give in *Lucifer* a detailed examination of this pretentious volume and to exhibit, by quotations and parallel passages, the outrageous character of its wholesale plagiarisms and the emptiness of its claims to authority.

ADDRESSES DELIVERED BEFORE THE LONDON SPIRITUALIST ALLIANCE, DURING THE YEARS 1884 TO 1889.*

SPIRITUALISTS are to be congratulated on possessing such able exponents of the facts and scope of their movement as the authors of the Addresses, delivered before the London Spiritualistic Alliance during the years 1884 to 1888. Every address, without exception, is marked with a breadth and

* London: THE PSYCHOLOGICAL PRESS ASSOCIATION, 2, Duke Street, Adelphi, Charing Cross, W.C.

tolerance that shows a remarkably healthy tone in the several speakers. The old-school "Spiritualist" is apparently fast dying out and might, to a great extent, be disregarded, if it were not for the obnoxious presence of the lively stock of prejudices which he has so zealously procreated. This, however, was in some sort necessary, and is indeed true of the introduction or re-introduction of all facts, nay rather is the safety-valve of every truth.

The three addresses of the President are all of interest, two of them especially, as showing the efforts made by prominent spiritualists at home and abroad to so simplify the official *credo* as to make it cover the widest possible ground and, therefore, secure conditions for greater co-operation. In this there can be little doubt that such men have struck the right note.

Fortunately, however, the enunciation of a definition which draws any strong line of demarcation between "Spiritualists" and "non-Spiritualists," is nowhere attempted, but only hints towards a platform which will include all real *Spiritualists* in the broadest sense.

In which connection we may quote from the address entitled, "Spiritualism—some aspects of comfort," where the speaker describes its utility as confirming "much contained in all the sacred books of the world, and of the especial singleness, purity, freedom from all spiritual adulterations of those held in especial veneration by Christian races and communities; and finally, and above all, by the assistance afforded by it to Theosophy—truly so called—by which I mean the more intellectual apprehension of Divine things—the cultus of the Holy Spirit or Divine Wisdom of God."

It is of course impossible to know what the author may mean by "spiritual adulterations" or "God," yet in spite of the nomenclature and although the harmony is set in the Christian key, it *is* a beautiful harmony and only to be surpassed by that divine music which requires all the instruments of the world orchestra.

The phenomena of mediumship are dealt with very skilfully by Major-General Drayson who refutes the objections of "Scientists" in a truly scientific manner, although his criticism of the occult powers of the Eastern schools and of the few hints of their science which have been lately given, is not free from the fallacy of generalising from insufficient evidence of which he convicts his "Scientific" objectors so splendidly.

The two addresses of the Rev. Page Hopps, "The seers or prophets of the Old Testament" and "The ideal Holy Ghost," shew this writer in his happiest mood, and are marked with that sound common sense which has made him so general a favourite.

In conclusion, to those who have but a superficial acquaintance with the movement, these addresses will be of the greatest service and will throw quite a new light on the evolution of Spiritualism.

MYSTICAL LAYS.*



VOLUME of poetry, to which the title is not strictly appropriate. We have a Drama in four acts, a Fairy Operetta and some other pieces which can hardly come under that designation; and of these we do not propose to speak. *Soul Reveries, A Dream of Life, The Nemesis of Evil*

* POEMS: by A. F. TINDALL. A. Mus. T. C. 4.

contain more of the mystic element. They are marked by the same breadth of conception and largeness of view which is to be found in the prose writings of the author on these subjects. It is pleasant to see a stirring of real thought in the direction of spiritual investigation ; and we welcome these evidences of a tendency to look facts in the face and to seek for their explanation in a spirit of large and sympathetic toleration.

GEONOMY — CREATION OF CONTINENTS BY OCEAN CURRENTS.

KOSMO-NOMIA — GROWTH OF WORLDS AND CAUSE OF GRAVITATION.

By J. STANLEY GRIMES.*

“ **I**F a philosophic angel, with a knowledge of the principles of geonomy, could have been seated on some distant world, and have seen our globe when the ocean first covered it, and ‘the Spirit of God moved upon the face of the waters,’ in elliptical paths, he could, by mere deductive reasoning, have predicted all the most important events and changes that have since occurred in the physical history of the earth. He could have foreseen that the sediment would accumulate in the centres of the ellipses and produce three pairs of sinking basins, and raise three pairs of analogous continents, and that, consequently, the circumpolar seas would be landlocked and glaciated, and then burst forth and produce terrible floods of water and ice, gravel and boulders.”

These “elliptical paths,” the author claims, are to do as much for geology as the Newtonian law of gravitation has done for astronomy. Geonomy—for the *laws* of the distribution of land and water are at length discovered—is to be a science working on a strictly mathematical basis.

The author has undoubtedly treated the unsatisfactory and much debated subject of ocean currents in a novel and ingenious manner, and in this direction the general features of his theory are open to few objections, but further than this we cannot go with him. These rhomboidal elliptical currents do not satisfactorily account for the peculiar formation of the existing continents, especially their pointed extremities and toxodromic trends in both northern and southern hemispheres. The general tapering and plastic drawing south is not explained by his theory, but on the contrary, it requires that the southern continents should be reversed so as to make a similar configuration from poles to equator.

Moreover, no account is taken of the existence of the submerged continents, known as Atlantis and Lemuria, which disarrange the configuration of the currents and continents in a most distressing manner. No explanation whatever is offered of the arbitrary assumption that there were three pairs of ellipses started in the original “Waters.”

We are therefore obliged, though reluctant to fight with the gods, to demur to the judgment of the “philosophic angel.”

In the kosmo-nomia, the theory of latent heat in the formation of *nebulæ* is advocated as against the once favourite hypothesis of free heat, which now begins to lie under the suspicion of insufficiently explaining the facts.

* Philadelphia: J. B. LIPPINCOTT COMPANY, 1889.

Mr. Grimes' theory of Gravitation is as follows:—

1. Each and every particle of planetary and ponderable matter is continually assimilating and condensing ether, and setting free its latent heat.
2. This process necessarily produces vacua, which the surrounding ether moves to fill.
3. The movement thus produced is the immediate cause of gravitation."

These vacua are afterwards described as being perfect (?) and ether "the only uncompounded substance in existence, destitute of every property, excepting its capability of occupying space and being moved," which, as far as the ether is concerned is no news. That the author, however, has enlightened us on the "cause" of gravitation is extremely doubtful.

THE LINGUALUMINA OR LANGUAGE OF LIGHT. A PHILOSOPHICAL LANGUAGE FOR INTERNATIONAL COMMUNICATION.*



WORK which offers to all men a universal method by which they may communicate their ideas to each other, is certainly worthy our notice, not from the anthropological or the philological standpoint, but rather from the theosophical one, for the speculations of Mr. Dyer indicate that he peradventure, attempts to reconstruct the language spoken by the Pitris, and of which successive men have lost the key to the original roots. These were few. The processes which tended to their extinction have been told in the legend of the Tower of Babel, and those persons who, like Charnock, have sought for the primitive roots, have pursued a weary and an uphill path. Into the source of Mr. Dyer's knowledge we need not enquire. Suffice it to say that a professional philologist will consider him as a ripe scholar. He probably, like many other, good men before his time, is writing a few hundred years in advance of the instruction of his audience. This is like the lady's speech in Sheridan's play, very much to the credit of his charity, if not of his judgment. Still, he has attempted a teaching which is absolutely impossible to be accepted by the vulgar, and we must remember that it is the vulgar who form the majority of the speakers of any language. It is hardly necessary to say that he has no "fad" as to the "Anglo Saxon" language, whatever that may be, being the language of the future. *Lingua Lumina* (why not call it *Lingua Latina*?) is as inflectional as the most ardent advocate of Southern European languages may desire, and appears to be formed on a clear plan. There is much even for the trained philologist to learn in the pamphlet, which puts some of the difficult points of the philology of the future in a nutshell. The proposed scheme will probably be adopted long before *Volapük*, which was founded on far less philosophical principles. We are able to recognise in this work, what is really likely to be a strong plant in the philology of the future. It is intelligibly and well written, and will evoke thought, and stimulate enquiry into some of the puzzles connected with the word-knowledge of the future.

* By F. W. DYER. 8vo. LONDON, 1889.

WILL-POWER.*

DR. TOM ROBINSON has published a little book that indicates some theosophical ideas. His opinions are based on the improved modern school of physiology. It is strange how the pendulum of human thought, which had steadily indicated, under the influence of Darwinism, a kind of material physiology, has now steadily swung back to ideas which, on the whole, run on all-fours with, or are not contradictory of the Wisdom of the East. It is lucky for Dr. Robinson that his work was published in 1889, as in 1869 it would have attracted some attacks on the part of the materialists. But we are now beginning to improve ourselves out of the Darwinian crazes of our youth, which as they are no longer fashionable, may die out like the crinolines and peg-tops of Leech's pictures of human nature as it was. 1999 will merely wonder what manner of men the Evolutionists could have been, the "Jelly people," as Dr. Robinson calls them, who are always to be found in the "tail of any great movement."

Dr. Robinson's creed is :

"I believe every man and woman, who has a sound mind, to be capable of controlling their own thoughts, words, and deeds.

"I believe the Will-power obeys the same laws as the muscles of the arm.

"I believe, by use and a right conception of life and duty, that we can all develop this Will-power by use, until it becomes so powerful that it will surmount any obstacle which lies within the range of possibility.

"I believe that very few human beings ever reach the maximum of their Will-power."

Such a declaration is, on the whole, closely in accordance with that of Occultism, though it is not expressed in the same language. In this argument the capabilities of the human will are practically infinite, but it is very doubtful whether in the present age of self-indulgence, people will not let the power of the will die out, as did the Third Eye—in an extinct race of men. Dr. Robinson has a cheerful style of telling elementary facts, and this work will familiarize the general public with the elementary notions of will-power.

* "The Power of the Will," by TOM ROBINSON, M.D. Gilbert & Rivington, 1889.



THE SOUL'S TRUE GLORY AND IMMORTALITY.

What tho' for realms beyond the stars
 No "Spirit" leaves the Dead—
 From dungeon depths and iron bars
 The Soul her light will shed !

She feels her glory not to be
 That *Self* should always live—
 But, from her hands, so pure and free,
 Some onward help to give !

LUCIFER.

Should Self sublimer fruits evolve
 As endless ages sweep—
 Or—like the bloom of Spring—dissolve
 In Death's eternal sleep—

Alike—to bless the World around
 She feels her full reward
 Although on high no "Heaven" be found
 For "favourites of the Lord."

She scorns a Heaven of sordid price
 That sinless "blood" hath cost ;
 Where, wafted, sounds thro' Paradise
 The wailings of the "Lost" !

She smiles at Hell's enslaving fear,
 Nor heeds the tyrant's nod—
 Yet hails, where Love and Truth appear,
 Her bright, Incarnate God !

'Mid tortures wreaked in days of wrong
 She bids her sons rejoice !
 And echoing ages still prolong
 The music of her voice !

Upon her Infant's hallow'd face
 Descends her image, fair,
 And, stamp'd upon the distant race
 The hallow'd form is there !

Mid Earth's dark hells—in anguish hurl'd—
 She sits—a Saviour Queen—
 And breathes her mandates thro' the World
 From Cross—or Guillotine !

Daughter of sorrow—dark and deep !
 Thine orphan'd lot was cast
 To wander thro' the World, and weep,
 Before the biting blast !

Mother of Ages calm and bright !
 Thine orb on Earth shall rise !
 Man yet behold—renew'd in Light—
 Heaven's Kingdom, 'neath the skies !

Evil to Man shall cease to cling !
 Delusions melt to air !
 And Light, and Love, and Order, spring
 From clouds of black Despair !

F. W. DYER.