Vol. XVIII. AUGUST 15, 1896. No. 108.

LUCIFER.

ON THE WATCH-TOWER.

THE American loyalists have passed through a terrible struggle in order that the name of the United States might not disappear from the roll of the Theosophical Society. Firmly they held to their allegiance to the President-Founder and to the Society for which H. P. B. lived and died, facing poverty and weakness rather than break the tie that bound them to the organization through which their spiritual life had come. Among other efforts they enlarged what had been a children's magazine, *Mercury*, into a general Theosophical journal, the organ of the American Section; it has been admirably conducted, and Mr. Walters, Mrs. Sears and Miss Walsh deserve the greatest credit for the way in which they have persevered in face of difficulties. Countess Wachtmeister is now working in America, and is much interested in the fortunes of this little magazine; she is doing all in her power to aid it, and she feels its value as the official organ of the Section. It has struck me that it would very much cheer our faithful friend and would tell her eloquently that we had not forgotten her, if we could send her over a hundred additional subscriptions to *Mercury* as a souvenir from LUCIFER. The journal costs only a dollar a year, and I suppose the postage is an additional penny a month—a very trifling expenditure for many of our readers. If those who feel inclined to thus stretch a brotherly hand across the Atlantic would send in their names and subscriptions to me *at once*, I might have the pleasure of sending them on before leaving for India at the beginning of September.

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Nature mentions the success that has attended the explora-

tions of Prof. Frank N. Cushing in Pine Island, Florida. It says that he

Has just returned laden with rare and interesting archæological specimens, and bringing the story of discoveries which demonstrate the existence of a prehistoric people in South-western Florida and the neighbourhood, who have left a multitude of mounds and other structures of conch shells, and whose works seem to furnish the key to much that was inexplicable in American archæology. He says that this ancient people differed in many ways from any others hitherto known; but that they somewhat resembled the Swiss lake-dwellers in their mode of life, and that their state of culture was quite similar and equal to that of the mound-builders and the Mayas and other builders of the ruined cities of Yucatan and Central America. Innumerable islands were found covered with shell foundations, and some with structures covering hundreds of acres, and rising fifty to sixty feet above the sea. A low mound, sixty feet in diameter, near Tarpon Springs, was thoroughly explored; more than six hundred skeletons were found, besides a large quantity of pottery, stone and other objects of art. At Marco, near the southern end of the Florida Peninsula, extraordinary painted tablets were found; also many carved wooden vessels, and implements and utensils of shell and bone. Sections of the shell islands made below the gulf level showed them to be entirely artificial, and the result of slow and long-continued building. The civilisation developed on these islands is supposed to have extended southward to Yucatan, and northward to the abode of the mound-builders. A notable collection of masks was found, put away in sets, each with an appropriate animal figure-head, designed for use by priests performing the myth drama. The shell structures of the Ten Thousand Islands, as well as those on the mainland, are covered with peat and dense growths of mangrove, cactus and other tropical vegetation. The general plan is similar in all. There is a network of enclosures of various sizes, or ridges leading up to terraces crowned by gigantic mounds. A series of level-topped pyramids surround two or three lakes, from which channels lead out to the sea. The resemblance to the ancient cities of Yucatan is striking and instructive. The explorations made lead to the inference that the Ten Thousand Islands are nearly all artificial.

The unveiling of the relics of an ancient civilization in America is full of interest to all Theosophists, confirming as it does the many statements made by H. P. B. with regard to the partially submerged continent of Atlantis. Proofs that will convince all will come in time, we know, and meanwhile it is well to place on record all the sign-posts which point to the roads along which those proofs will come.

* * *

Readers of LUCIFER are familiar with the good work carried on by Mrs. Higgins in the Musæus School and Orphanage in Colombo.

Mr. Wilton Hack of Australia has lately helped her considerably, sending her over £50 worth of school necessaries and another £150 in cash. Encouraged by this, Mrs. Higgins is beginning the erection of the proposed main building, and will be grateful for any help that may be sent to her for this purpose. The President-Founder, Dr. English, Mr. de Abrew, Mrs. Higgins and Mr. Hack, are the trustees of the Institution. A Branch School in a sea-side village is to be started in about two months' time, the Headman giving a site and building a school house, and Miss Allison, Mrs. Higgins' faithful colleague, is to be put in charge.

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The Right Hon. Max Müller has an interesting article in the *Nineteenth Century* for August, entitled "A Real Mahâtman," giving some details about Râmakrishna Paramahansa, a saintly ascetic who died in 1886. The learned Professor first explains the meaning of the epithet Sannyâsin, confining it to those who practise the ascetic life as the fourth âshrama, or division of human life, as laid down in the ordinances of Manu. He does not allude to the later regulations drawn up by the great sage Shankarâchârya, regulations compliance with which is by orthodox Hindus regarded as necessary for the true Sannyâsî. The life of the Sannysâsî according to these can only be entered by Brâhmanas, who fulfil certain conditions, and it has four successive grades, each implying a definite stage of progress, the last of which raises a man above the "I"—the param-aham-sa—and enables him to reach the nirvânic consciousness when entranced. The title is now, like most religious titles in India, degraded and made into a mere title of honour, but occasionally a man wears it of right, as seems to have been the case with Râmakrishna. Professor Max Müller gives a selection of very fine aphorisms, which have been preserved by the disciples of the saint. In answer to the question how to get rid of the lower self: "The blossom vanishes of itself as the fruit grows; so will your lower self vanish as the Divine grows in you." "Many are the names of God, and infinite the forms which lead us to know Him. In whatsoever name or form you desire to know Him, in that very name and form you will know Him." "Should he pray aloud unto God? Pray unto Him in any way you like. He is sure to hear you, for He can hear the footfall

of an ant." "The vanities of all others may gradually die out, but the vanity of a saint as regards his sainthood is hard indeed to wear away." "A boat may stay in the water, but water should not stay in the boat. An aspirant may live in the world, but the world should not live in him." Could truths be put with more exquisite point and tact? And how dainty is this: "So long as the bee is outside the petals of the flower, it buzzes and emits sounds. But when it is inside the flower the sweetness thereof has silenced and overpowered the bee. Forgetful of sounds and of itself, it drinks the nectar in quiet. Men of learning, you too are making a noise in the world, but know the moment you get the slightest enjoyment of the sweetness of Bhakti (love of God) you will be like the bee in the flower, inebriated with the nectar of Divine love." Our readers should get the *Nineteenth Century*, and read the three and a quarter pages filled with like quotations.

* * *

It is most interesting and encouraging to see how sympathetic the Professor's attitude has become towards the results which follow the prolonged practice of Yoga. "We cannot quite understand them, but in the case of our Mahâtman we cannot doubt their reality, and can only stand by and wonder, particularly when so much that seems to us the outcome of a broken frame of body and an overwrought state of mind contains nevertheless so much that is true and wise and beautiful. . . . The state of religious exaltation as here described has been witnessed again and again by serious observers of exceptional psychic states. It is in its essence something like our talking in sleep [?], only that with a mind saturated with religious thoughts and with the sublimest ideas of goodness and purity, the result is what we find in the case of Râmakrishna, no mere senseless hypnotic jabbering, but a spontaneous outburst of profound wisdom clothed in beautiful poetic language. His mind seems like a kaleidoscope of pearls, diamonds and sapphires, shaken together at random, but always producing precious thoughts in regular, beautiful outlines." With regard to some of the lower physical results of some kinds of Hatha Yoga, the Professor also confesses belief. "When we read of cases, more or less attested by trustworthy witnesses, of men in such a state seeing what ordinary mortals cannot see, reading the thoughts of

others—nay, being lifted into the air without any visible support—we naturally withhold our belief; but that some of these men can go without food for many days; that they can sit unmoved in intense heat and cold; that they can remain in a long death-like trance; nay, that they can be buried and brought back to life after three or four days—these are facts testified to by such unexceptionable witnesses, by English officers and English medical men, that they have to be accepted, even though they cannot be accounted for." Such a statement as this should have some effect on the ignorant and superficial scepticism of the British public, and we may hope to see the candid Professor ere long believe the other phenomena he mentions. Surely they are less wonderful than being buried entranced, dug up, and revivified.

* * *

Still more strange in the ears of some will be the Professor's statement of the effect of the worship of the Goddess Kâlî on Râmakrishna. He says that he believes that nothing "is so hideous as the popular worship of Kali in India," but proceeds to say, with regard to Râmakrishna's adoration of her, and his prayers to be delivered from the material influence of woman, that "he succeeded, so that his mother to whom he prayed, the goddess Kali, made him recognize every woman as her incarnation, and honour each member of the other sex, whether young, or old, as his mother." This is one of the beautiful results in India of the recognition of the feminine and maternal side of Deity, one of the reasons why from Hindu lips, unless the speaker be westernized, one never hears slighting or lightly contemptuous remarks about women in general. Occasionally one may hear tremendous denunciations of the sex, regarded as embodying sexual temptation, but the pure-living woman, "the mother," is regarded with the highest reverence.

* * *

Another very interesting article in the *Nineteenth Century* is Father Clarke's on "The Training of a Jesuit," for it throws much light on the working of the Society that is the backbone of the Roman Catholic Church. Those only are admitted who are thought to be "capable of receiving the Jesuit 'form'", "who show a capacity for imbibing its spirit and submitting to its disci-

pline." The applicant has to be passed by the Head of the Province, and is then handed over to four Fathers who examine him separately and rigorously; he is not admissible "if he has any notable bodily defect or mental infirmity; if he is deficient in intelligence; if he is in debt; or if he has worn the habit of any other religious body." Once a year there is a regular day for admission of candidates, and they then have some days for studying the rules and ways of the Society and have a brief "retreat" for instruction and meditation. They are then admitted as novices: they rise at 5.30 a.m., go to chapel at 6, meditate till 7, mass 7 to 7.30, meditate till breakfast at 7.45, read from 8.30 to 9. At 9 instruction on the rules, followed by making their beds, setting their cells in order, dusting, scrubbing, washing plates, etc., to 10.15, and then for a quarter of an hour commit some religious paragraphs to memory. Then an hour for recreation, and from 11.30 to 12.30 outdoor labour. At 12.40 meditation, 1 dinner, chapel and an hour's recreation. More manual work, a walk or game, meditation at 6, prayers, some free time to supper at 7.30, an hour's recreation, during the first half of which only Latin is spoken; at 9 prayers, meditation and self-examination; lights out at 10. During the two years' novitiate there is a month's retreat, during which prolonged and carefully guided meditation is practised, silence enforced, and no recreation allowed save on three days. Another month is spent in the kitchen. The whole plan is arranged to foster the habit of obedience, eliminate those who are not resolutely in earnest, and train the novices for their future duties. Father Clarke gives a most interesting explanation of the obedience required. The novice now takes his vows and enters on five years of intellectual training in classics, rhetoric, logic, mathematics and philosophy. Three times a week for two years he has to attack or defend Catholic doctrines, the fullest encouragement being given to bring forward every objection from the best modern writers. After passing his examinations, he is sent to teach boys for five or six years, and then goes to college for three or four years of theology, five lectures a day three days a week for two of these years, and three weekly disputations of the most searching kind. After three years of this he is ordained priest and has another year's study, and lastly a year spent as during his novitiate. Such is the

training of the Jesuit ere he is sent out into the world to work. What wonder that the men who go through it, and are banded together in a perfect discipline, form the most powerful society in the world?

* * *

Mr. Andrew Lang—who must really be a concealed Theosophist, so persistently does he return to byeways of Occultism—writes in the *Contemporary Review* for August on the passing through the fire to Moloch. He quotes the testimony of Dr. Schischmanof, that in Bulgaria certain persons can tread on red hot embers without injury, saying that if the story be not true, "the witnesses fable with a singular unanimity (shared by photographic cameras)." These persons are called just ones, and may be of either sex, the gift being hereditary; on May 1st there is a religious ceremony, and on the 21st, after mass at dawn, the Nistinare, the leading man, turns blue and mounts a pile of embers while a special tune is being played; when the blueness passes off he begins to feel the heat. Others of this peculiar "caste" follow his example. They practise great temperance. In some South Sea Islands an analogous ceremony is performed and has been witnessed by many English people; Mr. Basil Thomson once photographed the scene in which fifteen men took part, the anklets of tree-fern of one not being burned. I have been told by several eye-witnesses, Theosophists of intelligence, of a similar ceremony being performed yearly at Benares; a large pit was digged and filled with fuel which was set on fire; prayers were offered and mantras recited, and then people were allowed to come from the crowd and walk barefoot through the flames. This was done by many before their eyes, despite the intense heat felt by the bystanders from the mass of burning wood.

* * *

There is no doubt as to the method by which these feats are performed. They are magical acts, the Fire Elementals being controlled by certain forms, and the flames thus rendered innocuous to all who have faith and courage enough to face the ordeal. As Mr. Lang remarks, Mr. D. D. Home had many remarkable experiences with unburning fire, and he would handle red-hot coals with perfect impunity.

Dr. Salzer, of Calcutta, writing to the *Statesman*, has some interesting remarks on "dark light," a discovery of M. Gustave le Bon. This gentleman, a French physicist, states that "Rays are emitted by organised beings in darkness, which allow us to photograph them, by operating on ferns, fishes, and various animals. These rays appear to be related to the invisible rays of phosphorescence." After drawing attention to the upsetting by this discovery of the physiological balance-sheet of energy taken in and given out, Dr. Salzer says:

> From a metaphysical point of view M. Le Bon's observations are remarkable, because they have been long ago anticipated by the sages and seers of all times, and as systematically and stubbornly repudiated by the men of science—the men who ought to have known best. Paracelsus, who lived three hundred years before our time, was well acquainted with M. Le Bon's discovery: he ascribed the phenomenon to the existence of what he called an Aura, that is to say, an ethereal specific substance that permeates every living being, be it plant or animal, and is visible to him who has eyes to see. The aura was to Paracelsus the vehicle wherein the life of the respective plant or animal resides. Reichenbach who lived in our century made the same observation. He called the dark light that surrounds men *Od*, and spoke of odic force and odic light.

It is always useful to thus draw attention to the justification of Occultists by modern science.

FRAGMENTS.

By H. P. BLAVATSKY.

Idolatry.

The outward form of idolatry is but a veil, concealing the one Truth like the veil of the Saitic Goddess. Only that truth, being for the few, escapes the majority. To the pious profane, the veil recovers a celestial locality thickly peopled with divine beings, dwarfs and giants, good and wicked powers, all of whom are no better than human caricatures. Yet, while for the great majority the space behind the veil is really impenetrable—if it would but confess the real state of its mind—those, endowed with the "third eye" (the eye of Shiva), discern in the Cimmerian darkness and chaos a light in whose intense radiance all shape born of human conception disappears, leaving the all-informing divine Presence, to be felt—not seen; *sensed*—never expressed.

A charming allegory translated from an old Sanskrit manuscript illustrates this idea admirably:

Toward the close of the Pralaya (the intermediate period between two "creations" or evolutions of our phenomenal universe), the great It, the One that rests in infinity and ever *is*, dropped its reflection, which expanded in limitless Space, and felt a desire to make itself cognizable by the creatures evolved from its shadow. The reflection assumed the shape of a Mahârâja (great King). Devising means for mankind to learn of his existence, the Mahârâja built out of the qualities inherent in him a palace, in which he concealed himself, satisfied that people should perceive the outward form of his dwelling. But when they looked up to the place where stood the palace, whose one corner stretched into the right, and the other into the left infinitude—the little men *saw nothing;* the palace was mistaken by them for empty space, and being so vast remained invisible to their eyes.. Then the Mahârâja resorted to another

expedient. He determined to manifest himself to the little creatures whom he pitied—*not as a whole but only in his parts*. He destroyed the palace built by him from his manifesting qualities, brick by brick, and began throwing the bricks down upon the earth one after the other. Each brick was transformed into an idol, the red ones becoming Gods and the grey ones Goddesses; into these the Devatâs and Devatîs—the qualities and the attributes of the Unseen—entered and animated them.

This allegory shows polytheism in its true light and that it rests on the One Unity, as does all the rest. Between the *Dii majores* and the *Dii minores* there is in reality no difference. The former are the direct, the latter the broken or refracted, rays of one and the same Luminary. What are Brahmâ, Vishnu and Shiva, but the triple Ray that emanates directly from the Light of the World? The three Gods with their Goddesses are the three dual representations of Purusha the Spirit, and Prakriti—matter; the six are synthesized by Svâyambhuva the self-existent, unmanifested Deity. They are only the symbols personifying the Unseen Presence in every phenomenon of nature.

AVATÂRAS.

"The seven [regions]* of Bhûmi, hang by golden threads [beams or rays] from the Spiritual central Sun [or 'God']. Higher than all, a Watcher for each [region]. The Suras come down this [beam]. They cross the six and reach the Seventh [our earth]. They are our mother earth's [Bhûmi] supporters [or guardians]. The eighth watches over the [seven] watchers."

Suras are in the Vedas deities, or beings, connected with the Sun; in their occult meaning they are the seven chief watchers or guardians of our planetary system. They are positively identical with the "Seven Spirits of the Stars." The Suras are connected in practical Occultism with the Seven Yogic powers. One of these, Laghima(n) or "the faculty of assuming levity," is illustrated in a Purâna as rising and descending along a sunbeam to the solar orb with its mysteries; *e.g.*, Khatvânga, in *Vishnu Purâna* (Book IV.). "It must be equally easy to the Adept to travel a ray downwards,"

* In every ancient cosmography the universe and the earth are divided into seven parts or regions.

remarks Fitzedward Hall (p. 311). And why not, if the action is understood in its right and correct sense?

Eight great Gods are often reckoned, as there are eight points of the compass, four cardinal and four intermediate points over which preside also inferior Lokapâlas or the "doubles" of the greater Gods. Yet, in many instances where the number eight is given it is only a kind of exoteric shell. Every globe, however, is divided into seven regions, as $7 \times 7 = 49$ is the mystic number *par excellence*.

To make it clearer: in each of the seven Root Races, and in every one of the seven regions into which the Occult Doctrine divides our globe, there appears from the dawn of Humanity the "Watcher" assigned to it in the eternity of the Æon. He comes first in his own "form," then each time as an Avatâra.

INITIATIONS.

In a secret work upon the Mysteries and the rites of Initiation, in which very rough but correct prints are given of the sacramental postures, and of the trials to which the postulant was subjected, the following details are found:

(1) The neophyte—representing the Sun, as "*Sahasrakirana*" "he of the thousand rays"—is shown kneeling before the "Hierophant." The latter is in the act of cutting off *seven locks* of the neophyte's long hair,* and in the following—(2)—illustration, the postulant's bright crown of golden beams is thrown off, and replaced by a wreath of sharp ligneous spines, symbolizing the loss.† This was enacted in India. In trans-Himâlayan regions it was the same.

* See Judges xvi., again, where Samson, the symbolical personification of the Sun the Jewish Hercules, speaks of his *seven* locks which, when cut off, will deprive him of his (physical) strength, *i.e.*, kill the material man, leaving only the spiritual. But the *Bible* fails to explain, or rather, conceals purposely, the esoteric truth, that the seven locks symbolize the septenary physical or terrestrial man, thus cut off and separated from the spiritual. To this day the High Lamas cut off during public consecrations a lock of the hair of the candidates for the religious life, repeating a formula to the effect that the six others will follow, when the "upâsaka" IS READY. The lock of hair or tonsure of the Roman Catholic priests is a relic of the same mystery-idea.

† No need of explaining that *Sanjnâ*—pure spiritual conscience—is the inner perception of the neophyte (or chelâ) and Initiate; the scorching of it by the too ardent beams of the Sun being symbolical of the terrestrial passions. Hence the seven locks are symbolical of the seven cardinal sins, and as to the seven cardinal virtues—to be gained by the Sakridâgâmin (the candidate "for new birth") they could be attained by him only through severe trial and suffering.

In order to become a "Perfect One," the Sakridâgâmin ("he who will receive new birth," *lit.*) had, among other trials, to descend into Pâtâla, the "nether world," after which process only he could hope to become an "Anâgâmin"—"one who will be reborn no more." The full Initiate had the option of either entering this second Path by appearing at will in the world of men under a human form, or he could choose to first rest in the world of Gods (the Devachan of the Initiates), and then only be reborn on this our earth. Thus, the next stage shows the postulant preparing for this journey.

(3) Every kind of temptation—we have no right to enumerate these or speak of them—was being placed on his way. If he came out victorious over these, then the further Initiation was proceeded with; if he fell—it was delayed, often entirely lost for him.

These rites lasted seven days.

On Cycles and Modern Fallacies.

The Hermetic axiom has been made good by astronomy and geology. Science has become convinced now that the milliards of the heavenly hosts—suns, stars, planets, the systems in and beyond the Milky Way—have all had a common origin, our earth included. Nevertheless that a regular evolution, incessant and daily, is still going on. That "cosmic life-times have began at different epochs and proceed at different rates of change. Some began so far back in eternity or have proceeded at so rapid a rate, that their careers are brought to a conclusion in the passing age. Some are even now awaking into existence; and it is probable that worlds are beginning and ending continually. Hence cosmic existence, like the kingdoms of organic life, presents a simultaneous panorama of a completed cycle of being. A taxonomic arrangement of the various grades of animal existence presents a succession of forms which we find repeated in the embryonic history of a single individual, and again in the succession of geological types; so the taxonomy of the heavens is both a cosmic embryology and a cosmic palæontology." (*World Life*, p. 539.)

So much for cycles again in modern orthodox science. It was the knowledge of all these truths—scientifically demonstrated and made public now, but in those days of antiquity occult and known

to Initiates alone—that led to the formation of various cycles into a regular system. The grand Manvantaric system was divided into other great cycles; and these in their turn into smaller cycles, regular wheels of time, in Eternity. Yet no one outside of the sacred precincts ever had the key to the correct reading and interpretation of cyclic notation, and therefore even the ancient classics disagreed on many points. Thus, Orpheus is said to have ascribed to the "Great" Cycle 120,000 years' duration, and Cassandrus 136,000, according to Censorinus (*De Natal Die*, Chron. and Astron. Fragments). Analogy is the law, and is the surest guide in occult sciences, as it ought to be in the natural philosophy made public. It is perhaps mere vanity that prevents modern science from accepting the enormous periods of time insisted upon by the ancients, as elapsed since the first civilizations. The miserable little fragment torn out from the Book of the Universal History of Mankind, now called so proudly "*Our* History," forces historians to dwarf every period in order to wedge it in within the narrow limits primarily constructed by theology. Hence the most liberal among them hesitate to accept the figures given by ancient historians. Bunsen, the eminent Egyptologist, rejects the period of 48,863 years before Alexander, to which Diogenes Laertius carries back the records of the priests, but he is evidently more embarrassed with the ten thousand of astronomical observations, and remarks that "if they were actual observations, they *must have* extended over 10,000 years" (p. 14). "We learn, however," he adds, "from one of their own old chronological works . . . . that the genuine Egyptian traditions concerning the mythological period, treated of *myriads* of years." (*Égypte*, i. p. 15.)

We must notice and try to explain some of these great and smaller cycles and their symbols. Let us begin with the cycle of Mahâyuga, personified by Shesha—the great serpent called "the couch of Vishnu," because that God is Time and Duration personified in the most philosophical and often poetical way.

It is said that Vishnu appears on it at the beginning of every Manvantara as "the Lord of Creation." Shesha is the great Serpent-Cycle, represented as swallowing its own tail—thence the emblem of Time within Eternity. Time, says Locke (*On the Human Understanding*)—Time is "duration set forth by measures,"

and Shesha sets forth evolution by symbolizing its periodical stages. On him Vishnu sleeps during the intervals of rest (*pralayas*) between "creations"; the blue God—blue because he is space and the depth of infinity—awakens only when Shesha bends his thousand heads, preparing to again bear up the Universe which is supported on them. The *Vishnu Purâna* describes him thus: "Below the seven Pâtâlas is the form of Vishnu, proceeding from the quality of darkness, which is Shesha, the excellences of which neither Daityas nor Dânavas can fully enumerate. This being is called Ananta [the infinite] by the spirits of Siddha (Yoga Wisdom, sons of Dharma, or true religion), and is worshipped by sages and by gods. He has a thousand heads, which are embellished with the pure and visible mystic sign [Svastika]; and the thousand jewels in his crests (*phana*) gives light to all the regions. . . In one hand he holds a plough* and in the other a pestle. . . . From his mouths, at the end of the Kalpa, proceeds the venomed fire that, impersonated as Rudra [Shiva, the 'destroyer'] . . . devours the three worlds" (ii. 211).

Thence Shesha is the cycle of the great Manvantara, and also the spirit of vitality as of destruction, since Vishnu, as the preserving or conservative force, and Shiva as the destroying potency, are both aspects of Brahma. Shesha is said to have taught the sage Garga—one of the oldest astronomers in India, whom, nevertheless, Bentley places only 548 B.C.—the secret sciences, the mysteries of the heavenly bodies, of astrology, astronomy and various omens. Shesha is so great and mighty, that it is more than likely he will some day, in far off future ages, render the same service to our modern astronomers. Nothing like "Time" and cyclic changes to cure sceptics of their blindness.

But Occult truths have to contend with a far more blind foe than science can ever be to them, namely, the Christian theologians and bigots. These claim unblushingly the number of years lived by their Patriarchs some four thousand years ago, and pretend to prove that they have interpreted "the symbolic predictions of scripture" and have "traced the historic fulfilment of two

* An emblem referring to the "ploughing" and sowing the renewed earth (in its new Round) with fresh seeds of life.

of the most important of them"—handling Biblical chronology as reverently as though it had never been a rehash of Chaldæan records and cyclic figures, to hide the true meaning under exoteric fables! They speak of "that history that unrolls before our eyes a record extending over six thousand years" from the moment of creation; and maintains that there are "very few of the prophetic periods whose fulfilment cannot be traced in some parts of the scrolls." (*The Approaching End of the Age.*)

Moreover they have two methods and two chronologies to show those events verified—the Roman Catholic and the Protestant. The first relies on the calculations of Kepler and Dr. Sepp; the latter on Clinton, who gives the year of the Nativity as A.M. 4138; the former holds to the old calculation of 4320 by lunar, and 4004 by solar years.

THE IDEA OF PREËXISTENCE.—Were I to ask any reflecting Occidental, who had passed some years in the real living atmosphere of Buddhism, what fundamental idea especially differentiates Oriental modes of thinking from our own, I am sure he would answer: "The Idea of Preëxistence." It is this idea, more than any other, which permeates the whole mental being of the Far East. It is universal as the wash of air; it colours every emotion; it influences, directly or indirectly, almost every act. Its symbols are perpetually visible, even in details of artistic decoration; and hourly, by day or night, some echoes of its language float uninvited to the ear. The utterances of the people—their household sayings, their proverbs, their pious or profane exclamations, their confessions of sorrow, hope, joy, or despair—are all informed with it. It qualifies equally the expression of hate or the speech of affection; and the term *ingwa*, or *innen*—meaning Karma as inevitable retribution—comes naturally to every lip as an interpretation, as a consolation, or as a reproach. The peasant toiling up some steep road, and feeling the weight of his handcart straining every muscle, murmurs patiently: "Since this is ingwa, it must be suffered." Servants disputing, ask each other, "By reason of what ingwa must I now dwell with such a one as you?" The incapable or vicious man is reproached with his ingwa; and the misfortunes of the wise or the virtuous are explained by the same Buddhist word. The lawbreaker confesses his crime, saying: "That which I did I knew to be wicked when doing; but my ingwa was stronger than my heart." Separated lovers seek death under the belief that their union is banned by the results of their sins in a former one; and the victim of an injustice tries to allay his natural anger by the self-assurance that he is expiating some forgotten fault which had to be expiated in the eternal order of things. . . . So likewise even the commonest references to a spiritual future imply the general creed of a spiritual past. The mother warns her little ones at play about the effect of wrong-doing upon their future births, as the children of other parents. The pilgrim or street-beggar accepts your alms with the prayer that your next birth may be fortunate. The aged *inkyō*, whose sight and hearing begin to fail, talks cheerily of the impending change that is to provide him with a fresh young body.—L. HEARN, *Kokoro*, p. 222.

THE LIVES OF THE LATER PLATONISTS.

PORPHYRY.

(Continued from p. 380.)

The Oracles.

But you will say, what on earth have oracles to do with mystic exercises and contemplation? The answer is not to be found in the classical dictionaries, nor will it be very clear to those who have not some idea of what the Hindu mystics call Mantra-vidyâ, an absolutely untranslatable term. The lowest aspect of this Vidyâ, or science, is the use of invocatory hymns or prayers; the higher side of the art is mental; and doubtless it was this that Porphyry cultivated. We have already stated that he spent much time in exposing the spurious imitations of the so-called "Zoroastrian Oracles," and this leads us to conjecture with great confidence that he was thoroughly familiar with the genuine Oracles of ancient Persia and Chaldæa. Acquainted as he was with Semitic dialects, it is more than probable that he had a first-hand knowledge of these old mantras of the ancient evokers of that mystic "Fire" of which the fire on the altar and the fire of the sun were merely the external symbols, just as they were for the seers of the Upaniṣhads. Moreover we shall see in the life of Proclus that there was a peculiar way of chanting these old stanzas, and it is to the Chaldæans, Assyrians and Egyptians that Jamblichus ascribes the preservation of the "language of the gods." Following these indications, it is no wide stretch of imagination for the mystic to entertain the view that Porphyry made use of these "evocations" in order to produce that "inner light" which shone forth from the "fire in the heart"; and this is all the more probable, seeing that one of his lost works is inscribed *On the Philosophy of the Oracles*.

Eusebius tells us that in this book Porphyry had collected from every source he could a variety of oracles or inspired sayings concerning man and the universe; and if we are to judge by the use

Proclus subsequently made of them, and by the method of Porphyry in other things, we shall be inclined to agree with Taylor that, by this means he promoted "theosophy, or the study of divine wisdom," for as the oracles were for the ancients the most sacred revelations in the world, it is evident that a comparative study of them was one of the best methods of obtaining a thorough insight into their methods and genius, and hence a proper understanding of universal religion. Moreover Porphyry is said to have written *On Divine Names*, and though we know nothing of his treatise beyond the title, we shall not be too speculative in supposing that this had somewhat to do with the "language of the gods" in which the names of the gods were written, and all those vowel-names and permutations which lay at the back of one department of Mantra-vidyâ.

Was Porphyry Superstitious?

Eunapius says that this side of his character must be left to those who have been "initiated into the mysteries," that is to say those who have some knowledge of psychic science; with so brief a remark he passes over what, if we are to judge from the rest of the School, must have been a very important side of Porphyry's life, an all the more regrettable omission, seeing that the major part of Porphyry's writings are lost to the present generation. Eunapius might point to those writings in his own time with confidence, but to-day we can only look with regret on a long list of titles of no less than forty distinct works that have entirely disappeared.

There is indeed mention of the expulsion of an elemental from a certain place, or in ecclesiastical terms, "the casting out of an evil spirit," but that is of very little interest to students of the higher yoga art. This solitary incident, however, has been quite sufficient to encourage both ecclesiastical and rationalistic writers to ascribe to Porphyry a belief in "all the superstition of the time"; the former forgetting their Gospel narrative, and the latter limited by the vision of a myopic "science" which requires glasses to aid its sight.

One thing is almost certain, that Porphyry had nothing to do with ceremonial magic, but depended on his own will and purity alone. This purgation of the soul was one of the chief objects of the discipline, and Porphyry devoted a whole treatise to the subject

under the title *The Re-ascent of the Soul*, which is now unfortunately lost and would be utterly unknown but for some quotations in Augustine the Church father. The especial subject dealt with was the purgation of the "subtle body" or "phantastic spirit," part and parcel of the theurgic art, and we cannot but deeply regret that so valuable and practical a treatise has been lost to the world.

His Learning.

Thus we see that Porphyry was not only distinguished for his great intellectual attainments, but also for the extraordinary lucidity and grace of his philosophical expositions. Not only was he acquainted with every department of philosophy proper as then known, but he was also a distinguished specialist in rhetoric, grammar, arithmetic, geometry, astronomy, music, and all the liberal arts of the time. In all of which he doubtless followed the advice of Plato in the seventh book of the *Republic* as to the proper education of man.

That is to say, that in arithmetic he treated the science not in a commercial or "trafficking manner," but investigated "the properties of pure number." His study of geometry was "primarily directed to the knowledge of that which is eternal and not perishable." By astronomy again, he did not mean "lying on the back and staring upwards to the heavens," but that science which "draws the intelligence upwards" and points to "a unity and coherent design of a perfect creator." By music, moreover, he understood the science of harmony, and not the "practice of worrying and torturing musical instruments, twisting the head on one side, dragging unwilling notes from more unwilling strings, and disputing about demi-semi-tones." We should, however, like to hear Porphyry's present opinion of a sonata of Beethoven or an opera of Wagner. Nevertheless the above will give the reader some idea of the primary education of a philosopher as understood by the Platonists.

Ethics and Discipline.

But as already stated the moral life was above all things the most important in Porphyry's eyes, not the mere theory of ethics but the carrying of them out in all the details of life; and it is from the writings of Porphyry, such for instance as his *Auxiliaries* and his

Letter to Marcella that we get the clearest statement of the wonderful system of morals taught by the school. Moreover our philosopher was a rigid abstainer from flesh-eating, his interesting treatise on this important subject being still extant. In fact his whole life was one of rigid abstinence and asceticism, in which he carried out the details of the famous Pythagorean discipline. He had also a curious theory that it might be possible at some time for human beings to do without even vegetable nutriment, and if this could be achieved then there would be a veritable kingdom of heaven on earth. In all of which there seems to the mystic to be a wee grain of veiled truth; provided, however, that the matter is looked at in the right way and the exaggerated absurdity of "salvation by vegetarianism," which Carlyle rudely stigmatized as that "damned potato-gospel," be ruled out of court. Without the accompanying moral and intellectual training, vegetarianism can only aid in purifying the physical body; it is the purification of the soul that is the all-important task. And to this Porphyry was devoted with all his energy. In fact, to him philosophy would have meant nothing if it were not the science whereby the soul might be healed.

The Works of Porphyry.

Of the enormous industry and extraordinary versatility of Porphyry we can form some opinion from the fact that in addition to the laborious task of editing the writings of Plotinus, he composed no fewer than sixty distinct works, dealing with such heterogeneous subjects as grammar, philology, rhetoric, dialectic, mathematics, astronomy and prosody; he wrote also commentaries on Homer, a history of philosophy and original works; and commentaries on philosophical subjects, physics, cosmogony and psychology, theology and theurgy.

The best known works of Porphyry which have come down to us in any complete form are: *The Life of Pythagoras* and *The Life of Plotinus; On Abstinence from Animal Food; The Cave of the Nymphs*, an allegorical interpretation of a passage in the *Odyssey; Auxiliaries*, or an introduction to the more abstruse teachings of Plotinus; and his *Letter to Marcella*. But it would be too long to go further into the writings of Porphyry in the present treatise, and a full list of his writings will be given at the end. It is enough to again remark

that no less than forty complete works have utterly disappeared, and this not so much through the oblivion of antiquity as because of their deliberate destruction by Christian fanaticism, owing to Porphyry's sturdy criticism of many of the pretensions of ill-instructed bigots who called themselves Christians, but who totally misunderstood real Christianity.

Porphyry, the Critic of "Christianity."

Porphyry was without doubt the most learned and dangerous critic of the undiscriminating adherents of the new religion. Not only was he intimately acquainted with the scriptures of both the Old and New Testament, in Hebrew and Greek, but the favourite tactics of the apologists and defenders of the faith, who when argument failed resorted to an attack on personal character, were but too transparently flimsy when directed at a man against whose moral character his contemporaries had not ventured to breathe a word. No less than thirty orthodox writers attempted to refute Porphyry's fifteen books *Against the Christians*; the most conspicuous being Methodius of Tyre, Eusebius of Cæsarea, who wrote twenty-five books against Porphyry, and Apollinaris of Laodicea who composed some thirty volumes.

From the writings of the Church fathers we glean that his chief attack was directed against the claim of the infallibility of the scriptures by pointing out their manifold self-contradictions. He pointed also to the conflict between Peter and Paul, and the changes of purpose ascribed to Jesus by the mixed Gospel narrative. He accused the writers of the Gospels, moreover, of deliberate falsification, and dwelt especially upon the murder of Ananias and Sapphira, as related in the Acts.

He further propounded some still unsolved dilemmas by the propositions: If Christ is the only way of salvation, why was he so late revealed; if the God of the Old Testament enjoined blood sacrifices, why did the Christians reject them; how can sin entail everlasting punishment, seeing that Jesus himself distinctly declared, "With what measure ye mete, it shall be measured to you again"?

Porphyry was also most strongly critical of the too wild allegorical interpretations of Origen and others, who found mysteries in the simplest words of the Law. But his chief attack on the Old

Testament was directed against the authenticity of the Book of Daniel. He contended that it was composed in Judæa by a person named Epiphanes, who lived in the time of Antiochus. "Daniel," therefore, narrates past history and not future events. It is curious to observe how the inauthenticity of Daniel has lately been established beyond any doubt by modern scholarship.

The above are the salient points on which the Church fathers thought they had "refuted" Porphyry, the "Daniel-controversy" being the chief point to which Methodius, Eusebius and Apollinaris devoted themselves. How many more points of equal, if not of greater vigour, were in the rest of Porphyry's fifteen books, we shall never know; they must have been numerous and disturbing to orthodox ideas or we should not have had an army of thirty writers let loose on one man, and that too when his body was in the grave.

Yet Porphyry did not sneer at Christianity or the teaching of Jesus, he was no blind fanatic or bitter opponent who could see no good in the Christian moral teachings; far from it. As Augustine says, the Platonists praised Christ while they disparaged Christianity. It was the disciples and ignorant followers whom they took to task; for Jesus had condemned no man's idea of God, provided it was sincere. They were willing to honour Jesus as one of the best and wisest of men, but could not worship him as God.

But moderate views and hard facts were contrary to the spirit of the times, which looked for wonders and hysterically yearned for death rather that abate one jot or tittle of blind credulity. So that when this wild stream overtopped its banks and flooded the Roman world, fanaticism had a Constantine, Theodosius and Justinian to issue edicts for the destruction of the works of the philosophers and writers of liberal views; and then it was that Orthodoxy at last made sure of "refuting" the "sceleratus Porphyrius," and destroyed every work of his it could lay hands on. But physical force is no argument in the realm of mind, and to-day there are many critics of "Christianity" such as was Porphyry sixteen hundred years ago, and many of these, by an irony of fate, are to be found not without the ranks of the now orthodox "higher criticism." So far, then, concerning Porphyry, whose memory will ever be kept green by the lovers of true philosophy.

The Disciples of Porphyry.

The most distinguished pupil of Porphyry was Jamblichus, to whom we shall next devote our attention. Of the rest Theodorus of Asine, probably the Laconian Asine, seems to have been held in greatest honour by the members of the School. Proclus frequently refers to him in his Commentaries on Plato, with such laudatory epithets as "the great," "the admirable" and "the noble." His principal work was on the soul or world-soul, with the distinctive title, *That the Soul consists of all Species*, and this is quoted by Nemesius, to whom we have already referred as preserving two fragments ascribed to Ammonius Saccas. Theodorus was also a pupil of Jamblichus. Another of his pupils was a certain Crysaorius, to whom he dedicated several of his books, the chief of which was an Introduction to Aristotle which Porphyry wrote in Sicily and entitled *Concerning the Five Predicables*, treating of genera, species, differentiæ, properties and accidents. This treatise is generally prefixed to the *Organon* of Aristotle. Of the rest of his pupils we know the names of only Nemertius and Gedalius, and of them only from inscriptions on certain of Porphyry's works. It must, however, have been that Porphyry had many pupils, for he was admired and beloved by the best of the Roman citizens, as has been already remarked. The fact, however, that the fame of Jamblichus outshone the reputation of Porphyry even in the latter's lifetime, leads us to suppose that a number of Porphyry's pupils passed on to the tuition of his own brilliant disciple.

JAMBLICHUS.

(255?—330?)

His Probable Date.

Jamblichus was born at Chalcis, a town of Cœle-Syria or that district of Syria lying between the two great ranges of Mount Lebanon; unless, indeed, this is a mistake of Eunapius for Chalcis, one of the most famous of the Upper Syrian cities, at equal distance from Antioch and Apamea. As his name (YMLCh) shows, he was a Syrian, and we are further told that his family was noble and wealthy. The date of his birth has been abandoned even conjecturally by every writer I have as yet read on the subject. There

is a sentence, however, of Porphyry in his *Life of Plotinus* which though passed over in silence by all, nevertheless throws some light on the matter. Among the ladies who devoted themselves to philosophy under the tuition of Plotinus, was Amphiclea, "who became the wife of Ariston, the son of Jamblichus" (*τὴν Ἀρίστωνος τοῦ Ἰαμβλίχου υἱοῦ γεγονυῖαν γυναῖκα*). Plotinus died in 270; at the lowest computation Amphiclea (even if a child-ward) must have been at least about fifteen at the time of the philosopher's death, for she is described as "entirely devoted to philosophy." Supposing again that she was ten years older than her husband, and that Ariston was twenty at the time of marriage, the son of Jamblichus would thus have been born in 265. Assuming again that Jamblichus became a father at twenty, we are carried back to 245 as the date of his birth. As we know, however, that he died about 330, this would give him the unusually long life of eighty-five years. But nowhere do we find Jamblichus referred to as a very old man, so that we must suppose Amphiclea was considerably older than her husband, and content ourselves with placing the birth of Jamblichus somewhere after the middle of the third century. Mr. Thomas M. Johnson gives his birth as "about 282" but without a hint as to how he arrives at his conjecture. We can of course reject Porphyry's evidence, but if *he* did not know, we shall certainly find no one of better information.

His First Teacher, Anatolius.

The first teacher of Jamblichus was Anatolius, of whom nothing definite is known except that Porphyry dedicated his *Homeric Questions* to him. It is not at all improbable, however, that this was the Alexandrian Anatolius whom Eusebius ranks among the most learned men of his age in literature, philosophy and science, and whom the Alexandrians urged to open a school of Aristotelian philosophy. This Anatolius, among other philosophical works, wrote ten books on *Theological Arithmetic*. But after leaving Alexandria, Anatolius went to Syria, was ordained a Christian priest at Cæsarea, and while journeying to Antioch was detained at Laodicea and consecrated bishop of the city (270 A.D.). Now Laodicea is not far from Chalcis, the birth-place of Jamblichus, and the dates fit in exceedingly well. Anatolius may also very

well have preserved his philosophy in spite of his theology, just as Synesius did; and he owed his philosophy at least to the same source as Porphyry and the followers of Ammonius—that is to say to Pythagoras, Plato, and Aristotle. As Eunapius, moreover, tells us that Anatolius was looked upon as in the second rank of philosophers to Porphyry, he was presumably once a member of the School, before Porphyry wrote his criticism on "Christianity," and while he himself was still hesitating between philosophy and the new religion. A philosophical fragment of Anatolius *On Sympathies and Antipathies* has been preserved, and we have also some fragments of his mathematical work.

Jamblichus and Porphyry.

Jamblichus, however, soon passed beyond the instructions of Anatolius and attached himself to Porphyry. He must have, therefore, come to Sicily or Rome, and spent some considerable time there. We are told that as a philosopher he was by no means inferior to Porphyry, though indeed the few works preserved to us do not quite bear out this opinion; as an exponent of occult science, however, as all those who came after him in the School are agreed, he was by far Porphyry's superior.

Like Plotinus he was not complete master of the Greek tongue, nor had he the elegance or rhetorical power of Porphyry; as Plato once remarked of one of his contemporaries, "he did not sacrifice to the Graces." Consequently his writings are somewhat obscure and difficult, and it requires much patience to perfectly seize their meaning.

And though Jamblichus based himself upon the same line of teachings as his predecessors in the school, and was famous not only for his knowledge of all subjects connected with Platonic and Aristotelian philosophy, but also for his elaboration of several points of great interest, nevertheless he devoted his energies especially to the Pythagorean tradition and the mysteries of theology and theurgy. Moreover he paid far greater attention to the great Oriental traditions, such as those of the Chaldæans, Assyrians and Egyptians, than any of his predecessors.

Jamblichus and his Pupils.

Our information concerning the life of the philosopher

is as scanty as are our data for constructing Porphyry's biography, and the major portion of the space devoted to Jamblichus by Eunapius, our only authority, is taken up with the recital of phenomenal incidents. Even in Porphyry's life time, his brilliant pupil not only rivalled but eclipsed the fame of his teacher. In his turn, Jamblichus was surrounded with a band of devoted pupils who came from all parts of the "world" to obtain his instruction, and formed a kind of community like the community of Plotinus. Jamblichus was ever with them and presided at the common table, which was excessively frugal and followed the Pythagorean model of abstinence from animal flesh. In fact, Jamblichus observed strictly the Pythagorean discipline in all things, and showed a greater love for the great master than perhaps any other member of the School.

As time went on, however, it was observed by certain of his most devoted pupils, who rarely quitted his side, that their teacher sought the privacy of his chamber for certain exercises, of a devotional and mystic character, concerning which he breathed no word to them. From the servants, however, they heard wonderful stories that Jamblichus, being at such times engaged in prayer, or rather in meditation, was levitated "ten cubits" from the ground, and that he appeared as one transfigured, a golden glory playing round him. All of which apparently mightily surprised his pupils. They accordingly asked Jamblichus the meaning of such phenomena, expecting no doubt the reply that it was entirely a fabrication of the superstitious and ignorant domestics. But their master replied, that although the matter was not as described, and the embroiderer of the fact was endowed with a graceful imagination, nevertheless there was some truth in the matter, and he would in future admit them to his confidence and explain what really took place.

The Scepticism of his Pupils.

Psychic phenomena of levitation and transfiguration, or externalization of the aura, are sufficiently well authenticated to cause no surprise to the student of mysticism, and the exaggeration of "ten cubits" may be well set down to the imagination of an ignorant and superstitious observer; but the point of interest is that the pupils of Jamblichus should have expressed surprise at the matter. As we

shall see later on, however, the members of the School were still exceedingly, if not entirely, dubious of such external manifestations, and in fact their whole tendency was one of great scepticism as to psychic matters. Plotinus and Porphyry had consistently scouted such phenomena, and presumably this incident took place in Porphyry's lifetime and before his conversion to some of Jamblichus' views on such matters. The treatise *On the Mysteries*, which is distinctly ascribed to Jamblichus by Proclus, is a reply to a number of sceptical objections against occult phenomena brought forward by Porphyry, and it is well known that Jamblichus changed the view of the whole School on the subject. The critics unanimously declare that from this moment the School degenerated because of its devotion to occult science, which of course criticism at once dubs "superstition," and so has done with it. And it is true that from this time there was a marked division among the members themselves with regard to occult studies; the majority following the non-phenomenal side of occult development, and a few straying into the devious and dangerous paths of the "occult arts." Criticism has confounded all together and overwhelmed the whole of the School in a common condemnation, but the student of occultism has a more difficult and complex problem to solve.

Why they Doubted.

Doubtless the pupils of Ammonius, Plotinus, Porphyry and Jamblichus had all practised a certain method of philosophical meditation, but as previously remarked, the method was too difficult for the vast majority, and the result was so long to wait for, that when the opportunity of taking a less arduous road presented itself, they were not averse to setting their feet upon it. But of one thing they had first to assure themselves, namely that the method was real and the means pure; and that the road led in the right direction and was not a bye-path, conducting them into the illusive swamps and quagmires of vulgar superstition and sorcery. Thus we read that it was a long time before even their teacher Jamblichus could conquer their almost invincible scepticism. Moreover we should remember that it was becoming dangerous to publicly profess any belief in occultism. "Christianity" and intolerance are fast gaining the upper hand, and within the next twenty years or so will have

obtained their political triumph under Constantine, so that all such matters have to be kept very secret. Thus Eunapius hesitates to give more than a very few details of such a nature, although he knew of many which he had collected from eye-witnesses of the events.

Their Invincible Incredulity.

That there was a most healthy scepticism even among the most intimate pupils of the master, the following incident is ample proof. Jamblichus and his disciples were on one occasion returning to the city from the suburbs; as "the city" is mentioned without qualification, it has been supposed that the place was Rome, but this is a mere conjecture. They were deeply engaged in philosophical conversation, when Jamblichus, who was absorbed in profound thought, suddenly urged his companions to take another road, because a funeral procession was approaching, and a corpse was considered impure. Some few did not like to allow their teacher to walk back alone, and so turned off with him, but the majority seeing that no funeral was in sight, ascribed the incident to mere mystery-mongering, Ædesius, the chief of them, being the most sceptical of all. So they continued their way along the main road, when they shortly came upon the funeral, and proceeded like true sceptical psychical researchers to question the *croque-morts*, as to why they had taken that road, etc. And though they could find no proof that Jamblichus had any previous knowledge of the approach of the procession, they contented themselves with the brilliant theory that the olfactory sense of their guide, philosopher and friend was remarkably acute, and refused to believe in his clairvoyance.

Their Scepticism is finally Routed.

And indeed their scepticism seems to have remained unshaken, until a picturesque exhibition of mâyâ or psychic illusion, vanquished their incredulity. The incident took place when Jamblichus had left Rome and returned to Syria, whither most of his disciples seem to have accompanied him. It was his custom to go every year to the famous hot baths of Syria, near Gadara, some eight miles south of the Sea of Galilee. These hot springs were the chief attractions of what was considered the most famous watering-place in the Roman world after Baiæ. As they were bathing

together, the now familiar discussion on phenomena once more arose among them, when Jamblichus smiled and said: "Although it is not proper to show phenomena, yet for your sakes it shall be done." And so he directed his doubting disciples to enquire of the natives the ancient names of two of the smaller springs, which were the most beautiful of all; and they were told that they were originally called Love and Love-for-Love; but why no man knew. And so master and pupils repaired to the springs, and Jamblichus sat by the source of Love, and waving his hand over the spring, he muttered a few words, when suddenly there rose from the water a beautiful youth, of medium height, white, with golden hair, his shoulders and breast shining as though he were just stepping out of the bath. And the Love embraced Jamblichus as a son a father.

His former sceptical companions were speechless from astonishment, until Jamblichus roused them with the words, "Let us to the other spring," and led the way in silence, plunged in thought. And there he caused the second Love to appear, an exact double of the first, except that his hair was darker and more sunny. And Love-for-Love embraced Jamblichus as his twin Love had done.

After this incident his pupils no longer dared to doubt their master's knowledge of occult science, but applied themselves with ardour to the inner side of his teachings. And many other extraordinary acts of a similar nature were recounted of the philosopher, but Eunapius does not venture to repeat them, both for the reasons we have given above, and also because he wishes to confine himself to that side of the narrative which ordinary readers can better understand.

The Explanation of a Phenomenon.

The remaining recorded incident of this kind is Jamblichus' explanation of a phenomenon of exteriorization in a magical ceremony of the period, a function which in our own time has been replaced by the spiritualistic materialization *séance*; the main difference being that the former was under the control of the operator, while the latter is dependent on the atrophying of the will of the medium.

The operator set to work and caused to appear what he had previously regarded as a "god"; but Jamblichus smilingly

remarked that it was the image of a dead gladiator; an explanation which agrees with the present researches into psychic phenomena of this kind, for perhaps the most frequent visitors to such *séances* are suicides and the victims of sudden death. The gladiator had probably "passed over" full of life and desire in some recent combat, and hence his *début* on the magic stage as a "god" for the uninstructed ceremonialist, but as an earth-bound shade for the trained theurgist.

G. R. S. MEAD.

(To be continued).

MR. ANGRAND, in a communication to the Geographical Society of Paris, has made an interesting addition to the history of ancient civilization. After some years of residence and observation in Upper Peru, he has come to the conclusion, that the civilization of the time of the Incas, that which Pizarro overthrew, was a decadent civilization, far inferior to one that had long preceded it. He finds evidences for this conclusion in the remains of ancient buildings, which are remarkably numerous throughout Peru, and which testify to the existence of two different peoples, if not different races. Considering the natural characteristics of Peru, Mr. Angrand further concludes, that the civilization did not originate there, but came ready formed from without; and tracing it by the monuments by the way, he discovers the route of the earliest settlers in Peru along the Cordillera, across Central America, up to the Mexican territory of Anahuac. There the Aymaras, as he calls them, had flourished and multiplied, and thence they swarmed off, and took their polity, their religion and arts to the wild mountain-region of Peru, where their relics, after the lapse of ages, still furnish instruction to the modern ethnologist.—"The Month: Science and Arts," in *Chambers's Journal*, January 25th, 1868 (No. 213, 4th Series).

LETTERS TO A CATHOLIC PRIEST. NO. III.

My Dear Friend,

Your candid confession that you find you and your Gospel are not in the least wanted in the slums gives much matter for thought. It was a bold experiment, and seemed, at least from your side, to deserve success. All previous attempts (as far as I know) have depended on getting together a little nucleus of the few Catholics everywhere mixed up with the rest, around which it was hoped to gather converts from outside. But this method, though it gives a certain amount of apparent success, confuses the issues. You chose, simply and straightforwardly, to take your Christianity in your hand, and to make trial of what you could do with it on the actual work-a-day world around you; the world which knows nothing and cares nothing about the Christian God. There could hardly have been any one better adapted for the task, and this gives a deep significance to your admission that, so far, it is a total failure. Had you not yourself reminded me of it, I should have had too much respect for the laws of friendship to say, "I told you so!" but it is true.

I remember that as you and I were surveying the ground together we entered an Anglican Church which stood open; and as we looked round on the pictures on the walls, the pulpit and the Communion Table which summed up its means of action, I expressed to you my strong feeling that the whole thing was a "survival," as the scientists say, a pure anachronism, possibly useful fifty years ago when the misery around seemed to everyone, priest and people alike, part of the inevitable order of nature, and all anyone could hope for was to gain some compensation after death; but now it seems quite out of date. The education of the poorer classes means this—that they know now that it is quite possible for them to have a fair share of the good things of *this*

life if their rulers do their duty; they see their children growing up a new and healthier race, in better surroundings and with good schooling; and in the exhilarating prospect of better life in *this* world they have *for the time* ceased, and rightly ceased, to be susceptible to motives of action drawn from a future world of which they know nothing. And you answered me with a noble unselfish enthusiasm which I respected though I did not share it. You said, "Yes—it may be so, but *I* am strong in the consciousness of my divine mission—it is God's own truth I have to proclaim, His Holy Spirit is here to guide and help me; *I* cannot fail!" I listened in silence: I would not say a word to damp your ardour. But I knew better than you, in spite of all your experience, the solid mass of insensibility against which you were so confidently throwing yourself; and when after six months' labour you sorrowfully admit that (to use your own words) "so far, *you cannot get hold of them*," I simply recognize the inevitable.

And yet these people—the better and more intelligent part of the working classes—are really the only ones worth getting hold of. They are clever, thoughtful, and quite without prejudice against your faith. The Protestant bigotry, so strong amongst the small shopkeepers (mostly Methodists) to whom we owe the vagaries of what is now known as "the Nonconformist Conscience," is entirely absent from their minds. Nay, you must often have found a vague impression amongst them that, if they wanted a religion at all, they would prefer the Catholic, as, somehow or other, a more genuine thing. You have had a fair field, if no favour; and the result is that you are forced to admit that there is a certain stage of development in which men do not need a religion of *any* kind. They are quite respectable people in their way; they are no more "blinded" by sin than by superstition, but there is simply nothing in them which has any response to your deepest arguments or your most impassioned appeals. They are not, in this, so very far different from the ordinary run of religious people; only that their circumstances have not impressed upon them the necessity of "making believe," and they say out, openly, just what they feel. How this undeniable fact can be reconciled with the Christian view that all these people have souls which must be "saved" by religion within the few years of their present earthly life, under pain of eternal

damnation is a mystery (as you would say) which I leave you to explain. To me the matter is simple enough; it is only a necessary step in their progress through the ages. As they rise higher in their future lives the Unseen will regain its hold on them, never fear: there is plenty of time before them.

But it will not be Christianity to which they will return. As I said in my last letter, people have changed much in these last 2,000 years, and will change more and more as time goes on. There are two stories which will illustrate the change I mean. When an ancient heathen prince (Clovis, was it not?) was being instructed for baptism, the Bishop detailed to him the sufferings and death of Christ. As he went on, the old warrior's face flushed, his hand instinctively grasped his sword, and at length he broke out, "Ah, if I had only been there with my Franks!" Now for the contrast. The same story was repeated to a heathen of our own country and our own century. He listened with open mouth and vacant face, till after a pause the dull eye brightened with an idea, and he replied briskly, "Well, it's a long time ago—*let us hope it isn't true!*"

Even this, however, does not express your present difficulty. Your intended catechumen no longer listens in silence, reverent or otherwise; he begins to ask questions—the most inconvenient questions; and you are no longer in the inaccessible height of a pulpit; you must find an answer. There are many questions I could put for him, which he does not know enough to ask; and which, in this connection, I may leave on one side. I will not here press you for an explanation of *how* the only-begotten Son of God took human flesh and was born as Jesus; I will leave the matter with the quiet remark of a distinguished Indian philosopher that "the Christians do not go into a clear analysis of the propositions they lay down." I will not ask you whether the God who required and was pleased with the blood of Jesus was his Father in Heaven to whom he so often appealed, or was not rather the Hebrew Jehovah who had to be propitiated by the blood of bulls and goats daily poured out at his altar: the God of the Pharisees, briefly and pointedly dismissed by Jesus himself as "your father, the devil." I will leave the question whether it was the Almighty, All-wise God who allowed the great Teacher to be taken away before he had found one disciple fully capable of receiving his love ("I have

many things to say unto you, but ye cannot bear them now"), and then left the great truths he preached to be travestied by half taught pupils into what we now see. To this question and the thousand of the kind which might be asked, you can only answer, "These are mysteries;" and our reply is equally brief, "They are *not* mysteries —they are blasphemies against the Divine Love and the Divine Wisdom you profess to glorify." But let us pass over all this just now and limit ourselves to what our East-Enders can, and will ask: something to this effect:

You say that God loves me, and sent His Son to die for me. That is all very well, but what good has He done me by it? how am I here, starving in the slums, the better for it? Heaven hereafter? How am I to know it? Has anyone ever come back from heaven to say he has gained it? How can you show me that the salvation you promise is not simply an imaginary deliverance from an imaginary danger? Cannot the love of God find anything better for me than the misery in which I live? Is all *that* part of the goodness for which you would have me thank Him? Am I likely to get a better living for wife and children if I am "converted"? If so, I will gladly listen; but what I see around me is that the more unscrupulous and selfish a man is, the better he gets on; I *don't* see that he suffers for it in hell when he dies. Nor would that be any particular comfort to me if I *did* see it; it would not bring back the darlings I have watched slowly starving to death for his profit. Revenge is something, certainly; but it is not what I want from religion. The policeman keeps me from being robbed and murdered; the Board School gives my children a chance of rising out of the depth in which I live; if you want to do me good, find me the means of living decently in *this* world—I am quite unconcerned with any which may or may not come after.

What will you do with him? You say you are resolved not to give up your effort—you will keep on trying to gain him; what will you say?

Will you speak to him of the Church, passing from age to age, holding God's truth, sure to triumph in the end? This was the way of the early Church. You may go into the cathedral of a certain town in Italy, and see there an ancient crucifix, so ancient that its date was unknown when it furnished our second King

William with his favourite oath "By the Holy Face of Lucca"! It is a striking figure. The Christ stands, clothed and crowned; His arms not nailed, but freely stretched out to embrace mankind; the full realization of "the God who reigneth from the tree"; the Christ of the triumphant motto you may still find carved or painted round almost every church tower in North Italy, "Christ has conquered, Christ rules, Christ reigns!" To be a Christian when that rood was carved was to feel the glorious consciousness of forming part of the great Power which moves the world; *then* religion was indeed strength and life!

But dare you so much as hint to *your* audience that Christ *has* ruled for eighteen centuries and that *this* is what his rule has brought them to? You know too well that it is just in the nominally Christian world that all the labour and other troubles have arisen; that nowhere, out of a Christian country, is to be found the utter, complete degradation of the human being beneath the level of the beast which may be seen in certain parts of London, Liverpool or New York; that year after year there looms before us more distinctly the social cataclysm, terrible beyond imagination, and yet more and more certainly the only hope of a nobler and better future, before which Christianity stands as helpless and useless as did, in an earlier catastrophe, the worn-out Gods of Rome. No, you have not the heart to preach that "all is overruled by God for the best" in your surroundings in the East.

Failing this, as being at least five hundred years out of date, how will you *now* present the Christ you teach? Italy will again suggest the reply. Come down from the Holy Face of Lucca to the masterpieces of the great artists of the Renaissance; you will find them vieing with each other who can produce the liveliest image, no longer of the King triumphing on the Cross, but of the writhing, tortured, human being nailed to the tree of shame. For them Christ has ceased to reign; his priests no longer claim reverence for the Ruler, but are reduced to ask pity for the Sufferer—in a word they recognize that THE WORLD HAS MOVED; and that with a new world, they must use new means. These new means, these appeals to the emotions, which have for the last three hundred years formed the strength of Christianity, must by this time have had a fair trial; do *they* promise you better success?

I cannot for a moment suggest that these appeals have altogether lost their virtue. The thousands, nay millions, of good holy souls from whom the crucified Jesus still receives to the full the love, the pity, the sympathy claimed for him, are actual and very beautiful existences—all honour to them! But the future of the world does not lie with them; they are the children, "yet fed with milk, as babes"; it is the men with whom you and I are dealing; can you touch *their* emotions?

They are a serious people, not drawn away from you by any need for excitement or amusement. It is not a case for musical services and lights and incense; you cannot, like the old friar in the Italian fair, bring them back to your pulpit by flourishing your crucifix with the cry "Ecco il vero Pulcinello!" "See here the real Punch and Judy!" You know far too much of the world to dream of marching up and down Whitechapel or Mile End with a big crucifix and a bell, even if the police would permit you. And the insistence on the physical sufferings of the Cross which has been already carried to its utmost possible extent, and is losing power even over your own faithful and in your own churches, is quite impossible in the East End. Whilst "respectable society" falls into hysterics at the sight of a cut finger, human suffering in every shape and degree is familiar *there;* there are but few who have not seen for themselves in the London Hospital deathbeds whose cruel agony has not ended in three hours, but has lasted for long days and weeks of torture; and this often, as far as they can see, quite as undeserved as the sufferings of Jesus. Sorrow, shame, suffering—all these are far too real and present to themselves to be wept over as happening to some one two thousand years ago; they are the pressing mystery of which they demand from you the explanation. If you have one to give them they will welcome it; they will gladly hope for the future if you can give them an intelligible future to hope for; otherwise they will continue to endure in silence, and take what comes. And this resolute, though hopeless endurance is not an undignified attitude; it is on the whole a nobler one than that of the smaller and more selfish people who are ready to do anything to "save their souls." It is not the least condemnation of our modern Christianity, as of our modern political economy, that it appeals exclusively to what we cannot but feel to be the lower part of our nature.

Having set aside as unavailable these two methods of dealing with—I was going to say—your flock; but rather the sheep who will not come into your fold; I fear we cannot get any farther without introducing the theologian's last resort—his "Deus ex machina"—the Catholic, and still more the Protestant "ultima ratio"—the Devil! But due respect for so important a character demands a fresh commencement; so we will here cease, and in my concluding epistle I will do my best to solve the question whether the fear of the Devil can indeed do for you what the love of God cannot. The enquiry sounds irreverent, but the irreverence is not mine; it is not my fault that the majority of Christians, both lay and clerical, act and speak as if indeed it were the fear of the Devil which is the beginning of wisdom. It reads otherwise in the Bible, "mais nous avons changé tout cela." You, however as well as I, belong to the old school; and I can express myself freely without fear of offending you by my plain speech.

Yours very sincerely,
ARTHUR A. WELLS.

DEVACHAN.

(Concluded from p. 431.)

The Devas.—So much of the little that can be expressed in human language about these wonderful and exalted beings was written in *The Astral Plane* that it is unnecessary to go at length into the subject here. For the information of those who have not that manual at hand I will make an abstract here of the general explanation there given with reference to these entities.

The highest system of evolution connected with this earth, so far as we know, is that of the beings whom Hindus call the Devas, and who have elsewhere been spoken of as angels, sons of God, etc. They may in fact be regarded as a kingdom lying next above humanity in the same way as humanity in turn lies next above the animal kingdom, but with this important difference, that while for an animal there is no possibility of evolution through any kingdom but the human, man, when he attains a certain high level, finds various paths of advancement opening before him, of which this great Deva evolution is only one. In Oriental literature this word "Deva" is frequently used vaguely to mean almost any kind of non-human entity, so that it would often include DHYÂN CHOHANS on the one hand and nature-spirits and artificial elementals on the other. Here, however, its use will be restricted to the magnificent evolution which we are now considering. Though connected with this earth, the Devas are by no means confined to it, for the whole of our present chain of seven worlds is as one world to them, their evolution being through a grand system of seven chains. Their hosts have hitherto been recruited chiefly from other humanities in the solar system, some lower and some higher than ours, since but a very small portion of our own has as yet reached the level at which for us it is possible to join them: but it seems certain that some of their very numerous classes have not passed in

their upward progress through any humanity at all comparable with ours. It is not possible for us at present to understand very much about them, but it is clear that what may be described as the aim of their evolution is considerably higher than ours; that is to say, while the object of our human evolution is to raise the successful portion of humanity to a certain degree of occult development by the end of the seventh round, the object of the Deva evolution is to raise their foremost rank to a very much higher level in the corresponding period. For them, as for us, a steeper but shorter path to still more sublime heights lies open to earnest endeavour; but what those heights may be in their case we can only conjecture.

Their three lower great divisions, beginning from the bottom, are generally called Kâmadevas, Rûpadevas, and Arûpadevas respectively. Just as our ordinary body here—the lowest body possible for us—is the physical, so the ordinary body of a Kâmadeva is the astral; so that he stands in somewhat the same position as humanity will do when it reaches planet F, and he, living ordinarily in an astral body, would go out of it to higher spheres in a Mâyâvirûpa just as we might in an astral body, while to enter the causal body would be to him (when sufficiently developed) no greater effort than to form a Mâyâvirûpa might be to us. In the same way the Rûpadeva's ordinary body would be the Mâyâvirûpa, since his habitat is the four rûpa levels of the devachanic plane; while the Arûpadeva belongs to the three higher levels of that place, and owns no nearer approach to a body than the Kârana Sharîra. Above the Arûpadevas there are four other great classes of this kingdom, inhabiting respectively the four higher planes of our solar system; and again above and beyond the Deva kingdom altogether stand the great hosts of the DHYÂN CHOHANS, but the consideration of such glorified beings would be out of place here.

Each of the two great divisions of this kingdom which have been mentioned as inhabiting the devachanic plane contains within itself many different classes; but their life is in every way so far removed from our own that it is useless to endeavour to give anything but the most general idea of it. I do not know that I can better indicate the impression produced upon the minds of our investigators on the subject than by reproducing the very words

used by one of them at the time of the enquiry: "I get the effect of an intensely exalted consciousness—a consciousness glorious beyond all words, yet so very strange; so different—so entirely different from anything I have ever felt before, so unlike any possible kind of human experience, that it is absolutely hopeless to try to put it into words."

Equally hopeless is it on this physical plane to try to give any idea of the appearance of these mighty beings, for it changes with every line of thought which they follow. Some reference was made earlier in this paper to the magnificence and wonderful power of expression of their colour language, and it will also have been realized from some passing remarks made in describing the human inhabitants that under certain conditions it is possible for men functioning upon this plane to learn much from them. It may be remembered how one of them had animated the angel-figure in the Devachan of a chorister, and was teaching him music grander far than any ever heard by earthly ears, and how in another case those connected with the wielding of certain planetary influences were helping forward the devachanic evolution of a certain astronomer. Their relation to the nature-spirits (for an account of whom see Manual V.) might be described as somewhat resembling, though on a higher scale, that of man to the animal kingdom; for just as the animal can attain individualization only by association with man, so it appears that a permanent reincarnating individuality can normally be acquired by a nature-spirit only by an attachment of somewhat similar character to members of some of the orders of Devas.

Of course nothing that has been, or indeed can be, said of this great Deva evolution does more than brush the fringe of a very mighty subject, the fuller elaboration of which it must be left to each reader to make for himself when he developes the consciousness of these higher planes; yet what has been written, slight and unsatisfactory as it is and must be, may help to give some faint idea of the hosts of helpers with which man's advance in evolution will bring him into touch, and to show how every aspiration which his increased capacities make possible for him as he ascends is more than satisfied by the beneficent arrangements which nature has made for him.

III.—Artificial.

Very few words need be said upon this branch of our subject. The devachanic plane is even more fully peopled than the astral by the artificial elementals called into temporary existence by the thoughts of its inhabitants; and when it is remembered how much grander and more powerful thought is upon this plane, and that its forces are being wielded not only by the human inhabitants, embodied and disembodied, but by the Devas and by visitors from higher planes, it will at once be seen that the importance and influence of such artificial entities can hardly be exaggerated. It is not necessary here to go over again the ground traversed in the previous manual as to the effect of men's thoughts and the necessity of guarding them carefully; and enough was said in describing the difference between the action of thought on the rûpa and arûpa levels to show how the artificial elemental of the devachanic plane is called into existence, and to give some idea of the infinite variety of temporary entities which might be so produced, and the immense importance of the work that might be, and constantly is done, by their means. Great use is made of them by Adepts and Initiates, and it is needless to say that the artificial elemental formed by such powerful minds as these is a being of infinitely longer existence and proportionately greater power than any of those described in dealing with the astral plane.

In glancing over what has been written, the prominent idea is not unnaturally a humiliating sense of the utter inadequacy of all the attempts at description—of the hopelessness of any effort to put into human words the ineffable glories of the heaven-world. Still, lamentably imperfect as such an essay as this must be, it is yet better than nothing, and it may serve to put into the mind of the reader some faint conception of what awaits him on the other side of the grave; and though when he reaches this bright realm of bliss he will certainly find infinitely more than he has been led to expect, he will not, it is hoped, have to unlearn any of the information he had previously acquired.

Man, as at present constituted, has within him principles

belonging to two planes even higher than Devachan, for his Buddhi represents him upon what from that very fact we call the buddhic plane, and his Âtmâ upon the third plane of the solar system which has usually been spoken of as the nirvânic. In the average man these highest principles are as yet almost entirely undeveloped, and in any case the planes to which they belong are still more beyond the reach of all description than was Devachan. It must suffice to say that on the buddhic plane all limitations begin to fall away, and the consciousness of man expands until he realizes no longer in theory but by absolute experience that the consciousness of his fellows is included within his own, and he feels and knows and experiences, with an absolute perfection of sympathy, all that is in them, because it is in reality a part of himself; while on the nirvânic plane he moves a step further, and realizes that his consciousness and theirs are one, because they are all in reality facets of the infinitely greater consciousness of the LOGOS, in Whom they all live and move and have their being; so that when "the dewdrop slips into the shining sea" the effect produced is rather as though the process had been reversed and the ocean poured into the drop, which now for the first time realizes that it *is* the ocean—not a part of it, but the whole. Paradoxical, utterly incomprehensible, apparently impossible; yet absolutely true.

But this much at least we may grasp—that the blessed state of Nirvâna is not, as some have ignorantly supposed, a condition of blank nothingness; but of far more intense and beneficent activity, and that ever as we rise higher in the scale of nature our possibilities become greater, our work for others ever grander and more far-reaching, and that infinite wisdom and infinite power mean only infinite capacity for service, because they are directed by infinite love.

C. W. LEADBEATER.

THE UNITY UNDERLYING ALL RELIGIONS.

(*Concluded from p.* 415.)

IN Zoroastrianism we find the conception of the One Existence imaged as Boundless Space, whence arises the LOGOS, the creator Aûharmazd,

> Supreme in omniscience and goodness, and unrivalled in splendour; the region of light is the place of Aûharmazd (*The Bundahis, Sacred Books of the East*, v. p. 3, 4).

To Him in the *Yasna*, the chief liturgy of the Zarathustrians, homage is first paid:

> I announce and I (will) complete (my Yasna [worship]) to Ahura Mazda, the Creator, the radiant and glorious, the greatest and the best, the most beautiful (?) (to our conceptions), the most firm, the wisest, and the one of all whose body is the most perfect, who attains his ends the most infallibly, because of His righteous order, to Him who disposes our minds aright, who sends His joy-creating grace afar; who made us and has fashioned us, and who has nourished and protected us, who is the most bounteous Spirit (*Sacred Books of the East*, xxxi. pp. 195, 196).

The worshipper then pays homage to the Ameshaspends and other Gods, but the supreme manifested God, the LOGOS, is not here presented as triune. As with the Hebrews, there was a tendency in the exoteric faith to lose sight of this fundamental truth. Fortunately we can trace the primitive teaching, though it disappeared in later times from the popular belief. Dr. Haug, in his *Essays on the Parsis* (translated by Dr. West and forming vol. v. of Trübner's Oriental Series) states that Ahuramazda—Aûharmazd or Hôrmazd—is the Supreme Being, and that from Him were produced

> Two primeval causes, which, though different, were united and produced the world of material things as well as that of the spirit (p. 303).

These were called twins and are everywhere present, in Ahuramazda as well as in man. One produces reality, the other non-reality, and it is these who in later Zoroastrianism became the

opposing Spirits of good and evil. In the earlier teachings they evidently formed the Second LOGOS, duality being His characteristic mark.

The "good" and "bad" are merely light and darkness, spirit and matter, the fundamental "twins" of the Universe, the Two from the One.

Criticizing the later idea Dr. Haug says:

Such is the original Zoroastrian notion of the two creative Spirits, who form only two parts of the Divine Being. But in the course of time, this doctrine of the great founder was changed and corrupted, in consequence of misunderstandings and false interpretations. Spentômainyush [the "good spirit"] was taken as a name of Ahuramazda Himself, and then of course Angrômainyush [the "evil spirit"], by becoming entirely separated from Ahuramazda, was regarded as the constant adversary of Ahuramazda; thus the Dualism of God and Devil arose (p. 305).

Dr. Haug's view seems to be supported by the *Gâtha Ahunavaiti*, given with the other Gâthas by "the archangels" to Zoroaster or Zarathushtra:

In the beginning there was a pair of twins, two spirits, each of a peculiar activity; these are the good and the base . . . And these two spirits united created the first (the material things); one the reality, the other the non-reality. . . . And to succour this life (to increase it) Armaiti came with wealth, the good and true mind; she, the everlasting one, created the material world . . . All perfect things are garnered up in the splendid residence of the Good Mind, the Wise and the Righteous, who are known as the best beings (Yas. xxx. 3, 4, 7, 10; Dr. Haug's Trans. pp. 149-151).

Here the three LOGOI are seen: Ahuramazda the first, the supreme Life; in and from Him the "twins," the Second LOGOS; then Armaiti, the Mind, the Creator of the universe, the Third LOGOS. Later Mithra appears, and in the exoteric faith clouds the primitive truth to some extent; of him it is said:

Whom Ahura Mazda has established to maintain and look over all this moving world, and who maintains and looks over all this moving world; who, never sleeping, wakefully guards the creation of Mazda (*Mihir Yast.*, xxvi. 103; *Sacred Books of the East*, xxiii).

He was a subordinate God, the Light of Heaven, as Varuna was the Heaven itself, one of the great ruling Intelligences. The highest of these ruling Intelligences were the six Ameshaspends, headed by the Good Thought of Ahuramazda, Vohûman, "who have

charge of the whole material creation" (*Sacred Books of the East*, v. p. 10, note). Reincarnation does not seem to be taught in the books which, so far, have been translated, and the belief is not current among modern Parsîs. But we do find the idea of the Spirit in man as a spark that is to become a flame and to be reunited to the Supreme Fire, and this must imply a development for which rebirth is a necessity.

Travelling westwards to Greece, we meet with the Orphic system, described with such abundant learning by Mr. G. R. S. Mead in his work, *Orpheus*. The Ineffable Thrice-unknown Darkness was the name given to the One Existence:

> According to the theology of Orpheus, all things originate from an immense principle, to which through the imbecility and poverty of human conception we give a name, though it is perfectly ineffable, and in the reverential language of the Egyptians is a *thrice unknown darkness* in contemplation of which all knowledge is refunded into ignorance (Thomas Taylor, quoted in *Orpheus*, p. 93).

From this the "Primordial Triad," Universal Good, Universal Soul, Universal Mind, again the Logic Trinity. Of this Mr. Mead writes:

> The first Triad, which is manifestable to intellect, is but a reflection of, or substitute for, the Unmanifestable, and its hypostases are: (*a*) the Good, which is super-essential; (*b*) Soul (the World-Soul), which is a self-motive essence; and (*c*) Intellect (or the Mind), which is an impartible, immovable essence (*Ibid.*, p. 94).

After this, a series of ever-descending triads, showing the characteristics of the first in diminishing splendour, until man is reached who

> Has in him potentially the sum and substance of the universe. . . "The race of men and gods is one" (Pindar, who was a Pythagorean, quoted by Clemens, *Strom.*, v. 709). . . Thus man was called the microcosm or little world, to distinguish him from the universe or great world (*Ibid.*, p. 271).

He has the Nous, or real mind, the Logos or rational part, the Alogos or irrational part, the two latter again forming each a triad, and thus presenting the more elaborate septenary division. The man was also regarded as having three vehicles, the physical and subtle bodies and the luciform body or augoeides, that

> Is the "causal body," or karmic vesture of the soul, in which its destiny or rather all the seeds of past causation are stored. This is the "thread-soul" as

it is sometimes called, the "body" that passes over from one incarnation to another (*Ibid.*, p. 284).

As to reincarnation:

Together with all the adherents of the Mysteries in every land the Orphics believed in reincarnation (*Ibid.*, p. 292).

To this Mr. Mead brings abundant testimony, and he shows that it was taught by Plato, Empedocles, Pythagoras and others. Only by virtue could men escape from the life-wheel.

Taylor, in his notes to the *Select Works of Plotinus*, quotes from Damascius as to the teachings of Plato on the One beyond the One, the unmanifest Existence:

Perhaps, indeed, Plato leads us ineffably through *the one* as a medium to the ineffable beyond *the one* which is now the subject of discussion; and this by an oblation of *the one* in the same manner as he leads to *the one* by an oblation of other things. . . That which is beyond *the one* is to be honoured in the most perfect silence. . . *The one* indeed wills to be by itself, but with no other; but the unknown beyond *the one* is perfectly ineffable, which we acknowledge we neither know, nor are ignorant of, but which has about itself *super-ignorance*. Hence by proximity to this *the one* itself is darkened: for being near to the immense principle, if it be lawful so to speak, it remains as it were in the adytum of that truly mystic silence. . . The first is above *the one* and *all things*, being more simple than either of these (pp. 341-343).

The Pythagorean, Platonic and Neo-Platonic schools have so many points of contact with Hindu and Buddhist thought that their issue from one fountain is obvious. R. Garbe in his work, *Die Sâmkhya Philosophie* (iii. pp. 85 to 105), presents many of these points, and his statement may be summarized as follows:

The most striking is the resemblance—or more correctly the identity—of the doctrine of the One and Only in the Upanishads and the Eleatic school. Xenophanes' teaching of the unity of God and the Kosmos and of the changelessness of the One, and even more that of Parmenides, who held that reality is ascribable only to the One unborn, indestructible and omnipresent, while all that is manifold and subject to change is but an appearance, and further that Being and Thinking are the same—these doctrines are completely identical with the essential contents of the Upanishads and of the Vedântic philosophy which springs from them. But even earlier still the view of Thales, that all that is has sprung from

water, is curiously like the Vedic doctrine that the Universe arose from the bosom of the waters. Later on Anaximander assumed as the basis (ἀρχή) of all things an eternal, infinite and indefinite substance, from which all definite substances proceed and into which they return—an assumption identical with that which lies at the root of the Sânkhya, *viz.*, the Prakriti from which the whole material side of the universe evolved. And his famous saying πάντα ῥεῖ expresses the characteristic view of the Sânkhya that all things are ever changing under the ceaseless activity of the three gunas. Empedocles again taught theories of transmigration and evolution practically the same as those of the Sânkhyas, while his theory that nothing can come into being which does not already exist is even more closely identical with a characteristically Sânkhyan doctrine.

Both Anaxagoras and Democritus also present several points of close agreement, especially the latter's view as to the nature and position of the Gods, and the same applies, notably in some curious matters of detail, to Epicurus. But it is, however, in the teachings of Pythagoras that we find the closest and most frequent identities of teaching and argumentation, explained as due to Pythagoras himself having visited India and learnt his philosophy there, as tradition asserts. In later centuries we find some peculiarly Sânkhyan and Buddhist ideas playing a prominent part in Gnostic thought. The following quotation from Lassen, cited by Garbe on p. 97, shows this very clearly :—

"Buddhism in general distinguishes clearly between Spirit and Light, and does not regard the latter as immaterial; but a view of Light is found among them which is closely related to that of the Gnostics. According to this, Light is the vehicle of the manifestations of spirit in matter; the intelligence thus clothed in Light comes into relation with matter, in which the light can be lessened and at last quite obscured, in which case the intelligence falls finally into complete unconsciousness. Of the highest intelligence it is maintained that it is neither Light nor Not-Light, neither Darkness nor Not-Darkness, since all these expressions denote relations of the intelligence to the Light, which indeed in the beginning was free from these connections, but later on encloses the intelligence and mediates its connection with matter. It follows

from this that the Buddhist view ascribes to the highest intelligence the power to produce light from itself, and that in this respect also there is an agreement between Buddhism and Gnosticism."

Garbe here points out that as regards the points alluded to, the agreement between Gnosticism and the Sânkhya is very much closer than that with Buddhism; for while these views as to the relations between Light and Spirit pertain to the later phases of Buddhism, and are not at all fundamental to, or characteristic of it as such, the Sânkhya teaches clearly and precisely that Spirit *is* Light. Later still the influence of the Sânkhya thought is very plainly evident in the Neo-Platonic writers; while the doctrine of the LOGOS or Word, though not of Sânkhyan origin, shows even in its details that it has been derived from India, where the conception of Vâch, the Divine Word, plays so prominent a part in the Brâhmanical system.

Coming to the Christian religion, contemporaneous with the Gnostic and Neo-Platonic systems, we shall find no difficulty in tracing most of the same fundamental teachings with which we have now become so familiar. The three-fold LOGOS appears as the Trinity, the First LOGOS, the fount of all life, being the Father; the dual-natured Second LOGOS the Son, God-man; the Third, the creative Mind, the Holy Ghost, whose brooding over the waters of chaos brought forth the worlds. Then come "the seven Spirits of God" (*Rev.*, iv. 5), and the hosts of archangels and angels. Of the One Existence from which all comes and into which all returns, but little is hinted, the nature that "is past finding out"; but the great doctors of the Church Catholic always posit the unfathomable Deity, incomprehensible, infinite, and therefore necessarily but One and partless. Man is made in the "image of God" (*Gen.*, i. 26, 27), and is consequently triple in his nature—Spirit and Soul and body (1 *Thess.*, v. 23); he is a "habitation of God" (*Eph.*, ii. 22), the "temple of God" (1 *Cor.*, iii. 16), the "temple of the Holy Ghost" (1 *Cor.*, vi. 19)—phrases that exactly echo the Hindu teaching. The doctrine of reincarnation is rather taken for granted in the *New Testament* than distinctly taught; thus Jesus speaking of John the Baptist declares that he is Elias "which was for to come" (*Matt.*, xi. 14), referring to the words of Malachi, "I will send you Elijah the prophet"—(*Mal.*, iv. 5); and again, when asked as to Elijah

coming before the Messiah, he answered that "Elias is come already and they knew him not" (*Matt.*, xvii. 12). So again we find the disciples taking reincarnation for granted in asking whether blindness from birth was a punishment for a man's sin, and Jesus in answer not rejecting the possibility of ante-natal sin, but only excluding it as causing the blindness in the special instance (*John*, ix. 1-3). The remarkable phrase applied to "him that overcometh" in *Rev.*, iii. 12, that he shall be "a pillar in the temple of my God, and he shall go no more out," has been taken as signifying escape from rebirth. From the writings of some of the Christian Fathers a good case may be made out for a current belief in reincarnation; some argue that only the pre-existence of the soul is taught, but this view does not seem to me supported by the evidence.

The unity of moral teaching is not less striking than the unity of the conceptions of the universe and of the experiences of those who rose out of the prison of the body into the freedom of the higher spheres. It is clear that this body of primeval teaching was in the hands of definite custodians, who had schools in which they taught disciples who studied their doctrines. The identity of these schools and of their discipline stands out plainly when we study the moral teaching, the demands made on the pupils, and the mental and spiritual states to which they were raised. A caustic division is made in the *Tâo Teh King* of the types of scholars:

> Scholars of the highest class, when they hear about the Tâo, earnestly carry it into practice. Scholars of the middle class, when they have heard about it, seem now to keep it and now to lose it. Scholars of the lowest class, when they have heard about it, laugh greatly at it (*Sacred Books of the East*, xxxix., *op. cit.* xli. 1).

In the same book we read:

> The sage puts his own person last, and yet it is found in the foremost place; he treats his person as if it were foreign to him, and yet that person is preserved. Is it not because he has no personal and private ends, that therefore such ends are realised? (vii. 2.) He is free from self-display, and therefore he shines; from self-assertion, and therefore he is distinguished; from self-boasting, and therefore his merit is acknowledged; from self-complacency, and therefore he acquires superiority. It is because he is thus free from striving that therefore no one in the world is able to strive with him (xxii. 2). There is no guilt greater than to sanction ambition; no calamity greater than to be discontented with one's lot; no fault greater than the wish to be getting (xlvi. 2). To those who are good (to me) I am good; and to those who are

not good (to me) I am also good; and thus (all) get to be good. To those who are sincere (with me) I am sincere; and to those who are not sincere (with me) I am also sincere; and thus (all) get to be sincere (xlix. 1). He who has in himself abundantly the attributes (of the Tâo) is like an infant. Poisonous insects will not sting him; fierce beasts will not seize him; birds of prey will not strike him (lv. 1). I have three precious things which I prize and hold fast. The first is gentleness; the second is economy; the third is shrinking from taking precedence of others. . . . Gentleness is sure to be victorious, even in battle, and firmly to maintain its ground. Heaven will save its possessor, by his (very) gentleness protecting him (lxvii. 2, 4).

Among the Hindus there were selected scholars deemed worthy of special instruction to whom the Guru imparted the secret teachings, while the general rules of right living may be gathered from Manu's *Ordinances*, the *Upanishads*, the *Mahâbhârata* and many other treatises:

Let him say what is true, let him say what is pleasing, let him utter no disagreeable truth, and let him utter no agreeable falsehood; that is the eternal law (Manu, iv. 138). Giving no pain to any creature, let him slowly accumulate spiritual merit (iv. 238). For that twice-born man, by whom not the smallest danger even is caused to created beings, there will be no danger from any (quarter) after he is freed from his body (vi. 40). Let him patiently bear hard words, let him not insult anybody, and let him not become anybody's enemy for the sake of this (perishable) body. Against an angry man let him not in return show anger, let him bless when he is cursed (vi. 47, 48). Freed from passion, fear and anger, thinking on Me, taking refuge in Me, purified in the fire of wisdom, many have entered into My Being (*Bhagavad Gitâ*, iv. 10). Supreme joy is for this Yogî whose Manas is peaceful, whose passion-nature is calmed, who is sinless and of the nature of Brahman (vi. 27). He who beareth no ill-will to any being, friendly and compassionate, without attachment and egoism, balanced in pleasure and pain, and forgiving, ever content, harmonious, with the self-controlled, resolute, with Manas and Buddhi dedicated to Me, he, My devotee, is dear to Me (xii. 13, 14).

If we turn to the Buddha, we find him with his Arhats, to whom his secret teachings were given; while published we have:

The wise man through earnestness, virtue and purity makes himself an island which no flood can submerge (*Udânavarga*, iv. 5). The wise man in this world holds fast to faith and wisdo...; these are his greatest treasures; he casts aside all other riches (x. 9). He who bears ill-will to those who bear ill-will can never become pure; but he who feels no ill-will pacifies those who hate; as hatred brings misery to mankind, the sage knows no hatred (xiii. 12). Overcome

anger by not being angered; overcome evil by good; overcome avarice by liberality; overcome falsehood by truth (xx. 18).

The Zoroastrian is taught to praise Ahuramazda, and then:

What is fairest, what pure, what immortal, what brilliant, all that is good. The good spirit we honour, the good kingdom we honour, and the good law, and the good wisdom (*Yasna*, xxxvii.). May there come now to this dwelling contentment, blessing, guilelessness, and wisdom of the pure (*Yasna*, lix.). Purity is the best good. Happiness, happiness is to him: namely, to the best pure in purity (*Ashem-vohu*). All good thoughts, words and works are done with knowledge. All evil thoughts, words and works are not done with knowledge (*Mispa Kumata*). (Selected from the *Avesta* in *Ancient Iranian and Zoroastrian Morals*, by Dhunjibhoy Jamsetji Medhora).

The Hebrew had his "schools of the prophets" and his Kabbalah, and in the exoteric books we find the accepted moral teachings:

Who shall ascend into the hill of the Lord and who stand in His holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully (*Ps.* xxiv. 3, 4). What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God? (*Micah*, vi. 8). The lip of truth shall be established for ever; but a lying tongue is but for a moment (*Prov.* xii. 19). Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh? (*Is.* lviii. 6, 7).

The Christian Teacher had his secret instruction for his disciples (*Matt.*, xiii. 10-17) and he bade them:

Give not that which is holy unto the dogs, neither cast ye your pearls before swine (*Matt.*, vii. 6).

For public teaching we may refer to the beatitudes in the Sermon on the Mount, and to such doctrines as:

I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you. . . . Be ye therefore perfect, even as your Father which is in heaven is perfect (*Matt.*, v. 44, 48). He that findeth his life shall lose it; and he that loseth his life for my sake shall find it (x. 39). Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven (xviii. 4). The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law (*Gal.*, v. 22, 23). Let us love one

another; for love is of God; and everyone that loveth is born of God and knoweth God (1 *John*, iv. 7.)

The school of Pythagoras and those of the Neo-Platonists kept up the tradition for Greece, and we know that Pythagoras gained some of his learning in India, while Plato studied and was initiated in the schools of Egypt. More precise information has been published of the Grecian schools than of others; the Pythagorean had pledged disciples as well as an outer discipline, the inner circle passing through three degrees during five years of probation. (For details see G. R. S. Mead's *Orpheus*, pp. 263 *et seq.*). The outer discipline he describes as follows:

We must first give ourselves up entirely to God. When a man prays he should never ask for any particular benefit, fully convinced that that will be given which is right and proper, and according to the wisdom of God and not the subject of our own selfish desires (Diod. Sic., ix. 41). By virtue alone does man arrive at blessedness, and this is the exclusive privilege of a rational being (Hippodamus, *De Felicitate*, ii., Orelli, *Opusc. Græcor. Sent. et Moral.*, ii. 284). In himself, of his own nature, man is neither good nor happy, but he may become so by the teaching of the true doctrine (*μαθήσιος καὶ προνοίας ποτιδέεται*—Hippo, *ibid.*). The most sacred duty is filial pity. "God showers his blessings on him who honours and reveres the author of his days"—says Pampelus (*De Parentibus*, Orelli, *op. cit.*, ii. 345). Ingratitude towards one's parents is the blackest of all crimes, writes Perictione (*ibid.*, p. 350), who is supposed to have been the mother of Plato. The cleanliness and delicacy of all Pythagorean writings were remarkable (Ælian, *Hist. Var.*, xiv. 19). In all that concerns chastity and marriage their principles are of the utmost purity. Everywhere the great teacher recommends chastity and temperance; but at the same time he directs that the married should first become parents before living a life of absolute celibacy, in order that children might be born under favourable conditions for continuing the holy life and succession of the Sacred Science (Jamblichus, *Vit Pythag.*, and Hierocl., ap. Stob. *Serm.*, xlv. 14). This is exceedingly interesting, for it is precisely the same regulation that is laid down in the *Mânava Dharma Shâstra*, the great Indian Code. . . . Adultery was most sternly condemned (Jamb., *ibid.*). Moreover the most gentle treatment of the wife by the husband was enjoined, for had he not taken her as his companion "before the Gods"? (See Lascaulx, *Zur Geschichte der Ehe bei den Griechen*, in the *Mém. de l'Acad. de Bavière*, vii. 107, *sq.*)

Marriage was not an animal union, but a spiritual tie. Therefore, in her turn, the wife should love her husband even more than herself, and in all things be devoted and obedient. It is further interesting to remark that the finest characters among women with which ancient Greece presents us were formed in the school of Pythagoras, and the same is true of the men. The authors of

antiquity are agreed that this discipline had succeeded in producing the highest examples not only of the purest chastity and sentiment, but also a simplicity of manners, a delicacy, and a taste for serious pursuits which was unparalleled. This is admitted even by Christian writers (see Justin, xx. 4). . . . Among the members of the school the idea of justice directed all their acts, while they observed the strictest tolerance and compassion in their mutual relationships. For justice is the principle of all virtue, as Polus (ap. Stob., *Serm.*, viii., ed. Schow, p. 232) teaches; 'tis justice which maintains peace and balance in the soul; she is the mother of good order in all communities, makes concord between husband and wife, love between master and servant.

The word of a Pythagorean was also his bond. And finally a man should live so as to be ever ready for death (Hippolytus, *Philos.*, vi.). (*Ibid.*, pp. 263-267.)

The treatment of the virtues in the neo-Platonic schools is interesting, and the distinction is clearly made between morality and spiritual development, or as Plotinus put it, "The endeavour is not to be without sin, but to be a God" (*Select Works of Plotinus*, trans. by Thomas Taylor, ed. 1895, p. 11). The lowest stage was the becoming without sin by acquiring the "political virtues" which made a man perfect in conduct (the physical and ethical being below these), the reason controlling and adorning the irrational nature. Above these were the cathartic, pertaining to reason alone, and which liberated the Soul from the bonds of generation; the theoretic or intellectual, lifting the Soul into touch with natures superior to itself; and the paradigmatic, giving it a knowledge of true being.

Hence he who energizes according to the practical virtues is *a worthy man*; but he who energizes according to the cathartic virtues is *a demoniacal man*, or is also *a good demon*.* He who energizes according to the intellectual virtues alone is *a God*. But he who energizes according to the paradigmatic virtues is *the Father of the Gods* (*Ibid.*, note on Intellectual Prudence, pp. 325-332).

By various practices the disciples were taught to escape from the body, and to rise into higher regions. As grass is drawn from a sheath the inner man was to draw himself from his bodily casing (*Kathopanishad*, vi. 17). The "body of light" or "radiant body" of the Hindus is the "luciform body" of the neo-Platonists, and in this the man rises to find the Self.

Not grasped by the eye, nor by speech, nor by the other senses (*lit.*, Gods), nor by austerity, nor by religious rites; by serene wisdom, by the pure essence only doth one see the partless One in meditation. This subtle Self is to be known by the mind in which the fivefold life is sleeping. The mind of all

* A good spiritual intelligence, as the daimon of Socrates.

creatures is instinct with [these] lives; in this, purified, manifests the Self (*Mundakopanishad*, III. ii. 8, 9).

Then alone can man enter the region where separation is not, where "the spheres have ceased." In G. R. S. Mead's Introduction to Taylor's *Plotinus* he quotes from Plotinus a description of a sphere which is evidently the Turîya of the Hindus:—

> They likewise see all things, not those with which generation, but those with which essence is present. And they perceive themselves in others. For all things there are diaphanous; and nothing is dark and resisting, but everything is apparent to everyone internally and throughout. For light everywhere meets with light; since everything contains all things in itself and again sees all things in another. So that all things are everywhere and all is all. Each thing likewise is everything. And the splendour there is infinite. For everything there is great, since even that which is small is great. The sun too which is there is all the stars; and again each star is the sun and all the stars. In each, however, a different property predominates, but at the same time all things are visible in each. Motion likewise there is pure; for the motion is not confounded by a mover different from it (p. lxxiii.).

A description which is a failure, because the region is one above describing by mortal language, but a description that could only have been given by one whose eyes had been opened.

A whole volume might easily be written on the similarities between the religions of the world, but the above imperfect statement must suffice as a preface to the study of Theosophy, to that which is a fresh and fuller presentment to the world of the ancient truths on which it has ever been fed. All these similarities point to a single source, and that is the Brotherhood of the White Lodge, the Hierarchy of Adepts who watch over and guide the evolution of humanity, and who have preserved these truths unimpaired, from time to time, as necessity arose, reasserting them in the ears of men. From other worlds, from earlier humanities, they came to help our globe, evolved by a process comparable to that now going on with ourselves, and that will be more intelligible when we have completed our present study than it may now appear;* and they have afforded this help, reinforced by the flower of our own humanity, from the earliest times until to-day. Still they teach

* This paper is the Introduction to an exposition of Theosophy on which the author is engaged.

eager pupils, showing the path and guiding the disciple's steps; still they may be reached by all who seek them, bearing in their hands the sacrificial fuel of love, of devotion, of unselfish longing to know in order to serve; still they carry out the ancient discipline, still unveil the ancient mysteries. The two pillars of their Lodge gateway are Love and Wisdom, and through its strait portal can only pass those from whose shoulders has fallen the burden of desire and selfishness.

A heavy task lies before us, and beginning on the physical plane we shall climb slowly upwards; but a bird's eye view of the great sweep of evolution and of its purpose may help us, ere we begin our detailed study in the world that surrounds us. A LOGOS, ere a system has begun to be, has in His mind the whole, existing as idea—all forces, all forms, all that in due process shall emerge into objective life. He draws the circle of manifestation within which He wills to energize, and circumscribes Himself to be the life of His universe. As we watch we see strata appearing of successive densities, till seven vast regions are apparent, and in these centres of energy appear whirlpools of matter that separate from each other, until when the processes of separation and of condensation are over —so far as we are here concerned—we see a central sun, the physical symbol of the LOGOS, and seven great planetary chains, each chain consisting of seven golbes. Narrowing down our view to the chain of which our globe is one we see life-waves sweep round it, forming the kingdoms of nature, the three elemental, the mineral, vegetable, animal, human. Narrowing down our view still further to our own globe and its surroundings we watch human evolution, and see man developing self-consciousness by a series of many life-periods; then centering on a single man we trace his growth and see that each life-period has a threefold division, that each is linked to all life-periods behind it reaping their results, and to all life-periods before it sowing their harvests, by a law that cannot be broken; that thus man may climb upwards, with each life-period adding to his experience, each life-period lifting him higher in purity, in devotion, in intellect, in power of usefulness, until at last he stands where they stand who are now the Teachers, fit to pay to his younger brothers the debt he owes to them.

ANNIE BESANT.

CAGLIOSTRO.

A STRANGE fascination surrounds the name of Cagliostro—Adept according to some, charlatan according to others. Few of our readers are likely to have come across the following accounts; the first is taken from some Memoirs of Talleyrand, edited by the Comtesse de O——duc, published in Paris in 1838. The second is from some recollections of the same famous statesman, by his private secretary.

I.

Desperate at the prolonged enmity of the Queen, Prince Louis asked of the Occult Powers a talisman, which should procure for him the Queen's favour. Chance, or better still, the Devil, sent him the fraud who deceived him.

I cannot describe here a very extraordinary personage, who, about 1740, appeared in France for the first time. This was the Count St. Germain. This prince of the Rosy Cross, possessor of very extraordinary secrets, had the confidence and esteem of Louis XV., and the friendship of the Marquise de Pompadour. He had left France a long time before an adroit imitator of him appeared, first at Strasburg, and subsequently at Paris.

The Count of Cagliostro was the fruit of a union of the Grand Master of Malta with the daughter of a sovereign, the Scherif of Mecca or Median. He was brought up by an Adept, a Knight of Malta, the sage Atholtas: he was instructed in Occult Science in Egypt, in the Pyramids and in India, among the Gymnosophists. From there he traversed Italy and all of Germany, Russia, Sweden, Prussia, Denmark, England, Ireland, Scotland, Holland, and finally the Low Countries, whence he came to France.

Everywhere working prodigious miracles or cures, covered with diamonds, carrying with him the retinue of a lord, curing the poor gratis, and opening his purse for their use, he was environed with a dazzling reputation. His young and pretty wife joined him

in these good deeds and incredible cures, and nothing could work better. At Strasburg, the Count of Cagliostro had become very intimate with Prince Louis. He had unveiled for him the great arcana of Nature. He had predicted for him the future. He promised him a colossal fortune, and at last succeeded in causing him to sup with phantoms.

Drawn to Paris by his disciples, his fanatics, and by the Grand Almoner, Cagliostro came there to practise hermetic medicine, supernatural chemistry, and charlatanism.

II.

Talleyrand said :

Cagliostro had arrived from Italy under extraordinary and mysterious circumstances; his coming had been preceded by numerous rumours more strange, more surprising still, and his door was besieged at once by all the rich and idle, the marvel-loving population of Paris. Among the rest I am ashamed to confess that I was one of the most ardent. I was young at the time. . . . Many months had elapsed before I could obtain the audience I so much coveted. Thousands of persons had to pass by right before me, and it was said that immediately on his arrival his books were so filled with the names of the highest and the mightiest that had he been just and received them in turn, the candidates at the bottom of the list would have known their fortune by experience long before he could by any possible means have foretold it. . . . M. de Bouffles had kindly consented to accompany me. It was already dark when we were admitted into the awful presence of the conjurer; not quite dark without doors, yet sufficiently so within to require the aid of tapers. The ante-chamber was filled with impatient applicants. We found the magician in his study. He was just at the moment engaged in dismissing two poor patients to whom he had given advice gratuitously.

As soon as we entered Cagliostro led his guests to the door at the further end of the room, which was veiled by thick tapestry, and opening it without the slightest noise, ushered them through it into the passage beyond, and then closed it with the same attention to silence, returned to the spot where we were standing, and placing his fingers on his lip, pointed towards a still and motionless

figure seated in one corner of the room, and which from the obscurity that reigned about us had not been observed at our entrance. The figure was that of a female covered from head to foot with a long veil of crape, so long and ample that it disguised even the form of the fauteuil in which she was seated.

Cagliostro bade us take seats at a table covered with green velvet upon which were placed divers mysterious looking instruments of torture, sundry queerly shaped bottles and diabolical volumes, and then standing up before us, in solemn and biblical language inquired wherefore we had sought him, and what it was we desired to know.

Cagliostro was then a man in the very flower of his age, of exceedingly prepossessing appearance. His person, although small, was so well and firmly knit that its proportions seemed those of a much larger man. His countenance was remarkably keen and penetrating, being formed of a succession of sharp succeeding lines, which gave him a look of cunning that he would willingly have disguised, and with which the solemn tone and mysterious aspect were altogether at variance. His sharp piercing eyes I shall never forget: they absolutely seemed to light up the obscurity of the chamber, and, as they flashed from one to the other of his visitors, they seemed to belong to some wild bird of prey hesitating between two victims, which to devour first. His beard and eyebrows were dark and bushy, with here and there a streak of grey amid their jetty blackness. . . . When we entered he had upon his head a velvet cap, which, with gentlemanlike courtesy, he doffed when he addressed us, and then I perceived that the summit of his crown was already bald although his hair curled downward upon his neck and shoulders in a thick and silky mass. The hand which rested upon his table, and upon which he seemed to be leaning his whole weight as he stood in graceful and theatrical attitude awaiting our communication, was small and delicate as that of a lady of the court, . . . and yet it needed not any very profound knowledge of anatomy to enable the observer to discern at a glance that it was the hand of a man possessed of almost herculean strength and power, so vigorous were the firm-knit muscles, so well-strung the tightened cord-like nerves. . . .

De Bouffles remaining mute (both he and Talleyrand were very

young and very much frightened), the conjurer turned to me and asked me in a voice which had already lost much of its solemnity, and partook of something like harshness, if I also had come unprepared with a subject of consultation. . . . I answered in a low voice that I wished to consult him in regard to the health of a person who was dear to me. . . . Cagliostro turned, and by a movement so abrupt and sudden that it made us both start to our feet, drew the fauteuil whereon was seated the veiled mysterious form of the female, who had remained all this time silent and motionless, across the floor, and still the figure moved not. The feet resting on a board attached to the bottom of the fauteuil moved with the rest, producing an indescribable effect. . . . "What is it you seek to know?" said Cagliostro, resuming once more his solemn and theatrical air, and drawing a little aside the veil of black crape, he bent towards the ear of the female and whispered a few words which we could not understand. . . .

I replied hurriedly, "I wish to learn the cause of the migraine of my friend the Marquise de ——"

"Chut," said Cagliostro, "the name is of little import. What see you?" he added in a loud, deep tone, turning to the veiled figure.

"I see a fair and beauteous lady," replied a sweet, soft voice beneath the veil. "She is attired in a dress of sea-green Padua silk, her powdered hair is wreathed with rose-buds, and she wears long and splendid ear-drops of emerald and topaz. . . The lady is pressing her hand to her forehead at this very instant. Is it with pain, or is it with care? She is waiting for some one, for she now rises and looks at the clock upon the console, and now she goes to the small side door to listen." (It seems that Talleyrand had agreed to escort her to the opera, but had been detained by his engagement with Cagliostro.) "Enough, enough," said I, in my turn growing impatient, "tell me at once what it is that ails the lady, and what may be the remedy."

The figure spoke aloud no more, but whispered long in Cagliostro's ear, and the latter, turning towards me, said with ease and *aplomb*, "The lady's migraines are caused by over-watching and anxiety. The *cure* is easy and must be applied at once. The *cause* will be removed in time."

He pushed back the fauteuil into the corner whence he had drawn it, the veiled figure that had occupied it still remaining as motionless as death. He then opened a small door in the wainscoting belonging to a small cupboard filled with shelves containing bottles of all sorts and sizes, and drew from it a phial which he filled with liquid from a jug which stood on the floor, and having performed various "*passes*" over it, he handed it to me, bidding me and my companion lose no time in retiring, as others were waiting outside.

His dismissal of us was abrupt. . . "You have told your ailments and your griefs. You bear with you the never-failing cure. Now begone."

How *could* the Adept know by natural means that the Marquise de Br——, whom he had not suffered me to name, was young and beauteous; that she possessed eardrops of emerald and topaz, which mixture of jewels was very peculiar, and that she should wear them on that very night.

(Talleyrand and his friend de Bouffles proceeded at once to the opera to see if the Marquise was attired in the dress and jewels that Cagliostro had described. They found that the dress and ornaments corresponded in every particular to those the seeress had seen, and that she was somewhat out of humour because Talleyrand had not escorted her that evening. He regained her good graces by telling her he had a sure cure for her headache.)

After the performance was over, we all adjourned to her hotel. I had completely renovated myself in her good graces by the promise of a complete cure for her migraine. The gentlemen of the company, however, voted that a glass or two of champagne be tried first. . . . Of course the phial and its contents soon became the subject of attacks, and I was petitioned on all sides for a view of them. . . . B—— proposed that the remedy should be applied at once in the presence of all. . . .

It was not until I had uncorked the phial and was about to pour it into a glass, that it occurred to me that I had entirely omitted to ascertain whether the liquor was to be taken as a medicine or applied externally. To the eye it was nothing but pure water from the fountain. It possessed neither smell nor colour.

It was decided that there would be less danger in mis-

applying it externally than in swallowing it, should it prove pernicious, and as I was chosen to be the operator, I poured a small quantity of the water into the hollow of my hand which B—— guided so that not a drop was spilt. I placed it as gently as possible over the forehead of the Marquise, pressing it there, but certainly not with violence, and supporting the back of the head with the hand that was free, held it there, thus awaiting the result.

The Marquise closed her eyes but uttered not a word, and there was a moment's silence among the clamorous group bending over her with such eager curiosity . . when suddenly it was broken by a loud convulsive shriek from the Marquise herself, which was echoed almost by many of those present, so solemnly and startlingly did it burst from her lips.

"Take away your hand. For God's sake, take away your hand," exclaimed she, in a voice of agony, and starting to her feet she endeavoured with all her strength to pull away my wrist downward; but strange to tell, not all the efforts of the Marquise nor those I used myself could tear away my hand from her forehead. No words can describe the sensation of terror with which I found myself deprived of the power or faculty of withdrawing my hand, but drawn by some powerful attraction closer and closer still, until it seemed that my fingers would bury themselves in the flesh. . . . It was not, however, until the Marquise sank back in her chair fainting and exhausted that the Duc d'Argenton, recovering from the general consternation. . . seized my wrist in a nervous manner and tore it away by main force, drawing with it patches of skin from the forehead of the Marquise, upon which the imprint of my touch remained in bleeding characters. My hand was torn and bleeding likewise, and the pain was unbearable. I bound up my hand and gave all the assistance in my power toward the recovery of the Marquise, who was conveyed to bed, still in a deep swoon. We all remained in the saloon awaiting the report of the surgeon who had been sent for to apply the proper remedies to the wounds of the Marquise, who was not declared out of danger until towards morning. We then dispersed with the firm determination of having the mystery cleared up by Cagliostro himself as soon as possible.

(Talleyrand and de Bouffles, accompanied by two policemen,

went to interview Cagliostro on the subject at his house. The liquid in the jug was seized by the police and taken to a chemist for analysis, who pronounced it to be pure water.)

To my bitter reproaches, Cagliostro replied with perfect calmness that the liquid was pure and innocent when he placed it in my hands, and that if it had grown pernicious it must have been owing to the guilty passions, or to the evil sympathies, of those who used it.

The Marquise carried the marks of that night's adventure to her grave—a long, narrow scar. The corner of one of her eyebrows had been torn off.

(She never would have anything to do with Talleyrand afterwards.)

AN IMPORTANT LETTER.

THE following letter was circulated by H. P. B. among many of her pupils, and some quotations from it have been published from time to time. But, so far as I know, it has not seen the light in its entirety, and it will be read with general interest. It reached H. P. B.'s hands in 1886, from a source she much revered.

The doctrine we promulgate being the only true one, must—supported by such evidence as we are preparing to give—become ultimately triumphant, like every other truth. Yet it is absolutely necessary to inculcate it gradually; enforcing its theories (unimpeachable facts for those who know) with direct inference, deduced from and corroborated by, the evidence furnished by modern exact science. That is why Col. H. S. Olcott, who works to revive Buddhism, may be regarded as one who labours in the true path of

Theosophy, far more than any man who chooses as his goal the gratification of his own ardent aspirations for occult knowledge. Buddhism, stripped of its superstition, is eternal truth; and he who strives for the latter is striving for Theo-Sophia, divine wisdom, which is a synonym of truth. For our doctrines to practically react on the so-called moral code, or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of Theosophy. It is not the individual and determined purpose of attaining Nirvâna—the culmination of all knowledge and absolute wisdom, which is after all only an exalted and glorious selfishness—but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause to benefit by it as many of our fellow creatures as we possibly can, which constitutes the true Theosophist.

The intellectual portion of mankind seems to be fast dividing into two classes: the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of intellect and its imprisonment in the narrow grooves of bigotry and superstition—a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of submitting to annihilation pure and simple, in case of failure, and to millenniums of degradation after physical dissolution. Those intellectual classes reacting upon the ignorant masses—which they attract, and which look up to them as noble and fit examples to be followed—degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the White Dove of Truth has hardly room whereon to rest her weary unwelcome feet.

It is time that Theosophy should enter the arena. The sons of Theosophists are more likely to become in their turn Theosophists than anything else. No messenger of the truth, no prophet has ever achieved during his life-time a complete triumph—not even Buddha. The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, the alpha and

the omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised "nigger" brother. This prospect may not smile for all, but he is no Theosophist who objects to this principle. In view of the ever-increasing triumph, and at the same time misuse, of free thought and liberty (the universal reign of Satan, Éliphas Lévi would have called it) how is the combative natural instinct of man to be restrained from inflicting hitherto unheard-of cruelty and enormous tyranny, injustice, etc., if not through the soothing influence of brotherhood, and of the practical application of Buddha's esoteric doctrines? For everyone knows that total emancipation from the authority of the one all-pervading power, or law—called God by the priests, Buddha, divine wisdom and enlightenment, or Theosophy, by the philosophers of all ages—means also the emancipation from that of human law. Once unfettered, delivered from their dead-weight of dogmatism, interpretations, personal names, anthropomorphic conceptions, and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different means for one and the same royal highway of final bliss—Nirvâna. Mystical Christianity teaches *Self*-redemption through one's own seventh principle, the liberated Paramâtmâ, called by the one Christ, by others Buddha; this is equivalent to regeneration, or rebirth in spirit, and it therefore expounds just the same truth as the Nirvâna of Buddhism. All of us have to get rid of our own Ego, the illusory, apparent self, to recognize our true Self, in a transcendental divine life. But if we would not be selfish we must strive to make other people see that truth, and recognize the reality of the transcendental Self, the Buddha, the Christ, or God of every preacher. This is why even esoteric Buddhism is the surest path to lead men toward the one esoteric truth.

As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded, and honour and mercy are both flung to the winds. In a word, how—since the main objects of the Theosophical Society are misinterpreted by those who are most willing to serve us personally—are we to deal with the rest of mankind? with that curse known as *the struggle for life*, which is the real

and most prolific parent of most woes and sorrows, and all crimes? Why has that struggle become almost the universal scheme of the universe? We answer, because no religion, with the exception of Buddhism, has taught a practical contempt for this earthly life; while each of them, always with that solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that struggle for life raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in the Pagan lands, and is nearly unknown among Buddhist populations. In China during famine, and where the masses are most ignorant of their own or of any religion, it was remarked that those mothers who devoured their children belonged to localities where there was none; and that where the Bonzes alone had the field, the population died with the utmost indifference. Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion; that it is our own Karma [the cause producing the effects] that is our own judge—our Saviour in future lives—and the great struggle for life will soon lose its intensity. There are no penitentiaries in Buddhist lands, and crime is nearly unknown among the Buddhist Tibetans. The world in general, and Christendom especially, left for 2,000 years to the *régime* of a personal God, as well as to its political and social systems based on that idea, has now proved a failure.

If the Theosophists say we have nothing to do with all this; the lower classes and inferior races (those of India, for instance, in the conception of the British) cannot concern us, and must manage as they can, what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are those professions a mockery? And if a mockery, can ours be the true path? Shall we devote ourselves to teaching a few Europeans—fed on the fat of the land, many of them loaded with the gifts of blind fortune—the rationale of bell-ringing, of cup-growing, of the spiritual telephone, and astral body formation, and leave the teeming millions of the ignorant, of the poor and oppressed, to take care of themselves, and of their hereafter, as best they can? Never! perish rather the Theosophical Society with both its hapless Founders, than that we should permit it to become no better than an academy of magic, and a hall of occultism! That we, the devoted followers of that spirit incarnate

of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the Theosophical Society to represent the embodiment of selfishness, the refuge of the few, with no thought in them for the many, is a strange idea, my brothers! Among the few glimpses obtained by Europeans of Tibet and its mystical hierarchy of perfect Lamas there was one which was correctly understood and described. The incarnations of the Bodhisattva Padmapâni or Avalokiteshvara, of Tsongkapa, and that of Amitâbha, relinquished at their death the attainment of Buddhahood, *i.e.*, the *summum bonum* of bliss, and of individual personal felicity, that they might be born again and again for the benefit of mankind. In other words, that they might be again and again subjected to misery, imprisonment in flesh, and all the sorrows of life provided that they, by such a self-sacrifice, repeated throughout long and weary centuries, might become the means of securing salvation and bliss in the hereafter for a handful of men chosen among but one of the many planetary races of mankind. And it is we, the humble disciples of these perfect Lamas who are expected to allow the Theosophical Society to drop its noblest title, that of the Brotherhood of Humanity, to become a simple school of philosophy! No, no, good brothers, you have been labouring under the mistake too long already. Let us understand each other. He who does not feel competent to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a Theosophist in the whole Society unable to effectually help it by correcting erroneous impressions of outsiders, by himself actually propagating this idea. Oh! for noble and unselfish men to help us effectually in that divine task! All our knowledge, past and present, would not be sufficient to repay them.

Having explained our views and aspirations, I have but a few words more to add. The true religion and philosophy offer the solution of every problem. That the world is in such a bad condition, morally, is a conclusive evidence that none of its religions and philosophies, those of the civilized races less than any other, has ever possessed the truth. The right and logical explanations on the subject of the problems of the great dual principles, right and

wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism, are as impossible to them now as they were 1886 years ago. They are as far from the solution as they were; but to these problems there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first to confess that *there* must be the true philosophy, the true religion, the true light, which gives truth and nothing but the truth.

Abandon all personal ambition, and you will be content either to live or die.

Have read and made an abstract of all the Gospel of St. John. It has confirmed my idea that we must take Jesus as testimony of himself, and discover the true image of the founder behind all the prismatic refractions across which he reaches us, and which blur that image. . . The historical task of Christianity is from century to century to undergo a new metamorphosis, to spiritualize more and more the comprehension of Christ and of salvation. . . Whether we will or no there is an esoteric doctrine —there is a relative revelation: man enters into God in proportion as God enters in man, and as Angelus says, "I believe that the eye with which I see God is the same eye with which He sees me."

Heroism is the signal triumph of the soul over the flesh, that is to say over fear; fear of poverty, of suffering, of calumny, or sickness, of isolation, and of death. . . Heroism is the brilliant and glorious concentration of courage.

Duty has this virtue: it makes us feel the reality of the positive world, and at the same time it detaches us from it.

—*Fragments from the Journal of Henri-Frédéric Amiel.*

OCCULTISM IN ENGLISH POETRY.

I DO not propose in this paper to enter into a critical analysis of the writings of any poet or poets, but rather to examine the characters of those whose work I dwell upon, and see, firstly, whether in these men have been exemplified the qualities which, we are taught, go to make the occultist; secondly, whether those poets whose characters have displayed such tendencies are also the most mystical in their teachings; and, thirdly, whether the mystical poets have also been the greatest. Now, I hold, and hold very strongly, as my personal opinion, that the true poet is inspired; that is to say, that he is one who has accumulated a vast store of knowledge through many lives, and consequently, a boundless power of sympathy, with man and nature. For the unsympathetic person is more often inexperienced than unfeeling, as you can perceive by the occasionally extraordinary intolerance of youth; you cannot know what you have never felt.

The great poet then, let us grant, is the being with a vast store of experience, worth recording by the Ego. His lower organization is such that at times the divine light shines through, and the man knows and speaks what he knows without conscious effort. But, it may be objected, you make of your poet a species of pope. If you assume that any person speaks from a superhuman store of knowledge, you set up an oracle whose dictum you are bound to obey. But, alas! our poets are compelled to manifest themselves to us upon the lower planes, and by the prosaic methods of pen, ink, and the printing press; otherwise, I fear that we should very few of us benefit by their divine wisdom, acting upon its own plane. As my poets are among my most valued mentors, for myself I am willing to accept some uninspired passages for the sake of the echo of the voice that knows. We will leave out of the question the elder poets; those whose characters and work I propose to glance at are the comparatively modern: Scott, Byron, Tennyson,

and Blake; I select the first and second as the types of the non-occult; the third and fourth as types of the mystical. Let me first dwell upon the causes which, in my judgment, precluded Scott and Byron from being occult in their teaching, and then consider Tennyson's and Blake's mysticisms, which were of distinctly differing types, though agreeing, as must all mysticism, in fundamental points. I am aware that Wordsworth, Keats and Shelley are also to be ranked among the occult and inspired, but the late Laureate and Blake must suffice for my present purposes.

There are certain qualities of mind, which are found very generally in all great poetic geniuses, and certain methods of life and tendencies of thought and action which inevitably veil the God within. The man in whom the God is veiled is never the great poet; he may write brilliant, stirring, excessively clever verse, but he is never inspired. Therefore I think we may here hail the cause of the greatest being also the most occult, as I believe we shall discover them to be. The man whose mind is tossed on the waves of the sea of life, the man who cares for applause, the man to whom the existing shows of the world are much, can never be illuminated by the highest light, he never can write from the individuality, but always from the personality; very excellent, admirable, masterly work he may do, but it is not inspired. One never says to oneself: this man was caught up to the third heaven to hear and see things unspeakable.

One of our best poetic critics, in speaking of the marvellous freshness and spontaneity of Blake's songs—and in truth the *Songs of Innocence* might have been written by an inspired child—has said: "The kingdom of a perfect song is like the kingdom of Heaven—one must enter it as a little child." Let us take this saying in conjunction with one from *The Voice of the Silence*: "The pupil must regain the child state he has lost, ere the first sound can fall upon his ears." Assuming that these two axioms are true, we shall expect to find the most exquisite song-writers also the most mystical and occult in their teachings; and we shall also expect to find in them, on the lower planes of consciousness, some of the qualities of the child, and some of the characteristics stamping the personality of the occultist. Now firstly as to the songs. I have stated my conviction that Scott and Byron were not occult; I

furthermore state my opinion that they were neither of them great poets. I should place Tennyson and Blake infinitely higher than either of them. Of course this is a matter of individual opinion, but in such a case one can only argue from one's opinion. Now which of these four famous men have been the successful song writers? Scott and Byron wrote few songs; Tennyson and Blake literally, if I may use so familiar a term, bubbled over with them; they broke into song as the nightingale does, and mark this—as unconsciously. Scott wrote songs; Byron wrote a few songs; but read the song of Fitz-Eustace from *Marmion*, "Where shall the lover rest?" then read Byron's pretty-mannered "There be none of Beauty's daughters," and contrast them with Blake's "Piping down the valley wild" and the "Nurse's Song," and with Tennyson's "Tears, idle Tears." In the work of the last two poets you hear the thrill of the harps of the New Jerusalem; the music from the kingdom of the little child. To me it is significant that Tennyson so pre-eminently excelled in the song.

Coming to his mysticism, which I propose to contrast with Blake's, I think that Tennyson's songs are better than Blake's—even putting out of account the almost matchless mastery of the English language, which caused his technique to be more perfect than that of the earlier poet. Tennyson and Blake both wrote spontaneously, but Tennyson took more pains with technicalities, with the subsequent polishing. Byron too, I believe was a quick and spontaneous writer, but to me, he has facility, not inspiration. I do not believe that any really great poet has ever worked laboriously at his poetry—not, that is to say, during the incarnation in which he manifests as a poet. How can he? he draws upon a store of knowledge laboriously gained, and now at his free disposal when he can reach it at all. But here comes in another point: he cannot reach it, unless he has certain qualities of the lower mind, certain methods of life, certain habits of viewing the universe and himself. When the lower mind can respond to, and use the wisdom of, the higher, then we hail the inspired poet, and the lower mind has but occasionally to supply some technicalities of more felicitous phrasing. Tennyson wrote the passage in "Maud" commencing "Dead, long dead," in twenty minutes; and it is admitted, unless we take some exception to

verse ten, to be a marvellous picture of insanity. What enabled the great poet, upon whose sanity no doubt has been cast as upon Blake's, to think and feel as a madman thinks and feels, if it were not past experience?

When I stated that Scott was not, as I think, a really great poet, I did not mean to be-little his genius. The impress of Scott's honest, strong, human personality is upon his work. It is delightful; no one admires his genius more than I do; I rank Manse Headrigg even above Mrs. Poyser, and Scott's poetry I love.

I love the fire and vigour and the swing of *Marmion*. One can smell the air of the moors and see the heather in *The Lady of the Lake;* and this is just where the point comes in: Tennyson was as strongly English as Scott was Scotch, while Blake was of no nation; but when Tennyson is distinctly inspired he may take English metaphors, but he is no longer English—while Scott is always Scotch. He writes from a very noble personality:

> Breathes there a man with soul so dead,
> Who never to himself hath said,
> This is my own, my native land?

I am quite sure Blake never said anything of the kind to himself, and I should not accuse him of being a "dead soul." But that is how Scott felt; Scott was nothing of the child; he was the single-minded, honest-purposed man of great and delightful talents.

The same great critic to whom I have already referred has spoken of Scott as being possessed by the "passion of the past." It is most true; and the child lives in the present and the future.

This, it may be objected, is surely not a bar to occultism, for do not occultists and theosophists belaud the past?

No; they laud the wisdom of the past, which is also the wisdom of the present and the future, the timeless wisdom. The wisdom of the ancients, "not of an age, but for all time," is not of the "good old times"—and these old times Scott loved; he loved the "things seen" if they were noble, or even picturesque and romantic; he did not love the symbolical. He loved the goodly manifestation of such things as fired his fancy—he loved feudalism—he would

almost have justified rack and thumb-screw, if he might have had back chivalry, and the gallant knighthood. All this is indicative of the man who writes from the personality; to whom the objects of sense, however good and noble, do appeal most strongly. Scott speaks in the person of the old minstrel, and his very sprites and goblins are stamped with feudalism; witness the White Lady of Avenel. He employs the machinery of the "supernatural" frequently to add picturesqueness, as in *The Lay of the Last Minstrel*, but it is only the physical body of mysticism, if I may be permitted the phrase, that he uses. He was romantic, sympathetic, single-minded, as a man, but he was the antipodes of the mystic. The circumstances of his life forced him into the practical stress and strain of the struggle for existence, and though he certainly did not write such good poetry when he did not write it spontaneously, I do not think his prose works suffered much from this cause. I do not think that anyone can read even the parts of Scott's works in which he writes of the planes of existence hidden from most men, and not feel that they were hidden from the writer too; that he neither saw nor sensed them. The White Lady is emphatically a feudal retainer, and the most intuitional sentiment in Scott that I can recall is in his prose work of *Woodstock*, where he points the moral that the denizens of the astral world must yield before the steady purity of purpose, the faith in God—*i.e.*, in the divine Ego—of the old minister. But this, though in it the divine spoke in Scott, is not really occult, and he evidently discredits any other agency in the disturbances—that caused Bletson, the sceptic, to sleep with a bible under his pillow—than that of the loyal servants of the old knight. I do not mean that the divine did not speak in Scott—as a man—as it does in nearly all of us; but I do say that it did not speak in him as a poet, that the divine fire did not descend upon him directly, but spoke through righteous tendencies, as in other good and gifted men—gifts and righteousness attained by him in previous lives.

(*To be continued.*)

IVY HOOPER.

THEOSOPHICAL ACTIVITIES.

EUROPEAN SECTION.

The Theosophical Society.

At a Council meeting held at 19, Avenue Road, London, on July 4th, the President-Founder in the chair, the reports of all the Sections of the T. S. on the Rules were carefully considered, and the following was adopted and ordered to be issued.

Rules of the Theosophical Society.

Constitution.

1. The title of this Society, which was formed at New York, United States of America, on Nov. 17th, 1875, is the "Theosophical Society."

2. The objects of the Theosophical Society are:

(i) To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour.

(ii) To encourage the study of comparative religion, philosophy and science.

(iii) To investigate unexplained laws of Nature, and the powers latent in man.

3. The Theosophical Society has no concern with politics, caste rules and social observances. It is unsectarian, and demands no assent to any formula of belief as a qualification of membership.

Membership.

4. Every application for membership must be made on an authorized form, and must be endorsed by two members of the Society and signed by the applicant; but no persons under age shall be admitted without the consent of their guardians.

5. Admission to membership may be obtained through the President of a Branch, the General Secretary of a Section, or the Recording Secretary, and a certificate of membership, bearing the signature of the President and the seal of the Society, and countersigned by one of the above-named officers, shall be issued to the member.

Officers.

6. The Society shall have a President, a Vice-President, a Recording Secretary, and a Treasurer.

7. The President-Founder, Colonel H. S. Olcott, holds the office of President of the Theosophical Society for life, and has the right of nominating his successor, subject to the ratification of the Society.

8. The term of the Presidency is seven years (subject to the exception named in Rule 7).

9. The President shall nominate the Vice-President, subject to election by the Society. The Vice-President's term of office shall expire upon the election of a new President.

10. The appointments to the offices of the Recording Secretary and the Treasurer shall be vested in the President.

11. The President shall be the custodian of all the archives and records of the Society, and shall be one of the trustees and administrators for property of all kinds, of which the Society as a whole is possessed.

12. The President shall have the power to make provisional appointments to fill all vacancies that occur in the offices of the Society, and shall have discretionary powers in all matters not specifically provided for in these Rules.

13. On the death or resignation of the President, the Vice-President shall perform the presidential duties until a successor takes office.

Organization.

14. Any seven members may apply to be chartered as a Branch, the application to be forwarded to the President through the Secretary of the nearest Section.

15. The President shall have authority to grant or refuse applications for charters, which, if issued, must bear his signature and the seal of the Society, and be recorded at the Headquarters of the Society.

16. A Section may be formed by the President of the Society, upon the application of seven or more chartered Branches.

17. All Charters of Sections or Branches, and all certificates of membership, derive their authority from the President, and may be cancelled by the same authority.

18. Each Branch and Section shall have the power of making its own rules, provided they do not conflict with the general rules of the Society, and the rules shall become valid unless their confirmation be refused by the President.

19. Every Section must appoint a General Secretary, who shall be the channel of communication between the President and the Section.

20. The General Secretary of each Section shall forward to the President annually, not later than the first day of November, a report of the work of his Section up to that date, and shall at any time furnish any further information the President may desire.

Administration.

21. The general control and administration of the Society is vested in a General Council, consisting of the President, Vice-President, and the General Secretaries.

22. No person can hold two offices in the General Council.

Election of President.

23. Six months before the expiration of a President's term of office, his successor shall be nominated by the General Council, and the nomination shall be sent out by the Vice-President to the General Secretaries and Recording Secretary. Each General Secretary shall take the votes of his Section according to its rules, and the Recording Secretary shall take those of the remaining members of the Society. A majority of two-thirds of the recorded votes shall be necessary for election.

Headquarters.

24. The Headquarters of the Society are established at Adyar, Madras, India.

25. The Headquarters and all other property of the Society, including the Adyar Library, the permanent and other Funds, are vested in the Trustees for the time being of the Theosophical Society appointed or acting under a deed of Trust dated December 14th, 1892, and recorded in the Chingleput District Office, Madras, India.

Finance.

26. The fees payable to the General Treasury by Branches not comprised within the limits of any Section are as follows: charter, £1; for each certificate of membership, 5*s.*; for annual subscription of each member, 5*s.*, or equivalents.

27. Unattached members not belonging to any Section or Branch shall pay an annual subscription of £1 to the General Treasury.

28. Each Section shall pay into the General Treasury one-fourth of the total amount received by it from annual dues and entrance fees.

29. The Treasurer's accounts shall be yearly certified as correct by qualified auditors appointed by the President.

Meetings.

30. The Annual General Meeting of the Society shall be held at Adyar in the month of December.

31. The President shall also have the power to convene special meetings at discretion.

Revision.

32. The rules of the Society remain in force until amended by the General Council.

The following Executive Notice has been sent out to the General Secretaries, with a copy of the above Rules:

EXECUTIVE NOTICE.

PRESIDENT'S OFFICE,
LONDON, *July 9th*, 1896.

The undersigned hereby publishes, for the information of the members of the Society, the text of the Rules as revised and adopted by the General Council at its meeting this day.

The following members were present, *viz.*, the President, the Vice-President, the General Secretaries of the European and Indian Sections, Mr. C. W. Leadbeater, as proxy (under specific instructions) for the General Secretary of the Scandinavian Section, and Mrs. Annie Besant, as proxy for the General Secretary of the American Section. The Australasian Section's views were represented in the official report of the General Secretary, and the New Zealand Section had been so recently chartered that it had not had time to submit its wishes for the consideration of the General Council. Every change suggested by any Section and General Secretary was carefully considered in the light of its bearing upon the peculiar circumstances of the whole Society, and in several instances the Members of Council yielded their own preferences to the apparent wish of the majority. When several amendments touched the same clause, the various improvements were incorporated in the form finally adopted. Only one important recommendation was rejected—that for removing the President and Vice-President of the Society for cause shown. On mature consideration it was decided that no rule could be of use if such an emergency arose. If a majority or even a strong minority desired to dispossess one of these officers, while he retained the confidence of a large number of members, a split in the Society would result, let the rule be what it might. It was therefore thought better to leave the Society free, under the powers vested in the General Council, to deal with any serious case, if unfavourable circumstances should arise.

The undersigned takes this opportunity of correcting the mistaken idea, which prevails in some quarters, that the T. S. Rules and the wording of its "Objects" are substantially what they have been from the commencement, and therefore entitled to some special immunity from change. So far is this from true that the "Objects" have been restated and the Rules altered several times, as the growth of the Society and its altered conditions rendered the same necessary. The version now adopted is, apparently, the best and most comprehensive that we have had for years, and in the expression of the "Objects" the line traced out in the minds of the Founders is strictly followed. The form given to the second object has been adopted to meet an almost general view that *all* religions, etc., deserved study as being based on the same general principles. In this, in her *Isis Unveiled*, Madame Blavatsky led the way, which is now traced out for all future students of Theosophy and sympathizers with our work.

The Revised Rules go into force at once, but the undersigned will use his discretionary powers so as to meet the reasonable wishes of all of his colleagues with respect to details not specifically herein covered.

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

EUROPEAN SECTION.

The President-Founder has been in England during the month, but has not been able to visit many of the Branches in consequence of a slight return of the old mischief in the feet.

Headquarters has been quiet, most of the staff being away, but the Saturday gatherings for Theosophical conversation were very large, and general regret was expressed at their coming to a conclusion.

On July 16th, Mr. Bertram Keightley gave an exceptionally able lecture at the Blavatsky Lodge on "Indian Philosophies," and was listened to attentively by a full audience. On the 23rd, Mr. C. W. Leadbeater spoke on "Our Relation to Children," arousing much interest and some rather anxious questioning. On the 30th, the Lodge was very crowded to listen to Mrs. Besant on "Prayer;" a large number of questions followed the lecture. During August the Lodge is closed.

At Queen's (small) Hall, Mrs. Besant finished her long series of lectures on August 2nd, with a discourse on "Building a Kosmos." The previous lectures dealt with "Reincarnation," "Karma," "The Law of Sacrifice," and "Man's Ascent." She lectured to the Chiswick Lodge on July 20th.

On August 16th, Mrs. Besant will lecture at Effra Hall, Brixton, on the "Power of Thought," and on August 29th and the following days she will visit Liverpool, Manchester, Bradford, Leeds and Sheffield.

Her last lecture in England will be given at the Blavatsky Lodge on September 3rd, and on September 7th and 8th she will lecture in Amsterdam. She will pay a flying visit to Paris on the 10th, and leave Brindisi on the 13th by P. and O. *Khedive*, for Bombay.

The General Secretary spent the first week of August in Paris, where increased Theosophical activity is showing itself, and where prospects are brighter than they have been for a long time.

American Section.

The Countess Wachtmeister is doing good service in America. At San Francisco, Headquarters have been opened in a central position, the contract including the use of a hall in the same building for Sunday evening lectures.

At Santa Cruz a Branch has been formed, the Theosophists there combining under her inspiring influence, and a Branch has also been formed at Seattle, where she has been staying for a short time.

Australian and New Zealand Sections.

The Assistant Secretary of the Australian Section sends the following with a request for publication:

BRANCHES.

PLACE.	NAME OF BRANCH.	DATE OF CHARTER.	PRESIDENT.	SECRETARY.	SECRETARY'S ADDRESS.
Sydney	Sydney	1891	Mr. Geo. Peell	Mr. O. D. Carver	T.S., 42, Margaret St., Sydney, N.S.W.
Sydney, Surry Hills	Dayspring	1895	Mr. L. E. Harcus	Mr. G. W. Marks	515, Riley St., Sydney, N.S.W.
Melbourne	Melbourne	1890	Mr. H. W. Hunt	Mr. S. Studd	178, Collins St., Melbourne, Victoria
South Yarra, Melb.	Ibis	1894	Mrs. D. Parker	Mr. Buckie	T.S., 8, Garden St., S. Yarra, Victoria
Adelaide	Adelaide	1891	Mr. N. A. Knox	Miss Kate Castle	T.S., Victoria, Adelaide, S. Australia
Brisbane	Queensland	1891	Dr. W. F. Taylor	Mr. W. C. John	T.S., Brisbane, Q.
Bundaberg	Bundaberg	1894	Mr. J. E. Turner	Mr. D. J. Scott	Cran St., East Bundaberg, Q.
Rockhampton	Capricornian	1893	Mr. Will Irwin	Mrs. Irwin	Rockhampton, Q.
Hobart, Tasmania	Hobart	1890	Mr. H. H. Gill	Mr. J. Benjamin	112, Brisbane Street, Hobart
Auckland, N.Z.	Auckland	1891	Miss L. Edger, M.A.	Mr. W. A. Draffin	Mount Meru, Ponsonby, Auckland
Auckland, N.Z.	Waitemata	1896	Mrs. Sara Draffin	Mr. J. Dinsdale	B.C. Office, Devonport, Auckland
Woodville, N.Z.	Woodville	1895	R. Stone Florance	Mr. W. Nicholson	Woodville, N.Z.
Pahiatua, N.Z.	Pahiatua	1895	Mrs. Moore	Miss Moore	Pahiatua, N.Z.
Wellington, N.Z.	Wellington	1893	Mrs. M. O. Gibson	Miss Boughton	Defence Depôt, Basin Reserve
Christchurch, N.Z.	Christchurch	1884	Mrs. Richmond	Mr. Jas. McCombs	5, York Street, Christchurch
Dunedin, N.Z.	Dunedin	1893	Mr. G. Richardson	Mr. A. W. Maurais	"Star" Office, Dunedin, N.Z.

Centres have been formed at Mount Gambier, S.A., Maryborough in Queensland, and Launceston in Tasmania.

Address J. C. STAPLES, Gen. Sec., Australasian Section, T.S., 42, Margaret Street, Sydney, N.S.W.

New Zealand Section.

Now that the excitement caused by the visit of the Countess Wachtmeister, and by the formation of the Section, has become a thing of the past, the Theosophical work has resumed its usual quiet course. The various Branches are continuing their ordinary meetings both for study and for propaganda; and the youngest Branch, the Waitemata, has just begun holding fortnightly open meetings for papers and discussion. Two items of news from Auckland may be of some interest. Mr. Baly, a member of the Blavatsky Lodge, has settled here and has begun a class for instruction in Sanskrit; at present there are very few students, but others will probably join in time. The second item is that there has been a long newspaper correspondence, which indeed is still going on, on the subject of miracles and the authority of the Bible, in which it has been interesting and encouraging to notice how the tendency towards breadth of thought, and even towards the Theosophic ideas, is increasing and spreading.

L. E.

South Africa.

Despite troublous times, a few earnest thinkers in Johannesburg continue their Theosophical efforts. Thanks to the work of Messrs. Ritch, Kitchin, and Purchas, a group for study has again been formed, and a permanent meeting-place, where the library already collected can be kept, is being sought for. Mr. Purchas writes: "Those who are unacquainted with the conditions of life which are paramount here, and how thoroughly antagonistic they are to anything like Theosophical activity, can have but a limited conception of the initial difficulties with which the path is strewn; but we hope by energy and determination to overcome or avoid them, and to have the pleasure of reporting in the course of a few months that we are gathering strength, and increasing in numbers. Meanwhile, as it is possible there may be some who are specially interested in the promulgation of Theosophical teachings in this part of the world, I shall be happy to place myself at their disposal for the purposes of correspondence and the interchange of ideas." Mr. Purchas' address is Box 272, Johannesburg, S.A. Republic.

REVIEWS.

A Scientific Demonstration of the Future Life.

By Thomson Jay Hudson. [London: G. P. Putnam's Sons.]

When we take up a book with this title, and find it opening with the statement that Lord Bacon "was the first to discover and formulate the fundamental truth that all successful enquiry concerning the order of Nature must of necessity be founded upon a solid basis of well-authenticated facts," and further that "the inductive process is the sure guarantee of the stability of our civilisation, and of its constant advancement for all time," we look again at the title page with a vague idea that the date must be 1836—not 1896. And when we find the general conclusion of the work to be "that the facts of psychic science fully and completely sustain the religious philosophy of Jesus of Nazareth, demonstrate his perfect mastery of the science of the soul and confirm every essential doctrine of the Christian religion"; and further that "It is almost superfluous to remark that this can be said of no other religion on earth"; we are likely to lay it down with an amused indifference as to what comes between, which the book, in fact, does not deserve.

In a time of transition, such as our own, the new wisdom does not ride evenly and slowly, like the tide; each thinking man takes in so much of it as recommends itself to his mind and works it out, usually quite unconscious of the expanse of the primeval darkness remaining on each side of his one ray of light. Each thinker and each writer is a world of his own, and our interest in him lies mainly in the two questions, how much of the new has he absorbed, and how much of the old has he abandoned as incapable of defence?

The Society for Psychic Research seems to have been the medium through which the light has reached our author, who is distinctly a bookman, and indeed a man of few books. Armed with the Law of Telepathy in one hand and the Law of Suggestion in the other he makes root-and-branch work with the Spiritualists, and incidentally with reincarnation (on the American plan) and the Hindu philoso-

phers. There is a suggestiveness in his remarks on the former which makes them worth quoting: "I suppose that Socrates at the present moment inhabits some thousands of different modern earthly tabernacles. George Washington is also very generously distributed amongst the American people, and so of other great men. Three very obvious deductions seem inevitable. The first is that no common man is ever reincarnated; second that the capacity of great men for minute sub-division is illimitable; and third, that reincarnation does not improve the mental capacity of the reincarnated."

But the Hindus come off worse still: "The idea (of reincarnation) originated among a people who for thousands of years have practised hypnotism and kindred arts, and have consequently built up a philosophy upon a basis of subjective hallucinations. Having practised their arts *in utter ignorance of the law of suggestion* (!) it follows that their information regarding the other world is just as defective as that obtained in this country through spirit mediums . . . all that is requisite is the proper suggestion to prove any doctrine whatever."

Having thus satisfactorily cleared off everything in his way, Mr. Hudson proceeds to try his new weapons on the *Old Testament*; for he is first and foremost a Christian Apologist, and has by no means got beyond the old view that the evolution of the spiritual man is practically confined to that of the Jews. The result is easily to be imagined. The mind of Moses "was filled to saturation with the auto-suggestion which crystallized in the vision which he saw on Mount Horeb and the voice which he heard, etc.": "The law of suggestion operated to cause his subjective mind to believe itself to be God"; and so forth. What Mr. Hudson's religious friends will say to this is not our concern; any more than what they will think of his curious admission (so contrary to his own argument) that Moses owed his success to the "mingling of the high code of ethics, *which was a part of his Egyptian education*, with the peculiar religion of his fathers"!

But we must pass on to the main point. Having thus demolished the God of the *Old Testament*, how does our author "scientifically" treat the Jesus of the *New?* We are sorry to have to say it, but here the science vanishes—hidden under a cloud of assumptions and superlatives, which we can forgive and respect in the mouth of those innocent souls who love their Saviour and cannot find words enough to show their devotion, but which we *cannot* forgive when, as here, they are only used to re-establish the exclusive Christian self-conceit which the previous considerations have rightly shaken. The mask of the scientific enquirer is dropped; and we have only another example of

the desperate struggle of the ordinary Christian mind not to lose the so precious enjoyment of believing it possesses the only science as well as the only religion. The interest of the attempt is that the author has recognized that, at this time of day, the *Old Testament* and its Jehovah must be entirely abandoned. It cannot be long before he and his fellows come to make the further discovery that the S. P. R. does not possess the final word—that there is much more in Nature than the "Law of Suggestion" will explain. When he finds that the high morality of Jesus was no new invention, but like that of Moses an inheritance from far earlier times—that his powers are shared by many another even now in physical existence—that, in short, the grandeur of his personality is of importance to us mainly as being a noble example of a class, at present far our superiors, but to whose level we may hope by their assistance one day to attain—why then he will not be far from our own position.

We are forgetting the nominal purpose of the book. The "demonstration" may be summed up in very few words. Man has psychic powers, and these cannot be used in this life without serious injury to his physical interests—*ergo*, there must be a future life in which to enjoy them, or they would be worse than wasted—which cannot be. Q. E. D. But our author devotes a special chapter to the making clear that this future life would not be worth living unless it was a complete reproduction of the present with all its surroundings. The idea that a much higher and nobler life than this—one in which all psychic powers may be brought into useful play for the benefit of the world at large, and is within the reach of many of us without passing through the gates of death at all—is one which has not yet entered his mind. May we be forgiven for suggesting that when it does, he will not look upon his present work quite so seriously as he does now?

ARTHUR A. WELLS.

THE PATH OF DISCIPLESHIP.

By Annie Besant. The Adyar Lectures for 1895. [London: The Theosophical Publishing Society, 26, Charing Cross, S.W. Price 2*s.* net.]

THIS clearly printed and nicely bound volume of 150 pp. forms a very valuable and useful sequel to the series of lectures which Mrs. Besant published last year under the title *In the Outer Court*. The opening lecture, which has for subject "First Steps," deals chiefly with Karma-Yoga, union by action, by means of which are accomplished that purification and disciplining of the lower nature through which

the higher gains room and scope to grow and develop. Incidentally, it may be noted, that this lecture gives the key to the understanding and appreciation of those forms, teachings and demands which the exoteric religions have each in its own way imposed upon men. In the second lecture, the "Qualifications of Discipleship" are dealt with, much as they have been given elsewhere, but with this special element added that they are so set forth that the student will be able to understand their natural necessity and their organic relation to each other, and to the goal towards which they lead.

The third lecture deals with the "Life of the Disciple," and with the four great Initiations which mark the stages of his advance along the Path itself; while in the fourth and last lecture of the series we are shown how this Path is the more rapid anticipation of the slow evolutionary development which in the ages to come the race as a whole will accomplish, and in it we have a picture in miniature of how in the far future men will grow divine in power, in knowledge and in love.

Like all else that Mrs. Besant writes, these lectures are models of clear exposition and beautiful language, while to the earnest student they will bring the clearing up of many a difficulty.

B. K.

Psychic Photography.

L'Âure humaine, ses mouvements, ses lumières et l'iconographie de l'invisible fluidique, par Dr. H. Baraduc. [Paris. George Carré, 3, Rue Racine.]

This book is both very interesting and not a little exasperating. For a man of science Dr. Baraduc is one of the worst exponents of himself in print that can be imagined. His entire terminology—a very elaborate and artificial one—is based upon an exceedingly complex theory, nowhere succinctly and clearly explained, and no glossary being provided, the unlucky reader is pulled up sharp on every page by meeting three or four new technical terms, quite meaningless in themselves and hopelessly unintelligible without elaborate explanations. As Miss X. remarks in *Borderland*, Dr. Baraduc is even worse than the S. P. R.—and his new terms are more numerous. Suppose the reader, however, falls back upon the numerous and well-reproduced plates with which the book is furnished, he gathers generally that they purport to be reproductions of psychic effects produced upon ordinary photographic plates; and he sets himself to study them. Promptly he finds himself in want of precise information as to Dr. Baraduc's general

modus operandi, and turning to the text he seeks for it—in vain. No description of the methods employed or the experimental procedure, not even a paragraph giving the precautions (if any) taken to ensure the exclusion of ordinary physical causes in producing the results shown. And the sections which purport to give an account and description of each plate are not as useful as they might be, for the whole is wrapped up in Dr. Baraduc's most technical phraseology, and nothing whatever is said as to the details of the experiments reproduced.

And yet one cannot help feeling that the plates *do* mean something, and that one is in presence of solid, good, reliable work. But as represented in this book, I can only sympathize with the man who tries to tackle the doctor's work, and confess my own utter inability to estimate the value of his results or to form any opinion as to *how* these plates have been thus affected, or what it is which has produced the results illustrated, without a great deal more detailed information, which would have been a thousand times more useful and valuable to the student than all Dr. Baraduc's elaborate theorizing.

But while it is necessary to make these criticisms on the form in which Dr. Baraduc has presented his work, that work itself is striking and remarkable. If one carefully examines the illustrations given, there can, I think, be no doubt that they afford conclusive evidence of a chemical action upon the silver salts of the plate, which does not seem accounted for by any hitherto recognized cause. Unfortunately, the lack of experimental details already mentioned and the apparent absence of any special care to eliminate the chance action of dust, chemical effects of heat and moisture from the hand, electrical action, etc., make it impossible to feel sure of one's ground, even in so all-important and fundamental a question. Another point, too, is curious, and seems to imply a certain development of perception in the author beyond the normal level, for from his descriptions he seems to see more definite things in some of his reproductions than the normal eye can make out. And this is rather confirmed by the note on p. 121, where he records his having seen tiny yellow and green odic flames issuing from his fingers in the dark during the course of an experiment.

There are masses of interesting points scattered through this book, and one's only regret is that so much careful and varied experimental work has not been concentrated by the author on a few fundamental problems; so that future students and experimenters might at least have had a stable and fully tested foundation to build upon. But such as it is, Dr. Baraduc's work deserves both our study and our gratitude,

for there are few experimentalists in this particular field, and none who have as yet done such good work on these special lines.

B. K.

Animal Magnetism, or Mesmerism and its Phenomena.

By Dr. W. Gregory. [G. Redway. 6*s*.]

This reprint of Dr. Gregory's famous work, with an Introduction by Mr. Stainton Moses, is welcome, for it has long been out of print, though full of interest to the student. Dr. Gregory was the Professor of Chemistry at Edinburgh University, and his experiments in mesmeric phenomena show all the accuracy and patience of the man of science.

The doctor "begins at the very beginning" with directions how to mesmerize, and a description of the mesmeric sleep; his remarks on the different phases of consciousness therein shown are suggestive and prove careful observation and balanced judgment. He then passes on to the department of clairvoyance, giving an excellent report of his own experiments, and next examines phenomena produced by other mesmerists. In describing trance or ecstasy, the doctor states that he did not think it right to produce it, as it was sometimes attended with great danger to life, so that he only gives a brief indication of what he calls its "strange phenomena" as observed by others. A very interesting disquisition on odyle follows, as a possible explanation of many phenomena, and then various related topics are dealt with, crystal-gazing, magic mirrors, etc., and no less than seventy-five cases are given at length, illustrating the chief phenomena of mesmerism.

The doctor records, he does not seek to dogmatize on causes, and his book will always remain a monument of patient industry.

The Tarot of the Bohemians.

By Papus. [G. Redway. 5*s*. net.]

M. Papus' book on the Tarot is a remainder, re-issued at a reduced price. It gives a full and interesting account of the general principles that underlie the Tarot, and then explains its symbolism at length. Divination by the Tarot is dealt with in the last section of the book.

JOURNAL OF THE ROYAL ASIATIC SOCIETY.

[22, Albemarle Street, W. 12s.]

MR. TAKAKUSU writes a very interesting article on "Pâli Elements in Chinese Buddhism," arguing that some of the Chinese Buddhist books have been translated from a Pâli original; he relies on Buddhaghosha's *Introduction to the Samantapâsâdika.* The lightest article in the number is Mr. St. John's translation of a Jâtaka, in which some adventures of Vidhûra are related as told by the Buddha of himself in an earlier incarnation. Dr. F. Hirth gives some extracts from the Ethnography of Chao Ju-kua, but the lion's share of the journal is given to an article on "The Army of the Indian Moghuls"—a subject which is presumably interesting to some, or it would scarcely be treated at such length.

To shrink from one's cross is to increase its weight.

Nothing so nearly resembles pride as discouragement.

Spite is anger that fears to show itself; it is impotent fury which knows its impotence.

Life is a tissue of habits.

The thinker is to the philosopher what the dilettante is to the artist. He plays with the thought and educes from it a mass of pretty things in detail, but he busies himself with truths rather than with truth, and the essence of the thought, its consequence, its unity, escapes him . . the philosopher is the scientific thinker.

The philosophical set of the last century (were) all-powerful in dissolving by reasoning, and by reason powerless to construct, for construction demands feeling, instinct and will.

Be that which you wish others to become.

Goodness is the principle of tact, and respect for others the first step in the art of living (*condition du savoir-vivre*).

—*Fragments from the Journal of Henri-Frédéric Amiel.*

THEOSOPHICAL
AND
MYSTIC PUBLICATIONS.

THE oldest of the Theosophical magazines always offers its readers a varied bill of fare, but the most interesting article by far is always the Old Diary Leaf of the month, telling the strange thrilling story of the Society's early days, and making live again before us the events so graphically described by the survivor of the remarkable "twins." This month we read of their meeting with Mr. D. M. Bennett, a well-known American Free-thinker, and the candour of the narrator comes out remarkably in his frank statement of the hesitation he felt in admitting Mr. Bennett to membership, and the rebuke that hesitation met with. Lectures are plentiful—in Bombay, Poona, Jeypore and onwards, flying north, one lecture on a brass dinner-plate being not without its effectiveness. Mr. Nasarvanji N. Bilimoria discourses learnedly on Zoroastrian Adepts, a subject that would well bear further investigation, for the redemption of the Parsîs from the materialism which debases the relics of a once glorious religion would be a noble achievement. There are some good remarks on name and form (Nâmarûpa) in the article entitled "Dakshinâmûrti."

Theosophy in India further contributes the *Prashnottara*, the organ of the Indian Section, continuing the papers on the "Law of Sacrifice" and "Dreams," giving a "Stray Thought" on the payment of annual dues, and answers to two questions. The *Theosophic Gleaner* speaks gratefully of H. P. B., and fills the remainder of its pages with well-chosen extracts, mostly from Theosophical journals—a very good way of bringing to its readers help from their far-off brothers. The vernacular *Sanmârga Bodhini* is beyond our reading, and we can only send hearty good wishes. The *Thinker* has a good article on "The Path of Liberation" (June 6th). The *Âryа Bâla Bodhini* has not reached us, we are sorry to say. The little *Rays of Light* continue shining. A new venture, *The Prabuddha Bhârata* or *Awakened India*, makes a promising beginning. It upholds the Vedântic ideal, but appeals to the populace rather than to the sage, and proposes to teach the great principles of morality and religion in the time-honoured Eastern way, through the exquisite stories with which Sanskrit literature abounds. Thus it takes the story of Shrî Krishna, the Gopîs, and the revival of the dead calf, as the foundation for its first article on the "Elements of the Vedânta." "Nanda, the Pariah saint," is given as the first of a series of "Seekers after God;" then comes a report of a class lecture by Svâmi Vivekânanda, and a beautiful tribute by him to the Buddha as the ideal Karma Yogî.

Japan sends *The Hansei Tasshi*, dedicated to the spreading of the principles of the Buddha. It is beautifully printed, and looks so pretty that one longs to read its ideographic characters.

The *Journal of the Mahâbodhi Society* gives the welcome news that the image of the Buddha is to be allowed to remain

in the Burmese Monastery at Buddha Gâya, that the Buddhist priests may remain there permanently, and the monastery be opened to all Buddh st pilgrims. It contains also a most interesting account of the celebration at Calcutta, for the first time after seven centuries, of the day of the birth and of the illumination of the Buddha.

The *Vâhan* keeps up its character of "Enquire within upon everything" Theosophical, answering no less than eight questions, three of which explore the astral plane, one enquires about people's own doubles, one asks as to the age of the entry of the soul into the body, while the others deal respectively with the antiquity of belief in Karma and Reincarnation, the path of devotion, and—of all things in the world—the number of Egos concerned in the present evolution.

The *Report of the Sixth Annual Convention* of the European Section is interesting reading, and shows that the Society is flourishing. Its record of literary activity is astonishing.

The last issue of *Borderland* is very Theosophical, H. P. B., Mrs. Besant and Mr. Leadbeater being largely laid under contribution. There is a racy and very accurate article on "Theosophy and its Divisions," and we may feel thankful to Mr. Stead for putting the matter so plainly. "Psychic Photography" gives some curious pictures, and "X" writes brightly on "Haunted Houses."

We are glad to see in *Modern Astrology* the clear and distinct teaching on reincarnation, and the high ethical tone in which astrological topics are treated. "The Esoteric Side of Astrology" promises well. *A Simple Method of Instruction in the Science of Astrology*, though with a cover so alarming that it will terrify all but the sternest and most resolute enquirers, is a very readable little book and will repay perusal. It successfully conveys some clear ideas touching a much misunderstood subject.

Light keeps its place as the best of the Spiritualistic papers, and the *Agnostic Review* leads in Freethought.

The Irish Theosophist is taken up for the most part with the American "Crusaders." But why should Irishmen lose all sense of humour, and why should ignorance be regarded as deific?

Continental Theosophy presents us with a most interesting number of *Le Lotus Bleu*, which in its seventh year is doing more and more credit to its founder, H. P. Blavatsky. The translation of *The Secret Doctrine* is very well done, and will bestow a longed-for boon on many a French reader. The number contains a lucid and thoughtful article by Dr. Pascal on "Satanism," dealing with the matter in a philosophical and explanatory way, very different from the extraordinary hysterics indulged in by some on this subject. M. Duc gives a pleasantly written account of the Convention.

Germany has a new metaphysical magazine, *Metaphysische Rundschau*, of a cosmopolitan character, the writers being three Germans, a Swede, three Americans and an Englishman. The contents of the first number do not promise much for the future, but in the absence of a Theosophical magazine it may do some little good. It is announced as the successor of the *Sphinx*, but differs much from it in tone. *Lotusblüthen* gives its readers a treat by translating some of the Tao-Teh-King; the *Shorter Catechism* of Madame de Guyon serves as example of Theosophy in Christendom.

Spain sends out, as usual, *Sophia*, in which translations of *The Astral Plane* and *Man and his Bodies* occupy much space; our good colleague, Sñ. M. Treviño writes on Buddhism. From the ever-hardworking Dutch Branch comes *Theosophia;* Afra writes on "Food for the Future," the various most useful translations are continued, as are the lessons in Sanskrit, a unique feature introduced into a Theosophical magazine, on which we congratulate our brothers.

Theosophy in Australasia is well kept up. The notes entitled "The Outlook" are brightly written, and the article on "Freemasonry and Theosophy" is timely. *The Seen and the Unseen* prints some

statements that Jesus of Nazareth is talking through mediums.

America has quite a crop of Theosophical and semi-Theosophical magazines. In the *Metaphysical Magazine* the reader will naturally turn first to Mr. Johnston's article on "Karma in the *Bhagavad Gitá*," but unfortunately the clever writer is by no means at his best. Dr. Guy's paper on "The Subtle Body," is a most useful one, and the magazine as a whole is exceedingly well conducted. The *Arena* has an article on H. P. B. by one of the most faithful workers in the American Section, Mrs. Buffington Davis. The *Lamp* is very much improved, and has a good likeness of Mr. Hargrove, the young Englishman who presides over the destinies of the American Secession. The *Oriental Department* of this Society has a finely poetical translation of some shlokas from the *Chhándogyopanishad*, but the note on it is a little marred by the introduction of Mr. Johnston's fantastic theory as to Brâhmanas and Kshattryas. The remainder of the number is occupied with translations from *The Crest Jewel of Wisdom*. *Theosophy* has some more affectionate notices of Mr. Judge, and articles on "Paul the Initiate," "The Three Qualities," "Wagner's Music Dramas" and "Kindness—Black Magic?" Mr. Hargrove has a funny paragraph, based on "a rumour," he says. That sounds prettier than "invention."

Women's Printing Society, Limited, 66, Whitcomb Street W.C.